

Lexical Selection and Archaisms in three English Translations of the *Sūrat Yūsuf* (the Chapter of Joseph): A Comparative Linguistic and Empirical Investigation

Bushra Musleh

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ABSTRACT

This study investigates the extent to which translations of the Qur'an are perceived as understandable by different groups of readers (people from the UK, people from India and Jordan, Muslim, and non-Muslim). The thesis focuses in particular on lexical selection and archaisms, and was conducted in two phases. In the first phase of this study, the three translations were compared and analysed. The comparison was based on the lexical stylistic choices made in the three translations of the Chapter of Joseph. In the second phase of this study, an essentially quantitative method was used, whereby a questionnaire was used to elicit reactions from readers of the Qur'an and identify the effects of different English lexical choices and archaisms on their understanding of the translations.

The following key research questions articulate the main purpose of this study:
RQ1. To what extent does the stylistic variation in different English translations of a word in an Arabic verse affect the perceived understandability of the word and/or the translated text of the Qur'an?

RQ2. To what extent are archaic expressions, such as *verily* or *behold* preferred by different readers of English (people from the UK, people from India and Jordan, Muslim, and non-Muslim) in the translations of the Qur'an?

RQ3. Which of the different lexical styles – e.g. archaic, formal, literary, old-fashioned - associated with particular words contributes to a more positive perception of the understandability of the translated texts of the Qur'an?

RQ4. Are there differences in the perception of understandability across the four groups; people from the UK, India and Jordan, Muslims, and non-Muslims?

This study reveals that different stylistic choices of words have different effects on the way translated texts are perceived as understandable, and low-frequency words were perceived as less understandable than high-frequency words by the participants. It was also found out that the perceived understandability of low frequency words, words from different lexical styles, and archaic terms differs among different readers

(people from the UK, people from India and Jordan, Muslims, and non-Muslims) and also that these different groups have different stylistic preferences.

Based on the study, reader-response theory and skopos theory can put forward a new perspective for religious translation, and provide a modern account around the language of religious translations. They can also inform the choice of words which contribute to a positive perception of understandability. These choices can be used as a reference for future religious translations.

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Chapter One

Introduction

1.1 Introduction and the Aim of the Study

There has been a long debate among translation theorists as to whether translations should be word-for-word or sense-for-sense. This debate goes back to Cicero (106-43 BCE), and the dichotomy is referred to as *metaphrase* or *paraphrase* in Dryden's work (1680), *formal* or *dynamic* in Nida's work (1964), *semantic* or *communicative* in Newmark's work (1981), or *foreignized* or *domesticated* in Venuti's work (1998). It is generally recommended that translators need to be careful to stick closely to the letter of the original texts when translating sacred or canonical texts. However, the translated texts need to be understandable to the reader. Functional approaches highlight this aspect of translation. One such functional approach is Reiss and Vermeer's (1984) skopos theory. Skopos theory is a functionalist theory with a hierarchical set of criteria placing the skopos (i.e. aim or purpose) of the translation at the top, followed by a text which can be understood by the target language reader, followed by 'coherence in the Target Language', and further down 'coherence with the Source Text' - in other words, this theory 'dethrones' (up to a point) the primacy of the Source Text and highlights the importance of the Target Text being understood by the target reader.

The present research study focuses on translations of the Qur'an. However, I do not look at which translation theory those translations need to follow. The way I look at those translations is how much they are understood by people who are reading in English (native speakers of English, non-native speakers of English, Muslim, and non-Muslim). No previous study has identified exactly what makes the translated text understandable in an explicitly linguistic way. The overarching aim of this thesis is: to investigate the relative understandability of three translations of the Qur'an. *The Meaning of the Holy Qur'an*, by Abdullah Yusuf Ali (2014), *Interpretation of the Meanings of the Noble Qur'an in the English language* by Dr. Muhammad Taqiud-Din Al-Hilali and Dr. Muhammad Muhsin Khan (2011), and *The Qur'an, English Translation and parallel Arabic Text*, by Muhammad A.S. Abdel Haleem (2010).

The thesis is original in focusing particularly on lexical selection and archaisms and in taking a questionnaire approach, eliciting reactions from readers of the Qur'an (native speakers of English, non-native speakers of English, Muslim, and non-Muslim) and identifying the effects of different English lexical choices and archaisms on their understanding of the translations.

It is important here to clarify what is meant by the concept understandability in this study. This is discussed in the following section.

1.2 Understandability

Despite the significance of understandability in the field of translation, unfortunately, understandability is a poorly defined term. According to the Oxford English Dictionary online (2017), *understandability* is defined as the quality of comprehensible language or thought. Garman (1990:305) notes that understanding is used in association with comprehension, and he does not make any distinction between the two terms. Chiang et al. (2008:48) treat the terms *comprehensibility* and *understandability* interchangeably. They (2008:48) state that understandability is concerned with the reader's ability to comprehend the materials presented in a text. According to Meyer (2003: 204-220) understandability is an interaction among text (for example, word familiarity, text structure, topic content, sentence length, cohesion, and genre), task (for example, mode or rate of presentation), reader (for example, education, verbal ability and word knowledge, age, world knowledge, perspective, reading expertise, styles and interests), and strategy variables (for example, rereading and underlining).

Understandability is a complex concept. It cannot reside in the text alone, but in the interplay between the text and its readers in the act of reading. The way the translated text is understood may depend on a number of factors: maturity, cultural background, whether the reader is a native speaker of English, a native speaker of Arabic or other languages, or a bilingual, i.e. the same text can be understood differently by different readers. In addition, how in practice we can investigate how the reader understands the text is a questionable thing. Every individual's interpretation of the meaning of the word or the meaning of the text differs from the

others' interpretations according to their understanding of the world and their experiences. This makes the meaning very complex. The meaning intersects in the word or in the text, the text can bear a potential meaning if the reader invests the text according to his own experiences. Thomas (2013: 19) mentions three levels of meaning. The first two are: abstract meaning and contextual meaning (also called utterance meaning). The third level of meaning is reached when we consider the speaker's intention, known as the force. According to Thomas (2013:19) "Abstract meaning is concerned with what a word, phrase, sentence, etc. could mean (for example, the dictionary meanings of words or phrases)". The issue here is that it would be difficult to understand the abstract meaning without being able to determine the contextual meaning. "When people are engaged in conversations, they intuitively look for contextual sense (the sense in which the speaker/writer is using a word)" (Thomas, 2013:21). Meaning cannot be completely determined if the reader has no clue of the context in which the word was being used. As Corder (1981: 39) stated: "Well-formed sentences produced by native speakers are mostly ambiguous when taken out of context". A word has a meaning, but what the hearer or reader understands depends on the context. Thomas (2013: 22) stated:

Meaning is not something which is inherent in the words alone, nor is it produced by the speaker alone, nor by the hearer alone. Making meaning is a dynamic process, involving the negotiation of meaning between speaker and hearer, the context of utterance (physical, social and linguistic) and the meaning potential of an utterance.

Meaning is thus accomplished by both the speaker and the listener, or the writer and the reader, and this meaning depends on the context in which the words are used. A word may have a 'meaning' but what the hearer or reader understands will depend on many contextual factors; such as: the author, the text, the audience, and the culture.

With respect to this study, as meaning is accomplished by both the writer and the reader and understanding is difficult to quantify, this study is not testing readers' understanding, it is testing the perceptions of the readers of the understandability of the text. This study is not making claims to find out how much they understand, it intends to test their perceptions of how understandable the text is.

Since there are still no ways or standards which we can rely on to measure readers' understanding, this study takes a questionnaire approach in which the readers can be fairly open to express their perceived understanding.

1.3 Background to the History of the Qur'an Translations

The Qur'an is the central religious text of Islam. Muslims view the Qur'an as God's direct words revealed in Arabic through the Angel Gabriel (*Jibril*) to the Prophet Muhammad. The revelation of the Qur'an lasted for twenty-three years from the beginning of the Prophet Muhammad's message in 610 CE up to 632 CE shortly before his death. Muslims believe that the Qur'an has been protected from distortion or corruption. "Since fewer than twenty percent of Muslims speak Arabic, this means that most Muslims study the Qur'an only by translation" (Mohammad, 2005:58). Therefore, there is a continuous demand for a translation in order that non-Arabic speakers can learn and comprehend the message of the Qur'an.

The Qur'an has been translated into most European, Asian, and African languages. The first translation of the Qur'an was performed by Salman El Farisi, who translated *Sūrat Al-Fatiha* (Chapter of the Opening) into the Persian language during the early 8th century. According to Chakroun (2002), the early translators of the Qur'an focused on the overall message. Najim (2010:32) mentioned that "Muslim scholars have traditionally rejected word-for-word translations of the Qur'an."

In 1143, the first European translation of the Qur'an was produced by Robert of Ketton into Latin. The translation was made at the behest of Peter the Venerable, abbot of Cluny Abbey. Alexander Ross translated the first English version in 1647, from a French translation of the Qur'an by André du Ryer, which was influenced by the Latin translation of the Qur'an. Ross's translation was named "*The Alcoran of Mohamet*" (Fatani, 2006:668) and according to Najim (2010: 30) is full of distortions and omissions.

The first English translation of the Qur'an produced directly from Arabic was in 1734 by George Sale; a non-Muslim translator (Najim 2010:30). The translation of Qur'an up to the early twentieth century was undertaken by non-Muslim translators, most of whom did not have a strong background in Islam. According to Sale (1697-

1736) as quoted in (Mohammad, 2005:60) “[Du Ryer's] performance ... is far from being a just translation; there being mistakes in every page, besides frequent transpositions, omissions and additions, faults”. This led Sale to provide a Qur’an translation into English directly from the Arabic.

From the early twentieth century there have been successive English translations of the Qur’an directly from Arabic, conducted by Muslim translators; Mohammad Abdul Hakim Khan (1905), Mirza Abul-Fadl (1911), Muhammad Ali (1917), Pickthall (1930), Abdullah Yusuf Ali (1934), Syed Abdul-Latif (1969), Hashim Amir Ali (1974), Muhammad Asad (1980), Shakir (1982), Irving (1985), Muhammad Taqi-ud-Din Al-Hilali and Muhammad Muhsin Khan (1996), Malik (2001), and Abdel Haleem (2010), and by non-Muslim translators; Richard Bell (1937), Arberry (1955) and N. J. Dawood (1956).

More than forty translations of the Qur’an are available (Sadiq, 2010:4). Yet, Robinson (1996:4) asserted that “none [of the Qur’an translations] is entirely satisfactory”. Nassimi (2008:2) stated that “there is a continuous challenge to improve the quality of the translations of the Qur'an in other languages”. Studies about the translations of the Qur’an have been conducted to identify challenging areas and difficulties in the field of Qur’an translation; Al-Azzam (2005), Nassimi (2008), Najim (2010), and Sadiq (2010).

Al-Azzam (2005) in his study based on three different translations of the Qur'an produced by Ali (1946), Arberry (1955) and Al-Hilali and Khan (1997), and one translation of *Hadith* (the reports of the Prophet Muhammad’s sayings and deeds) produced by Khan (1979) discussed certain lexical items dealing with religious observances in Islam as represented in the Five Pillars of Islam, and other related deeds, from a translational perspective. Al-Azzam (2005: 256-257) points out: “Unless the translator is aware of this linguistic feature [terms involving antonymic polysemy of a type unlikely to have equivalents in English]¹, and is able to find a translation solution, he will fail in transmitting the meaning faithfully in the receptor language”. Al-Azzam (2005:260) goes on to suggest that religious texts:

¹ For example, “the term *tahajjud* carries the two contrasting meanings, ‘to sleep’ and ‘to wake up’” (Al-Azzam, 2005:256).

are not only difficult but also intrinsically problematic to imitate. Translators of the Qur'an should produce a target language version which is carefully modulated in order to avoid any possibility of active misinterpretation.

Nassimi (2008) reviewed some of the English translations of the Qur'an, including the works of Abdullah Yusuf Ali (2003), Muhammad Asad (1980), Taqiuddin Hilali and Muhsin Khan (1997), and ZafarIshaq Ansari/Sayyid Mawdudi (2006) based on the following four Qur'anic themes: Injunctions, Stories, Parables, and Short Chapters. Nassimi intended to identify areas which could be improved to provide more accurate and more communicative translations of the Qur'an in the English language (see section 2.2.3 below). Nassimi (2008:1) emphasised that:

there is a serious need to review and assess the current English translations and to identify the features and trade-offs of these translations, as well as to suggest ideas to contribute to the future translations of the Qur'an with better accuracy and quality.

Najim (2010) studied the meaning of one Qur'anic term *huda* with reference to three English translations by Pickthall (1997), Khan and Hilali (1996), and Abdel Haleem (2005). The term *huda* was analysed at the lexical, exegetical, and translational level out of and in context (i.e. in the Holy Qur'an). According to Najim (2010:79) "A Qur'anic concept such as *huda* is best dealt with after expert investigation of its accurate application linguistically and exegetically".

Sadiq (2010) conducted a semantic comparison of four English translations of *Sūrat Ad-Dukhan* (Chapter of Smoke) undertaken by Abdullah Yusuf Ali, Muhammad Pickthall, Arthur J. Arberry and Muhammad Ghali. Sadiq aimed at producing a new translation of the *Sūrah* that is as correct as possible. Although this study compares three English translations of *Sūrat Yūsuf*, it does not aim at producing a new translation of the *Sūrah*.

Nihamathullah (2013) notes most reviews of specific translations appear in journals and periodicals, and most of the translators make a brief review of previous translations (e.g. Hafiz Ghulam Sarwar, 1980: vii – xlii; Yusuf Ali, 1983: xii-xiii; Arberry, 1981; 7-24). He (2013: no page) states that most of these reviews, because

of constraints of space and the limited purpose, tend to be somewhat scanty, or sketchy or introductory.

In pursuit of the previous studies on the translations of the Qur'an, this study aims to contribute to knowledge in the field of Qur'anic translation by looking specifically at the understandability of English words, which have been variably translated from the Arabic in three translations of *Sūrat Yūsuf*, which is something no one has looked at previously. It breaks new ground by taking a questionnaire approach, eliciting reactions from readers of the Qur'an (native speakers of English, non-native speakers of English, Muslim, and non-Muslim) and identifying the effects of English lexical choices and archaisms on their perceptions of how understandable translated texts of the Qur'an are. To address this aim two research objectives are proposed.

The following are the two principal research objectives (RO):

RO1. To investigate the effects of different English translations of the Qur'an on the readers of English (native speakers of English, non-native speakers of English, Muslim, and non-Muslim) perception of the understandability of the translations of the Qur'an.

RO2. To arrive at some stylistic choices depending on different readerships which contribute to better-perceived understanding of the translated texts of the Qur'an. In pursuit of the above research objectives, the following chapter is a literature review around the definition of translation, word-for-word or sense-for-sense debate, Nida's formal and dynamic equivalence, Newmark's semantic and communicative translation, lexical selection and archaisms, style, skopos theory, and finally reader-response theory.

Chapter Two

Literature Review

2.1. Definition of Translation

Different theorists give various definitions of translation. Catford (1965:20) defines *translation* as “the replacement of textual material in one language (SL) by equivalent textual material in another language (TL)”. According to Catford (1965:50-55), translation equivalence occurs when a source language (SL) and target language (TL) text or item are relatable to (at least some of) the same features of substance. He explains that the type of substance depends on the scope of the translation; for phonological translation it is phonic substance, for graphological translation it is graphic substance, for lexical translation it is lexical item, for grammatical translation it is grammatical item. The more shared substance features there are, the better and more accurate translation equivalence between SL text and TL text will be.

On the other hand, Nida (1964:157) states that translation consists of reproducing in the receptor language the closest natural equivalent of the source language message, in terms of meaning and in terms of style. As for Newmark (1981:7), he believes that translation is a craft that attempts to replace a written message and/or statement in one language by the same message and/or statement in another language. Besides, he states that translation is a science, a skill, an art, and a matter of taste. As a science, translation contains the knowledge and assessment of the facts and the language that describes them; as a skill, translation includes the appropriate language and acceptable usage; as an art, translation distinguishes good writing from bad and consists of innovative, intuitive and inspired levels; and viewing translation as a matter of taste, refers to the fact that translators resort to their own preferences; as a result, the translated text differs from one translator to another. Larson (1984) suggests that translation communicates, as much as possible, the same meaning, which was understood by the speakers of the source language by using the standard language form of the receptor language, while keeping the dynamics of the source language text (see section 2.2.2. below). Hatim and Mason (1990) state that

translation is a method involving the negotiation of meaning between producers and receivers of the text. Bell (1991) defines *translation* as the replacement of a text in one language by an equivalent text in another language. Kelly (2005: 26-27) indicates that translation is the skill of understanding the original text and transferring it into the target language by using background knowledge, register, and other language resources depending on the intended purpose of translation. Finally, Munday (2012) states that the process of translation between two different written languages involves the changing of an original written text (the Source Text) in the original verbal language (the source language) into a written text (the Target Text) in a different verbal language (the target language).

Different definitions of translation describe the purpose of translation, methods, and/or strategies of translation. Alhaj (2015: 8) explains that the diversity of the definitions of translation is “quite understandable” as there are differences in the translated materials, in the aim of publication, and in the readers who will likely be reading the translations. Considering this, along with the fact that this study focuses on the translations of the Qur’an, it is significant to present a definition of the translation of the Qur’an. According to Najim (2010: 32-33) the translation of the Qur’an is a translation that “represents an interpretation of the meaning of a text in a SL to produce a text in a TL without distorting the source message”. However, along with Najim’s definition, this study suggests that interpretation of the meanings of the Qur’an needs to be in understandable target language by emphasising that the translation of the Qur’an is not a replacement or a substitution of the original Arabic text of the Qur’an (see section 2.5 ‘the skopos theory’ for further details).

2.2. Translation Theories

This section reviews some translation methods and approaches related to the translation of religious texts. According to Newmark (1981:19), translation theory is concerned mainly with determining appropriate translation methods for the widest possible range of texts or text-categories. It also provides a framework of principles, restricted rules and hints for translating texts and criticizing translations, a background for problem solving.

Section 2.2.1 discusses the word-for-word or sense-for-sense debate. Then, in sections 2.2.2 and 2.2.3, Nida's formal and dynamic equivalence and Newmark's semantic and communicative translation are reviewed. Finally, a brief account on religious translation is included in section 2.2.4

2.2.1. Word-for-word or sense-for-sense debate

The *word-for-word* or *sense-for-sense* debate has been a crucial issue for centuries; a debate as to whether translations should be literal or free, especially from the point of view of the translation of Holy Books.

The battle between *word-for-word* (literal) or *sense-for-sense* (free) goes back to the Romans Horace and Cicero, two of the pioneers of the translation field in the first century B.C. and to St. Jerome in the fourth century.

Marcus Tullius Cicero (106-43 BCE), in composing *De optimo genere oratorum* (46 BCE/1960 CE), Latin translations of speeches by the Greek Attic orators of the fourth-century, explained the approach to translation that he followed:

And I did not translate as an interpreter, but as an orator, keeping the same ideas and the forms, or as one might say, the figures of thought, but in a language which conforms to our usage and in so doing, I did not hold it necessary to render word-for-word, but I expressed the general style and the force of language (Cicero 46 BCE/1960 CE, p.364, as quoted in Munday 2012:30).

According to Munday (2012:30) "The 'interpreter' is the literal (word-for-word) translator, while the 'orator' tried to produce a speech that moved the listeners. Such creative imitation went against the common trend in Roman times, where 'word-for-word' translation was exactly what it said – it was the replacement of each individual word of the ST (invariably Greek) with its closest grammatical equivalent in Latin".

Quintus Horatius Flaccus (known as Horace) outlined a theory of poetry in his *Ars Poetica* "The Art of Poetry" (20 BCE), a literary essay on poetics. He suggested sense-for-sense 'free' translation to produce a creative text in the TL, rather than word-for-word 'literal' translation. Shehabat and Zeidanin (2012) state that "Horace

stresses the necessity of not translating by employing some translation procedures such as word-for-word translation in an attempt to come up with a “distinctive” quality of text”.

As for St. Jerome (fourth century A.D.), he was influenced by Cicero’s approach in translating the Greek Septuagint Bible into Latin. Munday (2012) mentions that Jerome refused the word-for-word approach for, by following so closely the form of the original text, an absurd translation is created, and the sense of the original is hidden. The sense-for-sense approach allowed the sense or content of the original text to be translated. In describing his strategy, St. Jerome (395 CE/ 1997, p. 25, in Munday, 2012: 31) states: “Now I not only admit but freely announce that in translating from the Greek- except of course in the case of the Holy Scripture, where even the syntax contains a mystery- I render not word-for-word, but sense-for-sense”. St. Jerome makes a distinction between the Holy Scripture, for which he advocates word-for-word translation, and other types of text, for which he advocates sense-for-sense translation. However, St. Jerome’s word-for-word strategy to translate the Holy Scripture cannot be applied on the translations of the Qur’an. The Syntax of the Arabic Qur’an is complex, but it does not contain any mystery. Yusuf Ali (2014:xiv) highlights that “word-for-word is not the adequate strategy to translate the Qur’an” (see section 2.2.1.A. below for further details).

In the seventeenth century, the terms *Metaphrase*; another word for literal translation, i.e. *word-for-word*, and *Paraphrase* that corresponds to *sense-for-sense* were introduced by John Dryden (1631-1700) in the *Preface to Ovid’s Epistles* (1680). Dryden (2002) negates metaphrase and prefers paraphrase, as he emphasizes:

But since every language is so full of its own properties, that what is Beautiful in one, is often Barbarous, nay sometimes Nonsense in another, it would be unreasonable to limit a Translator to the narrow compass of his authors words: ‘tis enough if he [the translator] choose out some Expression which does not vitiate the sense...*By this means the spirit of an author may be transfus’d, and yet not lost.* (Emphasis added, p.41).

The debate between *word-for-word* or *sense-for-sense* translation has continued until modern times. Venuti (2000) denounces other translators for not retaining some of the foreign in their translations while admitting that domestication is the most

common strategy. He argues that the functionalism that accompanies sense-for-sense translation since ancient times

is now redefined to fit different cultural and social realities. Translators are forthright in stating that their freedoms are intended not merely to imitate features of the foreign texts, but to allow the translation to work as a literary text in its own right, exerting its force within native traditions. As a result, translation is strongly domesticating, assimilating foreign literatures to the linguistic and cultural values of the receiving situation. (Venuti, 2000:16)

Furthermore, early translations in the Arab world were also influenced by the *word-for-word* and *sense-for-sense* approaches. According to Zakhir (2008: no page numbers), “The early translations used in Arabic date back to the time of Syrians (the first half of the second century AD), who translated into Arabic a large heritage which belongs to the era of paganism (Bloomshark 1921: 10-12, qtd by Addidaoui, 2000)”. He (ibid) adds that Syrians “were influenced in their translations by the Greek methods. Their translations were more literal and faithful to the original (Ayad 1993: 168, quoted by Addidaoui, 2000)”. “Jarjas was one of the preeminent Syrian translators; his famous translation of Aristotle’s book *In The World* was very faithful [to the form] and close to the original (Addidaoui, 2000:83, cited in Zakhir, 2000).

The first Abbasid period (750-1250 CE) witnessed a huge development in translation activities, with the Caliph Al-Ma’moun, who built the first translation centre ‘*Bait Al Hikma*’, the greatest institute of translation at the time. During this period, translators focused on Greek philosophy, Indian science and Persian literature (Al-Kasimi, 2006). The word-for-word and sense-for-sense methods of translation were adopted during that period. Zakhir (2008: no page numbers) states that:

the Egyptian scholar Baker (1997) distinguished between two famous methods in Arab translation; the first belongs to Yohana Ibn Al- Batriq and Ibn Naima Al-Himsi, and is based on literal translation, that is, each Greek word is translated by its equivalent Arabic word, while the second refers to Hunayn Ibn Ishaq Al-Jawahiri and is based on sense-for-sense translation as a way to create fluent target texts that preserve the meaning of the original.

2.2.1. A. The Word-for-word or Sense-for-sense in Translating the Qur'an

The Holy Qur'an is God's direct words revealed in Arabic to the Prophet Muhammad, and since fewer than twenty percent of Muslims are Arabic speakers, this means that the demand for translated Qur'an is high for non-Arabic speakers to study and comprehend the *Sūrah*s (Chapters) of the Qur'an. On the other hand, the Arabic language is considered one of the richest languages in its repertoire of vocabulary and terms, which makes finding an exact or appropriate equivalent of many words of the Qur'an so challenging and on many occasions impossible.

So, the methods used in translating the Holy Qur'an have been always carefully adopted by the translators as they know any mistranslation of the words of the Holy Qur'an will lead to a misunderstanding the verses of the *Sūrah*s. Since translators of the Holy Qur'an are fully aware that when it comes to translate the verses of the Holy Qur'an their mission is to convey the words and the meaning of the verses, they not only rely on monolingual and bilingual dictionaries, but also need to attend to the explanation and interpretation (*tafsir*) of the Holy Qur'an in order to provide an appropriate translation and understanding of the verses of the Holy Qur'an.

Therefore, translators of the Holy Qur'an try to avoid the method of *word-for-word* and seek to find approaches above this word level. According to Chakroun (2002:39-40), the early translators of the Qur'an focused on its meaning. As already indicated the first translation of the Qur'an was performed by Salman El Farisi, who translated *Sūrat Al-Fatihah* (the Chapter of Opening) into the Persian language during the early eighth century.

The use of the sense-for-sense approach rather than word-for-word by the translators of the Holy Qur'an can be inferred from the wording of the titles of some of those translations of the Holy Qur'an, such as: the translation of Arthur J. Arberry (1905-1969) entitled, *The Koran Interpreted* (1955). Khaleel Mohammad (2005) states that: "His (Arberry's) title, *The Koran Interpreted*, acknowledges that the Qur'an cannot be translated, but only interpreted."

One of the examples that shows misunderstanding of the exact meaning of the Arabic verse, is Yusuf Ali's translation (1968) of a verse from *Sūrat Yunus* (the

Chapter of Jonah) (10:28), which reads: “One day shall we gather them all together”. This translation is inaccurate for not understanding the exact meaning of the verse. Hilali and Khan (1996) give the accurate translation: “And the Day whereon We shall gather them all together”. This example does not only show misunderstanding of the exact meaning of the Arabic verse, but it is an example of faulty word-for-word translation.

Muslim scholars believe that the meaning of the Holy Qur’an is not restricted to the literal aspect of the words of the verses. In a study about the translation of the Holy Qur’an Dr. Osman (2003: no page), the Head of the Department of English Language and Interpretation in al-Azhar University, confirms that “Translating the meaning of the Holy Quran into other languages by keeping the same precision and accuracy of the words’ meaning that occurs in the Arabic verse is impossible”. She noted it is difficult to convey the connotational meaning of Qur’anic words which represent the spirit of the Qur’an and the secret of its rhetorical features by using literal translation.

Najim (2010) mentions that “Muslim scholars have traditionally rejected word-for-word translations of the Qur’an. Due to its highly sensitive language, being the word of God, a change in word order may result in a semantic change and therefore ruin the intended meaning”.

As-Safi (2011: 86) gives some examples from the Holy Qur’an, representing translation loss due to the literal approach in translating the cognate object or accusative. This object serves as an effective means for emphasis and persuasion as well as a rhetorical function of musicality. He (2011: 97) states that the word-for-word translation or Dryden's metaphrase is SL individual words replaced by TL words with sometimes strict adherence to the SL word-order. But due to the linguistic and cultural discrepancies between SL and TL, such literal translations are awkward, unnatural, unintelligible and even unreadable because literalism distorts the sense and the syntax of the original, impedes the translator's work and stifles his creativity.

The scholars and the translators of the Holy Qur’an confirm that the words of the Holy Qur’an have a distinctive and unique style and this is the issue that makes their translation into another language by using the literal *word-for-word* method

extremely difficult and impossible, due to the difficulty of rendering their connotational meaning and transferring the rhetorical properties of the words of the Qur'an. On the other hand, the *sense-for-sense* approach allows the sense of the words of the verses to be translated.

2.2.2. Nida's Formal and Dynamic Equivalence

Eugene A. Nida (November 11, 1914 – August 25, 2011) is one of the outstanding theorists in the field of translation. He published in 1964 a book entitled *Toward a Science of Translating*. Five years later Nida with Charles Taber published another book on Bible translation entitled *The Theory and Practice of Translation*. In those two books Nida presented his new translation theory. This theoretical approach to translation was called "Dynamic equivalence".

Nida developed his theory of translation from his own practical work on translating and organizing the translation of the Bible since the 1940s. "Central to Nida's work is the move away from the old idea that a word has a fixed meaning and towards a functional definition of meaning in which a word 'acquires' meaning through its context and can produce varying responses according to culture." (Munday, 2012: 64).

Eugene Nida abandoned terms such as *literal*, *free* and *faithful* translation, and argued that there are two different types of equivalence, namely formal equivalence and dynamic equivalence.

1. Formal equivalence: it focuses attention on the message itself, in both form and content ... One is concerned that the message in the receptor language should match as closely as possible the different elements in the source language. (Nida 1964a: 159; as quoted in Munday, 2012:66).

Shakernia (2013: 2) explains that "Formal equivalence tries to remain as close to the original text as possible, without adding the translator's ideas and thoughts into the translation. Thus, the more literal the translation is, the less danger there is corrupting the original message. This is therefore much more of a word for word view of translation. The problem with this form of translation is that it assumes a

moderate degree of familiarity with the subject matter on the part of the reader”. Gloss translations typify this kind of translation, in which translators keep as much as they can the ST structure, accompanied mostly with footnotes. “This type of translation will often be used in an academic environment and allows the student to gain close access to the language and customs of the source culture” (Munday, 2012: 67).

2. Dynamic equivalence: Nida (1964:159) explains that in such a translation “one is not so concerned with matching the receptor-language message with the source-language message, but with the dynamic relationship... that the relationship between receptor and message should be substantially the same as that which existed between the original receptors and the message”. He states that a translation of dynamic equivalence aims at “complete naturalness of expression, and tries to relate the receptor to modes of behaviour relevant within the context of his own culture; it does not insist that he understand the cultural patterns of the source-language context in order to comprehend the message” (ibid.).

According to Nida and Taber (1969:1) “The older focus in translating was the form of the message, and translators took particular delight in being able to reproduce stylistic specialties, e.g., rhythms, rhymes, plays on words, chiasmus, parallelism and unusual grammatical structures. The new focus, however, has shifted from the form of the message to the response of the receptor. Therefore what one must determine is the response of the receptor to the translated message. This response must then be compared with the way in which the original receptors presumably reacted to the message when it was given in its original setting”.

Nida stated in *Towards a Science of Translating* that problems in translation may vary depending on the cultural and linguistic gap between the two languages concerned. One of the examples he mentioned from Bible translation was the phrase “Lamb of God” which would be rendered into “seal of God” for the Eskimos because the Lamb does not symbolize innocence in their culture. Here by adopting formal equivalence the translation will not be understood in such a different culture, that is why the dynamic equivalence is required.

Nida considers that “correspondence in meaning must have priority over correspondence in style” if equivalent effect is to be achieved (Munday, 2012: 68).

Nida's approach to translation influenced many leading translation scholars such as Peter Newmark.

2.2.3. Newmark's semantic and communicative translation

Peter Newmark (1916–2011) was one of the main figures in the founding of Translation Studies and a prominent translation theorist. He classified translation into semantic and communicative, which resemble Nida's formal and dynamic equivalence.

Newmark departs from Nida's receptor-oriented line. He feels that the success of equivalent effect is 'illusory' (Munday, 2012: 70). "The conflict of loyalties, the gap between emphasis on source and target language will always remain as the overriding problem in translation theory and practice" (Newmark 1981: 38).

Newmark in his book *Approaches to Translation* (1981: 39) states that "the gap could perhaps be narrowed if the previous terms were replaced by: Semantic and Communicative Translation".

Semantic translation attempts to render, as closely as the semantic and syntactic structures of the second language allow, the exact contextual meaning of the original. However, Communicative translation attempts to produce on its readers an effect as close as possible to that obtained on the readers of the original (Newmark 1981: 38).

Semantic translation focuses on the meaning, while the communicative translation on the effect, as it is shown below:

Semantic --- Faithful --- Literal --- Source Language Bias.

Communicative --- Idiomatic --- Free --- Target Language Bias.

Newmark indicates that the distinction between semantic translation and literal translation is that semantic translation respects context, interprets and even explains (metaphors, for instance). However, literal translation means word-for-word in its extreme version and, even in its weaker form, sticks very closely to ST lexis and syntax (Munday, 2012: 70).

According to Newmark literal translation is the best approach if equivalent effect is achieved. He (1981: 39) states that in communicative as in semantic translation, “provided the equivalent effect is secured, the literal word-for-word translation is not only the best, it is the only valid method of translation. There is no excuse for unnecessary ‘synonyms’, let alone paraphrases, in any type of translation”.

Newmark goes further in his book *Approaches to Translation* and mentions different types of texts in terms of whether using semantic or communicative translation is to be preferred with each. “Most non-literary writing, journalism, informative articles and books, textbooks, reports, scientific and technological writing, non-personal correspondence, propaganda, publicity, public notices, standardized writing, and popular fiction comprise typical material suitable for communicative translation. On the other hand, original expression, where the specific language of the speaker or writer is as important as the content, whether it is philosophical, religious, political, scientific, technical or literary, needs to be translated semantically. Any important statement requires a version as close as to the original lexical and grammatical structures as is obtainable” (Newmark, 1981: 44).

However, it is not reasoned to decide that a certain text only needs semantic or communicative translation. In some religious texts for instance there may be a verse, or more that requires communicative translation. For example, when a metaphor cannot be rendered by using the semantic approach or it could be transferred but the message would be totally misleading, then a communicative approach is needed. On the other hand, there may be parts in non-literary writings where the semantic translation is needed. There will be always a need to use both approaches in certain types of texts according to the context, and it would be unpractical to apply only one approach rather than another in a whole text.

According to Newmark (1981: 39), the basic difference between semantic and communicative translations is that where there is a conflict, the communicative must emphasize the ‘force’ rather than the content of the message. Then he provides an example ‘*Bissiger Hund or Chien méchant*’, where the communicative translation (*Beware of the Dog!*) is a must ; and the semantic translation (‘*Bitey Dog*’, ‘*savage dog*’) would be ‘more informative and less effective’.

Newmark proposes different translation methods for different text-types, while Nida considers that the function of a message is of overwhelming importance in translation. Nida stresses receptors' responses while Newmark emphasizes faithfulness not only to readers, but also to the author and the source text (Shakernia, 2013: 3-4).

2.2.4. Religious Translation

Religious translation or the translation of religious texts is a significant factor in spreading a religion worldwide and to have its message pass across millions of individuals. According to Elewa (2014:25) religious translation "has been a key element in disseminating the divine message throughout history". He points out that religious translation "was employed for teaching converts the basics of religion and for mirroring the beauty of faith and morality around the globe".

According to Jayasinghe (2016:51) religious translation is one of the most complex fields of translation studies. She states that translators encounter some serious difficulties in this field, such as:

1. Understanding the meanings of the religion related terms.
2. Gathering sufficient information to describe them.
3. Translating them in a way that the reader could grasp what is conveyed
4. Adopting the exact language writing style according to the religion and grasping the essence of the particular religion before translating the text.

Robinson (2000:13) states that religious translation is historically problematical from the aspects of translation, sacredness, text, as follows:

1. Translation. Can religious texts be translated? Should religious texts be translated? When, how, for whom, and with what safeguards or controls?
2. Sacredness. Is a translated religious text still sacred, or is it a mere copy of the religious text?

3. Text. What boundaries shall be set up around the textuality of religious text? What is a religious text in an oral or illiterate culture? In an illiterate culture, what are the limits of religious text? Do its liturgical uses count? Do prayers based on it count?

Naudé (2010: 285) reflects that the above questions raised by Robinson are main issues serve to “contextualize the nature of the translation activity with respect to the three main monotheistic religions – Judaism, Christianity, and Islam – and three of their central religious texts, the Bible, the Qur’an, and the Talmud”. He (2010: 285-287) then provides some rules for the translation of religious texts, such as: translation of religious texts as normal translation, translation of sacred texts as opening up of a foreign culture, translation of sacred texts for specific purposes (either primarily source-oriented or primarily target-oriented), utilising translation strategies instead of striving towards equivalence, a descriptive instead of a normative analysis of the translations of sacred texts, cultural knowledge in the translation of sacred texts is shaped by the epistemology, hermeneutics and religious spirituality of the translators.

Although Naudé provides six rules for the translation of religious texts -the Bible, the Qur’an, and the Talmud- the different nature of the Bible translation, the Qur’an translation, and the Talmud translation needs to be taken into consideration before adopting some or even all the six rules when translating those three religious texts (Naudé, 2010: 288-291).

2.3. Lexical Selection and Archaisms

This study is intended to investigate the relative understandability of three translations of the Qur’an, by Yusuf Ali (2014), Hilali and Khan (2011), and Abdel Haleem (2010), focusing particularly on lexical selections and archaisms (many archaisms will boil down to questions of lexical selection). *Lexis* is a term used to refer to “the vocabulary of a language” (Crystal, 2008:279), i.e. “the stock of words in a given language” (Jackson and Zé Amvela, 2012:2). A unit of vocabulary is referred to as a lexeme, a lexical item, or a word.

According to Amjad & Farahani (2013: 129) “About more than eighty percent of about 1.5 billion population of the Muslims do not know Arabic and use translation as a means to understand the meanings and messages of the Holy Quran”. As a significant number of those non-Arabic Muslims read English translations of the Qur’an, and as a number of Qur’an translations are available, namely Pickthall (1930), Abdullah Yousef Ali (1934), Syed Abdul Latif (1969), Hashim Amir Ali (1974), Asad (1980), Shakir (1982), Irving (1985), Muhammad Taqi-ud-Din Al-Hilali and Dr. Muhammad Muhsin Khan (1996), Malik (2001), Maududi (2006), and Abdel Haleem (2010), there is a need to pay attention to how understandable those translations are.

According to Amjad & Farahani (2013: 129) “The selection of linguistic items of the target language repository for conveying the meaning of the source text is of great importance in every act of translation”. However, it is also important that the reader understands the translation. It is unfortunate that non-Arabic readers read the translation of the meanings of the Qur’an, but cannot enjoy Qur’an’s unique style, full of rhetorical and eloquent features, due to their lack of understanding of Arabic.

According to El-Hadary (2008:273) “it has become clear the centrality of understanding the content of SL message as a vital element in the process of translation (sic)”. Some translators of the Qur’an show that they are aware of the importance of the understandability of the translations. Irving (1979: 122) claimed while attempting to translate the Qur’an that he intended to achieve a translation that could be used and understood easily.

Although previous translators have stressed the importance of understandability, they have not identified exactly what makes the text understandable in an explicit linguistic way. Many elements could contribute to the understandability of the text, such as word familiarity, cohesion and sentence length (Meyer, 2003: 204-205). This study will be focusing on lexical selection and archaisms. The choice of words plays an important role in translation (Amjad and Farahani, 2013:129), and has been always a continuous area of raising difficulties and challenges in translating the meanings of the Holy Qur’an. Ali et al. (2012: 588) stated that “The major problem encountered by the translator of the Quran is the difficulty in rendering some lexical items”. If words are not chosen carefully, they might cause the target text to be

misunderstood. According to Shalaby et al. (2009: 66) “if they [words] are improperly and inaccurately selected, they lead to the confusion of meaning”. Zughoul (1991:45) commented that “wrong lexical choice would lead to the production of ‘funny’” utterances not easily comprehensible”.

As for archaisms, El- Hadary (2008:100) defines *archaism* as: “a term which refers to the use of old-fashioned language in a translation”. Previous studies have mentioned that the use of archaisms make the translation difficult to understand. For example, El-Hadary (2008 :100) states that “It is apparent that the implementation of archaism makes the translation difficult to understand”. Both Nida and El-Hadary agree that archaisms pose a problem for readers. Nida (1998: 129) stated that “archaic grammar is being dropped in most modern translations, so that no longer must people struggle with such pronouns as thou, thee, ye or be confused by verb forms such as art, hath, hast”. El-Hadary (2008 :111) had exactly the same point of view, which this study is in agreement with, that is “Both thy and hath are archaic words and are no longer used in English at present and that makes the translation difficult to understand”. This is supported as well by Abdel Haleem (2010: v) who confirmed that his translation is “free of the archaisms that have been a source of obscurity for modern readers”. There are, however, some readers who prefer the presence of the archaic terms in the translations of the Qur’an because those archaisms give them the feeling that they are reading a sacred and religious text. This use of archaic terms is highlighted in the translation of Yusuf Ali (2014). This study intends to elicit reactions from readers by taking a questionnaire approach to find out whether using archaisms affects the understandability of the translated texts, and whether readers prefer the presence of those archaisms or not.

This study is not trying to judge the choices of the three translators nor trying to find the best translation of the Qur’an. According to France (2000:145) “The question of which English translation of the Koran is the ‘best’ is unanswerable. What should the criteria be?” This study tests the perceptions of the readers of the understandability of the text. Therefore, it does not investigate whether the three translations convey the meaning of the original text or not. Presumably, the three translators have done their best in conveying the most equivalent meaning, and the different lexical choices for the same Arabic term are considered as near synonyms; such as (*sājidīna*: prostrating / prostrate / bow down) (12:4), (*‘uṣ’batun*: Usbah (a

strong group) / goodly body / many) (12:8). This leads us to consider the question of synonymy and status of synonymous terms.

Synonymy is defined as “a semantic relation of sameness or (strong) similarity in meaning of two or more linguistic expressions” (Bussman,1996: 470). The term *synonymy* is used to refer to sameness of meaning (Lobner (2002), Cruse (1986), Lyons (1977), Palmer (1976/1981). Palmer (1976) and Farghal (1998) point out, however, that there are no real synonyms. After conducting a contrastive linguistic study, Al-Omari and Abu-Melhim (2014: 2619) state that: “synonymy is a universal phenomenon that is not limited to Arabic or English, there is no such thing as absolute synonymy but rather near synonymy exists at best”. They (2014: 2619) reveal that there is “a clear controversy that exists among classical and modern Arab linguists concerning the existence or absence of synonymy in language”. Finally, they (2014: 2619) conclude that absolute synonymy does not exist in the Qur'an,

but what exists is simply near synonymy which appears to be synonymous at first glance but reveals different and distinct semantic meanings upon deeper semantic analysis of the vocabulary items that are generally regarded to be synonymous at the surface.

It may be the case that one of the translators selected for detailed study in the present investigation has not conveyed the full meaning of the original, but the fact remains that there is always loss in the process of translation. Although the translators are professionals and did their utmost, there will always be areas where we can find losses in the translation, especially when we deal with sacred texts like the Qur'an. Robinson (1996:2) emphasized that when the Qur'an is encountered in translation, much is lost. According to Abdelaal & Rashid (2015:1) semantic loss:

refers to over-, under-, or mistranslation of a source text (ST), [... and ...] may result in partial or complete loss of meaning in the target text (TT). This phenomenon is prevalent in the translations of an ST, especially translations of the Holy Qur'an.

Important though the semantic distinctions may be, this is not the primary focus of this study. This study is looking at the lexical stylistic choices in English in order to study to what extent the different English lexical selections of the translators for the

same original term affect the understandability of the text. The translator can select a word which is familiar to people, a word which is archaic, a word which gives a sense of sacredness or religiousness. This is a question of style, an issue to which I now turn my attention.

2.4. Style

2.4.1. Introduction

Translation theorists, such as Reiss (1977/1989), Snell-Hornby (1988/1995), and Baker (1992), have stressed the importance of a consideration of style and text-type in the translation process. Whilst not denying the importance of stylistic factors, this thesis takes a functional 'reader response' approach (see section 2.6) to the question of lexical selection, and relies on the stylistic labels provided in dictionaries to give some indication of levels of formality and other stylistic traits (archaic, literary, technical, taboo, ...) associated with particular lexical items. Though the thesis does not consider the appropriacy of particular stylistic choices by comparing style across the ST and TT, it is nonetheless important to provide some discussion of the ways that style, register, genre and text-type have been conceptualized in literary stylistics, by linguists and by translation theorists, and how lexicographers allocate a rather heterogeneous range of stylistic labels to words. This section aims to do that.

In section 2.4.2 an overview of the notion of style and literary stylistics will be presented. This will be followed in section 2.4.3 by linguists' and translators' views of style, register and genre where a brief account of the stylistic variation of words, going back to Leech (1977) and Crystal and Davy (1979) and some recent definitions of style and a brief description of other text varieties described as registers and genres will be provided. Section 2.4.4 discusses the particular characteristics of religious language and liturgical texts. Dictionaries and stylistic labels will be discussed in section 2.4.5. Finally, a conclusion will be included in section 2.4.6.

2.4.2. Overview of the Notion of Style

The question of style is a matter of some controversy in the literature, and the notion of style has been conceived of in a number of different ways. While Malmkjær (2002:519) mentions that stylistics is “the study of style in spoken and written text”, she (ibid.) defines style as “a consistent occurrence in the text of certain items and structures, or types of items and structures, among those offered by the language as a whole”. According to Wales (2011) style refers to “the perceived distinctive manner of the expression in writing or speaking”. Wales (2011:397) further explains that:

There are different styles in different situations (e.g. comic v. tragic); also the same activity can produce stylistic variation (no two people will have the same style in writing). Style can be seen as variation in language use, whether literary or non-literary... [and] what makes styles distinctive is the choice of items.

What is at issue here as highlighted by Wales (2011:397) and supported by Jackson and Zé Amvela (2012: 160) is that what makes a style unique is the selection of items or words. From this perspective, this research will focus on the different choices of English words for the same Arabic term in *Sūrat Yūsuf*. Lexical variation is the natural product of conveying the same original text by different translators. From a set of words used in a particular situation that convey a particular meaning and which are treated as near-synonyms, each translator could in principle choose any word.

In literary stylistics, Abrams (1981:191) states that:

the characteristic style of a writer may be analysed in terms of its diction, or choice of words; its sentence structure and syntax; the density and types of its figurative language; the patterns of its rhythm, component sounds; ... and its rhetorical aims and devices.

It is interesting why one word is preferred and understood rather than another from several translation-equivalents of the same original term. Simpson (2004:22) wondered “from possibly several ways of representing the same ‘happening’, why one particular type of depiction [representation] should be privileged over another?” He (2004:22) clarifies that choices in style “are motivated, and these choices have a

profound impact on the way texts are structured and interpreted”. Amjad and Farahani (2013:129) explain that “each translator may focus on a specific kind of equivalence, e.g. denotative, aesthetic, and translate accordingly ending up with a different translation”.

A full discussion of whether the style of the original Arabic needs to be kept or not in the translation lies beyond the scope of this study. The reader should bear in mind that the study does not engage with the style of the source text. The study is based on the translators’ lexical stylistic choices. What is of interest in studying the choice of words is to investigate how different choices of words affect the reader’s understanding of the translated text (to investigate the extent to which stylistic choice of words involves variation in understanding the translated text). If one translator chooses *bow down* instead of *prostrate*, or *strong group* instead of *godly body*, then how would this affect the readers’ perception of the understandability of the texts?

In the 13th. PhD Summer School in Linguistics held at University of the West of England (UWE) on 15th of July 2015, I had the opportunity to discuss with the Summer School’s participants the following example: Hilali and Khan and Yusuf Ali used the verb *prostrate*, while Abdel Haleem used *bow down* to interpret the verb ساجدين *sājidīna*. Abdel Haleem’s choice of word was easily understandable by English speakers. *Prostrate* sounds more formal in style than *bow down*. However, *bow down* is frequently used in religious texts as is shown in the British National Corpus. A very famous hymn “Praise, my soul, the King of Heaven” (Psalm 103, in Peterson, 2014: 267) features the line: “Sun and moon, bow down before Him”. Perhaps the translator was keying into that reference in using *bow down*. Crystal and Davy (1969: 150) stated that the most important point in the language of religion is:

that, whatever decisions are made, the basis on which the choice was made should have been presented clearly, and the linguistic issues involved in the language being reformed understood in their own terms.

A full discussion regarding the particular characteristics of religious language and liturgical texts is presented later in section 2.4.4.

The following table illustrates variable English lexical selections for the same Arabic term made in the three translations:

Verse No	Arabic term	Transliteration	Translation by Hilali and Khan	Translation by Yusuf Ali	Translation by Abdel Haleem
(12:5)	مبين	<i>mubînun</i>	open	avowed	sworn
(12:6)	آل	<i>âli</i>	offspring	posterity	House

Table 2.1: Variable lexical selections in the three translations.

The transliteration of *Sūrat Yūsuf* is adopted from:

<http://corpus.quran.com/wordbyword.jsp?chapter=12&verse=1>

(See Appendix 1: a list of the variable lexical selections for the same Arabic term in *Sūrat Yūsuf*, which was investigated in this study in chapter 4).

Having introduced the notion of style, what follows is a section about linguists' and translators' views of style, register and genre which includes a brief account of the stylistic variation of words and traditional definitions of style, going back to Leech (1977) and Crystal and Davy (1979) and some recent studies about *Style*, along with a brief description of other text varieties: register and genre.

2.4.3. Linguists' and Translators' Views of Style, Register and Genre

2.4.3.1 Stylistic Variation of Words

In the linguistic literature concerned with lexical semantics, Joos (1967) talks about five degrees of formality "frozen, formal, consultative, casual, and intimate". Joos' five degrees of formality or as they are called Joos' five clocks describe five different styles of language for varying occasions. Frozen style is the style of printed language and elocution (Joos, 1967:39). With frozen style comes set phrases or conservative structures, and it often contains archaisms. Formal style, on the other hand, is the language between the speaker and the audience, the language of lecture and/or speech, and requires advance planning. According to Joos (1967:35-37) "formal style is designed to inform and its dominant feature is something that is

necessarily ancillary in consultation, incidental in casual discourse, absent in intimacy”. As for consultative style, it occurs where interaction is the norm. Joos (1967: 19) describes consultative style as a good standard mature style. He (1967: 23) explains that consultative style is the people’s norm for coming to terms with strangers, i.e. people who speak the same language “but whose personal stock of information may be different”, for example, the language between an instructor and a student. As far as casual style is concerned, it is the informal style between people who know each other. Colloquialisms and slang are featured within casual language. Joos (1967: 23) explains that casual style is for friends, insiders, and acquaintances, and when addressed to a stranger it makes him “an insider by treating him as an insider”. Intimate style, on the other hand, it is a non-public language, used between close friends and family in private, and has private words. Considering Joos’ five different styles of language, religious texts exemplify frozen language. Frozen language is the language used in a text that is printed, read and re-read, and addresses readers who are absolute strangers. It also contains conservative structures and archaisms.

Leech (1977: 16) mentions two dimensions and levels of the usage of words within the same language. First, some words are dialectal. Secondly, there is a scale of ‘status’ usage; which features the social relationship between the speaker and the hearer, descending from formal and literary English at one end to colloquial, familiar, and eventually slang English at the other. However, Crystal and Davy (1979: pp. 66-77) acknowledge eight different dimensions of stylistic variation, grouping them into three broad types; as follows:

1. Relatively permanent features of the speech or writing habits:
 - a. Individuality (e.g. the language of a specific person).
 - b. Dialect (e.g. regional dialect, social class dialect).
 - c. Time (e.g. Old English).
2. Discourse:
 - a. Medium (speech, writing).
 - b. Participation (monologue, dialogue).

3. Relatively temporary features of style:

- a. Province (i.e. the language of occupation or professional activity).
- b. Status (e.g. formal, informal, respect, polite, kinship relations, business relations, and hierarchic relations in general). Crystal and Davy (1979:74) explain that although a scale of formality exists by referring to Joos' (1962) five degrees of formality "frozen, formal, consultative, casual, and intimate", they stress that the degrees of formality are still not identified.
- c. Modality (e.g. the language of jokes, lectures, textbooks, etc.).
- d. and Singularity (e.g. the style of Jane Austen, the style of Milton, the style of Shakespeare).

In summary, the discussion of the stylistic variation of words is based on the fact that the language varies according to the social and geographic origin of the speaker, the activity in which the speaker is involved and the social relationship between the speaker and the hearer. Furthermore, it is important to mention that while a variety of *style* factors have been mentioned, *status* is relevant to this research study as this study is based on the translators' lexical stylistic choices; such as: formal, informal, literary, polite.

Having introduced the stylistic variation of words, what follows is the traditional definitions of style, going back to Leech (1977) and Crystal and Davy (1979) and some recent studies about *Style*.

Crystal (1965: 112) defines style in relation to the stylistic variation of words, as: "a particular set of language forms which consistently differentiate themselves from the rest of language by characterizing one kind of interpersonal language-situation". He (1965: 112) explains that the various styles English might have are described, and labelled, depending on the situation they characterize; "spoken informal conversation, formal prepared speech, and so on".

Crystal (1965: 113) goes on to state that for a linguist all styles "have the same ultimate value" as they are "simply differing manifestations of speech, the differences being due to a corresponding diversity of functions". This research study investigates the way in which different styles of words have different effects on the

reader either in perceiving the words as understandable or not, or identifying the texts as sacred, sophisticated, highly-elevated, formal, or informal texts, etc.

Leech (1977: 17) argues that Crystal and Davy's (1969) list of stylistic variation "indicates something of the range of style differentiation possible within a single language". Leech lists some examples of synonyms indicating their varying style; such as: "steed (poetic), horse (general), nag (slang), and gee-gee (baby language)", and "cast (literary, biblical), throw (general), and chuck (casual slang)".

A recent account of style is provided by Lee (2001:45) who suggests using the term *style* to describe "the internal properties of individual texts or the language used by individual authors, with "formality" being perhaps the most important and fundamental one". He points out that "style is essentially to do with an individual's use of language". This description comes close to a more recent definition of *style* presented by Biber and Conrad (2009: 2) who see style as an analysis of linguistic characteristics and features that are common in a text variety, and those features "reflect aesthetic preferences, associated with particular authors". Biber and Conrad (2009:18) emphasize that those style features reflect the aesthetic and artistic preferences of writers or authors and comply with prevalent attitudes about "good" style or attitudes about what constitutes "good" style. However, it is necessary to remark that in my thesis I am not looking at the three translations under study from a "good" style perspective, neither am I trying to judge whether the three translations constitute "good" style or not. The way I am looking at those translations is from an "understandability" perspective; how much they are understood by people who are reading in English, i.e. this thesis studies the stylistic differences between the three translations which have to do with the understandability of the word chosen rather than "good" style.

Therefore, while a variety of definitions of the term *style* have been suggested, this thesis will adopt the definitions suggested by Crystal (1965: 112) and Wales (2011:397) as they comply with my investigation in this study of *Stylistic labels*, which will be used to refer to the labels that the dictionaries offer to indicate stylistic particularities; such as: formal, informal, dated, archaic, historical, literary, technical, rare, biblical, humorous, dialect, offensive, derogatory, vulgar slang, spoken, written, taboo. The current research study set out to investigate which sort of words (less

frequent words, formal, dated, archaic, historical, literary, technical, rare, biblical, written) affect readers' perception of the understandability of the translated texts of the Qur'an, and which words are considered to be stylistically more appropriate.

(A full discussion regarding stylistic labels is presented later in section 2.4.5).

2.4.3.2. Register

So far the stylistic variation of words has been presented. However, different variations are spotted in Halliday (1985 and 1989) within the systematic functional framework through the notion of register. Halliday refers to register as a variety of language that corresponds to a variety of situation. Those situations are interpreted by using the terms *field*, *tenor* and *mode*, i.e. register has been subdivided into the categories of field, tenor, and mode. The term *field* is generally understood to mean the thing that the participants are engaged in when language is used, whereas the term *tenor* refers to who is taking part and the role relationships between participants. As for *mode*, it describes what the role of language is in what is going on (i.e. channel: visual, verbal; medium: print, illustration).

The term *register*, however, has a different interpretation in the field of stylistics. Ferguson (1994:20) regards *register* as mostly “a communicative situation that recurs regularly in a society” without giving a clear and lucid definition for the term. However, he gives some examples of register, such as: regional weather forecasts and cookbook recipes. According to Wales (2011:361), the term *register* was first introduced in the 1950's and it suggests “a scale of differences, of degrees of formality, appropriate to different social uses of language”. In stylistics, *register* refers to “a variety of language defined according to the situation (rather than the users)” (Wales, 2011:361). This definition is close to that of Crystal (2008:409) who defines *register* as “a variety of language defined according to its use in social situations, e.g. a register of scientific, religious, formal English”. For Biber and Conrad (2009:6) *register* is “a variety associated with a particular situation of use (including particular communicative purposes)”. They further explain that describing register covers three key components: “the situational contexts, for example whether they are produced in speech or writing”, “the

linguistic features, registers are described for their typical lexical and grammatical characteristics”, and “the functional relationships between the first two components”. The term *register* is generally understood to mean variations of language according to use. However, there is no consistent definition for the term *register* from linguist to another [Crenn, (1996:30), Biber and Conrad, (2009:21)].

In fact, there is a terminological confusion surrounding the terms *register* and *style* (Crenn: 1996:30), (Lee, 2001:37). *Register* and *Style* are often used interchangeably and without precision. An early study of Crystal and Davy (1979:61) points out that the term *register* has been applied to almost any varieties of language in an undifferentiated manner as if it could be helpfully applied to different situational divisions of language of any type. They mention (1979:73) that some scholars in the stylistic field parallel *register* with *style*. However, Lee (2001:41) states that Crystal and Davy (1979) use the term *style* in the same way others use ‘register’ to refer to “particular ways of using language in particular contexts”.

Lee (2001:47) states that there is much confusion with the terms *register* and *style* and “we end up using the same words to describe both language (register and style)”. By way of illustration, Lee (2001:47) shows how the term *conversation* can be a register label when we use it in the sense of “he was talking in the conversational register”, or it could be a style label when we use it in the sense of “this brochure employs a very conversational style”. When the label “conversation” is referred to as a register label, it would be due to the view that the term *register* is functionally adapted to the situational purpose. On the other hand, when the label *conversation* is referred to as a style label, it would be due to the vision that the term *style* refers to the individual’s choice of words.

According to Lee (2001:46) register is used when we view a text as: “the instantiation of a conventionalised, functional configuration of language tied to certain broad societal situations, that is, variety according to use”. His point of view is that different situations necessitate different arranging of language, each being “‘appropriate’ to its task, being maximally ‘functionally adapted’ to the immediate situational parameters of contextual use”. Lee (2001:46) mentions there is a legal register, where the focus is on the language, and a formal register. However, he

(2001:46) mentions that “there is no literary register, but, rather, there are literary styles”. He further explains that the core of imaginative writing is “creativity and originality” and the focus in this case is on the individual style.

According to Biber and Conrad (2009:2) style and register are similar in their “linguistic focus, analysing the use of core linguistic features that are distributed throughout text samples from a variety”. However, they state that “the key difference from the register perspective is that the use of these features is not functionally motivated by the situational context; rather, style features reflect aesthetic preferences, associated with particular authors or historical periods”. While they analyse (2009:143-155) the differences in the typical linguistic styles of eighteenth-century novels versus modern ones, they explain in a lucid way the difference between style and register. From a register perspective, novels from all periods share the same linguistic and functional features that differentiate them from other types of written registers; such as: academic prose and newsletters. Most novels are similar in their frequent use of ““narrative” linguistic features, including: past tense verbs, third person pronouns, proper nouns, adverbials of time and place, reporting verbs, and direct and indirect reported speech” (2009: 150). Those features have “direct functional association with the communicative purpose of telling a story of events which have occurred in the past” (2009:151). However, from style perspective, there have been differences in the typical linguistic styles of novels from the above mentioned periods; such as: employing literary devices, employing simpler and more colloquial style in modern novels, and different authors preferring particular linguistic features for aesthetic reasons. However, the most obvious difference between eighteenth century and modern novels has to do with spelling and word choice. They emphasise the fact that the linguistic styles typical of eighteenth-century and modern novels have changed due to the differences in attitudes in different periods.

In my opinion, the whole discussion of *register* is summarised in a lucid way in Schiffman’s (2002:41) definition,

a set of specialized vocabulary and preferred syntactic and rhetorical devices/structures, used by specific socioprofessional groups for social

purposes. A register is a property or characteristic of language, and not of an individual or a class of speakers.

This definition implies that with different language communication and life situations we produce different registers, and within each register we use a special set of terminology; such as: the language of sports, the language of academic articles, the language of job applications, the language of lawyers, political speeches, the language of television news, the language of banking. For example, the language of academic articles is distinguished as a variety, with its special vocabulary and grammar, from the language of sports, and the language of sports is distinguished from political speeches. This is emphasized as well by Trudgill (2000: 100-102) who states that language variations that are related to professions or topics are termed registers. However, Wales (2011:362) highlights the fact that “different registers will overlap with each other in respect of function or medium or even field (e.g. a prayer v. a sermon), so that many linguistic features will be common to several registers”. Yet, Wales (2011:363) further states that there are no two identical registers.

Although differences of opinion still exist, there appears to be a general agreement that style is more personal and specialized whereas register is more technical, formal and functional. The language of news, for example, might be in a formal style (when news is being reported in a television) or might be in an informal style (when friends talking about the news in a casual gathering).

In this thesis, the term *style* and more specifically *stylistic labels* will be used rather than the term *register*. Lee’s (2001:46) and Biber and Conrad’s (2009:143-155) explanations presented earlier support my choice of using the term *style* rather than *register* as they highlight individual style, and the writer’s style in choosing words, which is the core of this study: analysing three translators’ style in choosing words.

Another term often used within language variation is *genre*. The following section is a discussion about this.

2.4.3.3. Genre (Linguists' and Translators' Views of Genres and Text-types)

It is important to note that *genre* and *register* are often used interchangeably, and distinguishing between the two terms from one linguist to another can cause confusion (Lee, 2001:41; Wales: 2011: 362). Some studies only use the term *genre* and neglect *register* to refer to variations in language defined according to the situation; such as: Biber (1988), and Swales (2004), Bhatia (2013), while other studies only use the term *register*; such as: Ferguson (1983), Biber (1995), and Conrad (2001). On the other hand, some linguists have made a distinction between *genre* and *register*; such as: Lee (2001), Biber and Conrad (2009), and Wales (2011).

Genre is often used to refer to text-type. This is highlighted by Lee (2001:46), and supported by Dickins, Hervey, and Higgins (2002:236) who refer to *genre* as a *text-type* and define it as “a category to which a given text is seen to belong and within which it is seen to share a type of communicative purpose with other texts; that is, the text is seen to be more or less typical of the genre”. The definition suggests that every text is recognised in terms of genre, and each text is viewed as a member of category. However, the grouping of texts, i.e. text varieties have been classified differently from one linguist to another according to different criteria. One well-known classification of text varieties is made by Baker (1992). According to Baker (1992:113-114) there is an overlapping between the notions of genre and text-type. “Both relate to the way in which textual material is packaged by the writer along patterns familiar to the reader”. Therefore, texts have been classified in two ways. The first classification is based on the contexts in which texts occur. Baker calls those genres *Institutionalized labels*; such as: *science textbook, journal article, newspaper editorial, religious texts, or travel brochure*. The second classification is less institutionalized and does not apply to a whole text but to parts of it. The labels used in this classification comprise *narration, exposition, argumentation, and instruction*.

Another recognised grouping of text-types is that of Reiss (1977/1989: 113-114, cited in Munday, 2012:111-117). Reiss suggests four genres -text varieties as she calls them- differentiated according to their function; into:

a) Informative text type: a text-type that represents facts, information, opinions, knowledge, and objects; such as: report, lecture, tourist brochure, reference work, official speech, operating instructions, and satire.

b) Expressive text type: a text-type that expresses the writer's attitude, i.e. it is an artistic composition as the writer uses the aesthetic aspect of language; such as: poems.

c) Operative text type: a text type which has an appellative function as it persuades/appeals to the reader to act in a specific way, or to agree to an argument; such as: sermon, advertisement, and electoral speech.

d) Audio-medial texts: such as films and visual and spoken advertisements which subjoin the informative, expressive, and operative functions with visual images, and sounds.

Reiss (*ibid.*) recommends different translation strategies which are appropriate for different text-types. While the translation strategy of an informative text-type should be plain prose and using explication when required without giving attention to stylistic particulars, the translation strategy of an expressive text should be the identifying strategy, which adopts the aesthetic and artistic form of the source text. If the text is operative, the translation strategy should be adaptive which has an equivalent affect among the readers of the target text. Audio-medial text-types, on the other hand, necessitate the supplementary strategy, which subjoin written words with music and images. Therefore, depending on what type the text is, we can spot different translation strategies. If the translator thinks that the translation of the Qur'an is an informative genre, s/he will use a plain prose strategy. If the translator thinks the translation is expressive, s/he might use an archaic style of words or a particular artistic style of words. However, if the translator recognises the translation of the Qur'an as an operative genre, s/he will persuade people by using archaic words or persuade people by using more understandable words. Different linguistic choices made by the translators reflect their different conceptions of the translations of the Qur'an as a particular text-type or genre. Similarly, readers of the Qur'an translations might react positively or negatively to a particular translation because of their conception of the translations of the Qur'an as a particular text-type or genre. This is precisely the heart of this thesis; eliciting reactions from the readers of the

translations of the Qur'an and identifying the effects of different English lexical choices and archaisms made by different translators on the readers' perceived understanding of the translations. Readers of different groups (native speakers of English, non-native speakers of English, Muslim, and non-Muslim) might give different ideas depending on their age, nationality, how good their English is, their educational level, and so on.

However, Snell-Hornby (1988/1995:31) recommends more complex text-types. She presents a diagram that sets up a system of relationships recognized between basic text-types (or prototypes as she refers to them) and key aspects of translation. On the two first horizontal levels of this diagram she points out that for literary translations the following genres (text-types) exist: Bible, stage/film, lyric poetry, modern literature, classical antiquity, literature before 1900, children's literature, and light fiction. For general language translation, the following genres exist: newspaper/general information texts, and advertising language, and for special language translation, the following genres exist: legal language, economic language, science/technology, and medicine.

Dickins, Hervey and Higgins (2002: 177-179) distinguish five categories of genre based on the writer's attitude to the handling of the text's subject matter; as follows: literary genres (poetry, fiction, and drama), religious genres (sermon in a mosque, Qur'anic commentary), philosophical genres (pure mathematics), empirical genres (scientific and technological texts, and balance sheets), and persuasive genres (instruction manuals, laws, rules, regulations, propaganda leaflets, newspaper opinion columns and editorials, and advertisements). However, they (2002: 181) mention that it often happens that a source text such as a sermon, job contract, parody or satire might have a mixture of features which may vary between two or more genres, and this is called a *hybrid genre-type*. For example, instruction manuals might differ in features between persuasive and empirical genres. Religious texts, on the other hand, share characteristics with persuasive texts.

Hatim and Mason (2013:153-158) classified text-types based on the translator's focus on: argumentative, expository (which is subdivided into exposition, conceptual, narration, and description), and instructional text type. However, they

also agree with Dickins, Hervey and Higgins (2002: 181) and emphasise the fact that texts are multifunctional, i.e. every text has characteristics of more than one type.

In an attempt to define *genre*, Wales (2011:362) differentiates it from *register*. She suggests seeing *registers* as “particular situational configurations of linguistic resources, quite specifically contextually determined”. On the other hand, she (2011:362) explains that “genres are larger or ‘higher-level’ structures”. She defines *genre* as “groups of texts which are recognised as performing broadly similar functions in society”. For example, the novel genre covers specific types, i.e. group of texts such as: *Pride and Prejudice* by Jane Austen, *Wuthering Heights* by Emily Brontë, and *Nightmare Abbey* by Thomas Love Peacock, which share the same communicative purpose, that is, telling a story which describes fictional events and characters, and which share the same language characteristics.

However, different genres; such as: fiction, comedy, drama, novel, poetry, fantasy, tragedy, satire, jokes, news reports, weather reports, academic essays, leaflets, biography/autobiography, memoirs, advertisements, job applications, textbooks, reference books, differ in selections of linguistic features, according to their different communicative purposes. For example, advertisements and job applications are of different genres; the purpose of advertisements is to inform people about different products to urge them to buy, and the purpose of job applications is to get a job by providing the information about study qualifications, professional expertise, and personal skills. Those two genres do not share the same language characteristics; they are different in the way they are organised and the language they use.

It is important to highlight the fact that there is a subcategory within a genre, which is called a sub-genre. For example, within the poetry genre there is lyric poetry such as Shakespeare's sonnets or epic poetry such as Beowulf, and within the reference book genre there are dictionaries, encyclopaedias and thesauruses.

Although most linguists use the terms *genre* and *text-type* interchangeably, some linguists make a distinction between the two terms; such as: Biber (1989), Paltridge (1996), and Lee (2001). Biber (1989:6) explains that genre classifications do not represent text-types as there could be different texts that share the same linguistic features from different text-types that belong to the same genre, or similar texts which share similar linguistic features from different genres belonging to the same

text-type. However, it is beyond the scope of this study to investigate the differences between those two terms. Furthermore, as long as most linguists are using *genre* and *text-type* interchangeably, it would be an excessive and inessential task at least within this study.

To sum up, there is no consensus on how to clarify specific genres or text-types. Some are based on the contexts in which texts occur, or on the text-function, others are based on the field in which the texts belong.

This discussion leads me to a consideration of the translation of the Qur'an as a text-type or genre. Dickins, Hervey, and Higgins (2002:6), along with many other translation theorists, emphasise that one of the decisions a translator needs to make is to define to which genre a text belongs. The translation of the Qur'an is of course a religious text. However, it is important to highlight that due to the lack of studies which investigate the genre of the translation of the Qur'an and due to the fact that the translation of the Qur'an has its own unique stylistic and rhetorical features that distinguish it from other text-types, from the perspective of this study, this study adopts the view that genre is about the entire text, rather than a text-function or parts of the text. Therefore, it would be inadequate and insufficient to classify the translation of the Qur'an under the previous classifications of Baker (1992), Dickins, Hervey and Higgins (2002), or Hatim and Mason (2013).

Although Baker (1992) classifies religious texts under institutionalised genres, and within Dickins, Hervey and Higgins' (2002) five categories religious genres exist, apparently the types of religious texts included are: sermons, Qur'anic commentary but not explicitly a translation of the Qur'an.

Yet, from Reiss's classification, it would be somehow confusing to decide whether the translation of the Qur'an is an informative, expressive or persuasive text-type. Translation of the Qur'an could be considered informative as well as an operative text-type due to the information it provides about the religion while achieving the operative function by trying to persuade the readers to behave in a moral way and embrace religious and moral ideas. On the other hand, the translation of the Qur'an has an expressive function full of stylistic and rhetorical features, and it is thus an expressive text-type as well.

However, in Snell-Hornby's (1988/1995) classification on the two first horizontal levels of her diagram, she points out that for literary translations; the following genres (text-types) exist: Bible, stage/film, lyric poetry, modern literature, classical antiquity, literature before 1900, children's literature, and light fiction. The fact that Snell-Hornby classifies the Bible as a separate genre and recognises its exclusive particularity and uniqueness, leads me to suggest adding an extra genre to the already existing genres under the literary translations. Although the translations of the Qur'an are religious in genre, they can only be considered to be unique and to differ from other text-types. The Bible and the translations of the Qur'an have different styles, different linguistic features, and most of all the source language of the Qur'an (Arabic) is different from the source languages of the Bible (Hebrew and Aramic).

Sadiq (2010) and Abdel Haleem (2016) highlight the importance of a consideration of style in the translation of the Qur'an. However, it is vital to bear in mind that within the scope of this study, I am not looking at those stylistic matters in my translations in terms of capturing the style of the original source text in the style of the target text.

This study focuses on the style of words in the three translations of the Qur'an, and makes no attempt to evaluate the extent to which the English translation captures the style of the original Arabic. The different choices of words made by the translators are stylistic; reflecting different attitudes towards the translating process. For example, while a translator like Abdullah Ali (2008) prefers an archaic style, another translator like Abdel Haleem (2010) prefers clear and lucid modern English and avoids archaisms. As mentioned previously different linguistic choices made by the translators reflect their different conceptions of the translations of the Qur'an as a particular text-type or genre.

Talking about *Genre* and the discussion of which genre does the translation of the Qur'an belongs to leads me to talk about the characteristics/style of religious texts. The readers reading the translations of the Qur'an expect religious language. The idea of the style of the religious text-type or genre implies that there are some preferred linguistic features in religious text-types. These features are reviewed in the following section.

2.4.4. The Style of Religious Texts

The language of religion has no doubt affected and influenced the translators of religious texts; religious texts in English are associated with a particular style of words which are typically highly sophisticated, not everyday words, ritualistic and archaic.

While this research study is primarily motivated by the fact that the language of religion, specifically the archaic style of the words often found in translated religious texts, may undermine the understandability of the texts, it also intends to investigate how appropriate archaic style is considered to be in the English translations of the Qur'an.

Crystal and Davy (1979: 147) define *the language of religion* as a language that is “so removed from the language of everyday conversation as to be almost unintelligible, save to an initiated minority”. They (1979: 165) point out that the vocabulary of religious English “is extremely distinctive” with plenty of archaisms.

Crystal's notes (1965: 151-156), some of which were presented later in Crystal and Davy (1979: 147-172), are very valuable in identifying the style and the nature of religious texts in older times and nowadays. What follows is a summary and discussion of the points Crystal (1965: 152-153) makes about religious language. Firstly, he points out that the language used in religious texts is different in nature from everyday familiar language (language of little effort) as Crystal calls it. He mentions that it is customary for any culture to have two languages; everyday language, and sacred language, which is used in sacred events. He emphasizes how important it is for religion to have a “special, ‘marked’ style to highlight its specialized purpose”. He refers explicitly to the existence and the value of a specific style in a language reserved particularly for religious texts, indicates the nature of this language as being a formal and atypical sort of language which one does not usually use in everyday language and goes on to explain that the value of such language is due to its unfamiliar nature because “it attracts attention to the exceptional purpose of its function”. He argues that the “unfamiliar style” is used for social situations and when “talking to superiors” or writing an important essay or letter that necessitates more than an everyday usual language “language of little effort”. He stresses the need for using a more elevated style by stating (1965: 153):

whether we like it or not, that ordinary, colloquial language will not do; it will not suit the purpose or the situation, and so we look round in our minds or in dictionaries for “better”, more appropriate words.

Crystal further states that the more important the situation, the more our language has to be taken care over. He defines *liturgical language* as “a particular set of forms, either a style or whole language, used in official public worship on behalf of a religion” (1965: 152); when it comes to the believer, there are no boundaries to the care that should be taken while communicating due to the superiority of the status of the recipient. He (1965: 153) affirms that “the needs” of this supreme situation are “incompatible” with the colloquial speech we use when addressing “friends and acquaintances in unimportant domestic situations”, and using a familiar tone of expression is out of the question in a divine context. He then argues for the necessity to use archaic and sophisticated language in religious texts; he suggests that: “Whom seek ye?” is more in keeping than “Who’re you looking for?”

However, he emphasizes the idea that, while it is useless to make liturgical language the same as everyday language, it is even more useless to “go to the other extreme, by adopting a style of language so esoteric that its users cannot understand” (ibid). He acknowledges that adopting an extremely archaic language, or using a totally foreign language, “without due cause” would lead “to the linguistic mortal sin of unintelligibility” for it is an injustice to expect a society to worship in a language which it does not understand” (ibid). He insists that comprehensibility is an essential condition.

Crystal suggests that sacred texts in older times were “often partially and totally obscure” and explains that the unintelligibility of those texts, gave them a “mystical attraction” by its obscurity. On the other hand, he states that people nowadays are not prepared to use obscure language, and mostly people are not expected to do so.

He emphasises the fact that, as liturgical language is a main part of a religion’s “house style”, it requires to be removed from ordinary language and “to be characterised and respected as God’s, but without reducing intelligibility too greatly” (ibid). He also mentions that this language has to be unique and not confused with any other style. In summary, Crystal (1965) argues that a balance in the style of

religious language needs to be considered; neither using an over-familiar, nor a highly unintelligible and obscure style.

Crystal (1965: 153-156) goes on to report an examination of what is involved in religious language carried out by him in 1964, and mentions four main characteristics of liturgical language, which I have summarized as follows:

1. Formal stylistic features, for example, complex sentences,
2. Characteristic features of register, comprising archaisms, formulaic utterance (which may subsume archaisms) that has emerged via phrasing certain concepts, and specialized non-archaic vocabulary, used only in a religious context.
3. Regarding the choice of forms to use for religious purposes, the following are some suggestions to be taken into account:
 - 3.1. Colloquial contractions of the day, slang, loosely-phrased language, vogue-words, and so on, typical of informal speech, should be avoided.
 - 3.2. In order for the language to run as smoothly as possible, to fulfil its function without excessive distraction from the elements of form, the following factors should be considered:
 - a. In texts being translated for general use for the first time, it will not be useful to introduce an archaism. This implies the importance of the traditionality of special language features.
 - b. If the content would be unchanged by using either of a choice of synonyms, then the one to be chosen is that which is least used in other styles of the language, and which is unfamiliar.
 - 3.3. All decisions must be made bearing in mind the various contextual considerations which are relevant. “Thou” for example, must not be forced into every place, regardless of its function.
 - 3.4. Aesthetics is the most difficult, and perhaps the least important consideration, which requires that the results are as beautiful as they can be. This is most difficult, because it is impossible to please everyone’s sense of aesthetic values,

and least important, because the beauty of the language of the religion is supplementary to its usages.

Crystal (1965: 155) reflects that for pleasing outcomes the above suggestions require a sufficient knowledge of the language. Then, a professional linguist will be needed as he can “provide information about how languages work, what resources they have, how they can be described, how people are likely to react, and how language influences them”. He clarifies (1965: 156) that for new linguistic habits to change “one needs a transition period, often of years” and new words require time before they are no longer considered a “distraction” to old habits, and “become an acceptable part of them”.

4. In the fourth characteristic of liturgical language, he assures his readers of the existence of a “fundamental opposition between Latin and the [liturgical] vernacular” (1965: 156), and (1965: 156) clarifies that the decisions of “how much vernacular to introduce, and where to introduce it” must be made in their own liturgical context. Given that the question of which language to use; Latin or the liturgical, is not relevant to this research study, Crystal (1965: 156) does stress the importance of employing “pilot surveys to test [reader’s] reactions”, thus emphasising the importance of reader responses.

It is to be noted that although this section is confined to the language of religious texts, the characteristics of liturgical language mentioned above do not oppose or contradict the characteristics of religious texts for the following reasons. Firstly, the language of biblical translation has influenced and plays a major role in liturgical language. This is highlighted by Crystal and Davy (1979: 149), who further explain that although each language has its own particularity, they share “a great deal of vocabulary; biblical quotation will naturally occur in all religious contexts, either explicitly or implicitly”. Secondly, while Crystal (1965: 151-156) discusses in his notes the characteristics of liturgical language, some were presented later in Crystal and Davy (1979: 147-172) while discussing biblical language (the language of biblical translation).

Although Crystal’s notes (1965: 151-156) and Crystal and Davy’s (1979: 147-172) account around religious texts are not recent studies, they are referred to extensively in the present study. The reasons for this are that their studies deal in depth with the

area of religious language and are considered one of the main references when religious language is concerned. For example, Jackson and Zé Amvela (2012:152-153), in their introduction to Modern English lexicology, draw on Crystal (1964) and Crystal and Davy (1969) as their main references for religious language. Another reason for including them is that there are few studies, old or recent, which discuss broadly the style of religious texts as thoroughly as Crystal (1965) and Crystal and Davy (1979) did. Finally, most studies about religious texts discuss the King James Version (KJV) of the Bible. The following section will shed some light on the language of KJV along with the style of words in English translations of the Qur'an.

2.4.4.1. Style of Words in English Translations of the Qur'an

Since this study focuses on the translations of the Qur'an, this section is a brief overview around the style of words in English translations of the Qur'an.

So far, there has been little discussion in the field of Qur'anic translations about the style and the features of the translated texts of the Qur'an. One study is by France (2000: 143-145). Though very brief and confined to three early translations of the Qur'an by Rodwell (1861), Arberry (1955), and Dawood (1995), it sheds some light on the different styles of the English used by the three translators.

France (2000: 143) mentions that they varied from each other in their style in English. He comments that Rodwell's (1861) translation was literal, and his style of English was an imitation of King James Bible of 1611, full of vocabulary items that are obsolete in the written English of the mid-nineteenth century. For example, *verily*, *behold*, *brethren*, and *thy*. Arberry's (1955) translation, on the other hand, has something of the same style of the King James Bible, although he states in his introduction (1955, as quoted in France, 2000:143) that he tried to write clear English, "avoiding the Biblical style favoured by some of my predecessors". As for Dawood's (1995) translation, France (2000:143-144) mentions that it is written in "idiomatic contemporary English" and in modern prose style.

Looking at three styles of early translations of the Qur'an, it is evident that Biblical translations have influenced English translations of the Qur'an in that the latter have adopted the language and the style of Biblical translations varying from obsolescence

to plain contemporary prose (Pym, 2000:77; France, 2000:161-172). This is mainly because the English translations of Biblical texts preceded by centuries those of the Qur'an. According to France (2000: 161) early English translations of parts of the Bible into Old English are said to have taken place in the early 8th century, and not denying the influence of King James Version (or Authorized Version) on the style and the language of a number of English translations of the Qur'an (France, 2000:143).

Although it is true that a number of modern translations of the Bible have been presented, the King James Version is still one of the most favoured and dominant translations of the Bible, and one of the reasons is due to its language (France, 2000: 163-165; Goodman, 2013:73-80). Pym (2000:77) points out that in the field of Bible translation “the adoption of plain prose in cases like Moffatt’s 1928 use of real-life speech broke with the ‘timeless’ quality of the archaizing authorised versions”. One of the dominant features of the King James Version is the extensive use of old-fashioned and archaic words (Goodman, 2013:50; and KJV Today, 2018). According to Crystal and Davy (1979: 150-151) the language of the King James Version is “no longer relevant to modern needs” and they explain that this is because “the linguistic differences between the language of the late sixteenth and twentieth [to date the twenty-first] centuries are sufficiently marked to provide regular obscurity”. France (2000: 163), furthermore, points out that the Biblical language of 1611 became progressively “remote from ordinary speech”. Despite this, old-fashioned and archaic words are found in some of the widespread English translations of the Qur'an such as Yusuf Ali’s ([1934] 2014) translation. On the other hand, there are some translations such as Abdel Haleem’s ([2004] 2010) which avoid archaisms and adopt contemporary English words. The style of Yusuf Ali’s ([1934] 2014) and Abdel Haleem’s ([2004] 2010) translations along with Hilali and Khan’s ([1974] 2011) translation that adopts a simple language is discussed in chapter 3.

2.4.4.2. Sacred and Appropriate for the Style of Religious text²

Based on the above discussion around the style of religious texts, a question is raised here, which was once raised by France (2000: 103), “is a translated sacred text still sacred”, or is it simply a translated text that ceases to be sacred? Consequently, the style of the translated texts is not deemed to be removed from modern, everyday language. Section 2.5 tries to answer this question using Skopos theory. Furthermore, sections 2.3 and 2.3.1 review special linguistic features which are related to the style of religious texts, and are considered to be appropriate for the style of religious texts, such as using archaisms, unfamiliar style, and avoiding everyday language. However, it is argued in this thesis that when it comes to the translation of religious texts the appropriateness of words that are used in the translation must not be related to specific language features, which undermine the understandability of the translated texts. This is supported by Crystal and Davy’s (1979:63) view, which states that while a one-for-one relation between “a set of linguistic forms and a situation” sometimes exists, “it would be a mistake to assume that it always exists, and to talk rigidly in terms of ‘one language – one situation’”. They (1979:63) encourage us to have instead “ranges of appropriateness” of different uses of language to given situations. In a situation of religious texts, for example, while a particular linguistic feature is probable and used such as archaisms, linguists and translators need to give a space for other possible linguistic features such as familiar and modern English words.

By considering reader responses, this study investigates in chapter 4 whether different readers consider particular words of different styles sacred and/or appropriate for the style of the translated text of the Qur’an.

Having discussed the characteristics and the style of religious texts, the following section moves on to point out the way in which *style* is operationalised for the purposes of this thesis by looking at dictionaries and stylistic labels.

² Definitions of *sacred* and *appropriate for the style of the translated text of the Qur’an* in relation to this study are provided in Research Methodology Chapter; section 4.3.4.1.

2.4.5. Dictionaries and Stylistic Labels

As mentioned previously in section 2.4.3 within the study of style, this thesis focuses on the stylistic labels used in dictionaries.

In investigating in some detail 42 words and their translations (see section 4.2.1), the study of style will be operationalised in this thesis by referring to the stylistic labels given in the *Oxford English Dictionary Online* (OED) and the *Longman Dictionary of Contemporary English Online* (LDOCE), along with the word frequencies from the British National Corpus (BNC). Word frequencies are discussed later on in the methodology chapter, section 4.2.2.

Dictionary entries are frequently labelled with indications of levels of formality and other stylistic particularities, such as: formal, informal, dated, archaic, historical, literary, technical, rare, biblical, humorous, dialect, offensive, derogatory, vulgar slang, spoken, written, taboo. Lexicographers label items which are not part of the common stock of English vocabulary. The introduction to the *Concise Oxford English Dictionary* (Stevenson & Waite, 2011: xviii-xix) explains labelling items, as follows:

Unless otherwise stated, the words and senses recorded in the dictionary are all part of Standard English. Some words, however, are appropriate only to certain situations or are found in certain contexts, and where this is the case a label (or combination of labels) is used.

It is necessary to point out that there is no agreement between dictionaries on a specific terminology for labels. Whereas the *Longman Dictionary of Contemporary English* (2009) uses the term *labels*, the *Concise Oxford English Dictionary* (2011) uses the term *register labels*. The *Merriam-Webster Dictionary* (2016) uses the term *usage labels*. On the other hand, the *Cambridge Advanced Learner's Dictionary* (2013) refers to them as *style and usage labels*. According to Crenn (1996: pp. 3, 30) some dictionaries use terms such as: *status*, *register*, and *functional varieties in usage*. However, all of these terms *labels*, *register*, *style*, *functional varieties in usage*, *status*, or *usage labels* are subsumed under the term *stylistic labels* in this study. This study defines *stylistic labels* as markers anticipated to guide dictionary users in their use of words according to their suitability for use in specific situations and different text-types.

Having mentioned the stylistic labels, the following is an overview of the ways in which dictionaries mark lexical items for style.

Many dictionaries provide an indication of levels of stylistic formality or colloquialism, presumably to aid readers in the appropriate selection of words to use in particular contexts. The fact that these stylistic labels are not always based on empirical investigation is highlighted by Lodge (1999).

When asked how lexicographers arrive at labelling the words in dictionaries, the renowned lexicographer Patrick Hanks (personal communication, 10/5/2016) claimed that lexicographers do not have cast-iron rules for discovering how to label a word or a term. Labelling in dictionaries is done reluctantly; lexicographers prefer not to use a label, but sometimes they feel they must, and when it is done it is done impressionistically by consulting their own intuitions and reaching a consensus about whether a term needs to be labelled in the first place and whether a word is *old* or *offensive*. Lexicographers do not ask the public/dictionary user/reader's opinion; because they believe if they consult users, they will get a very confused answer because every user will have a different opinion, and most lexicographers believe they know English better than the reader. So, it is not a practical way forward. Much more practical is to consult their colleagues working on the same project. Dr. Hanks concluded that, generally, lexicographers prefer not to label, and when in doubt they do not put a label on a headword or sense.

The *Guide to the Oxford English Dictionary* (Berg, 1993) recognizes that the English words in the dictionary belong to the common core of the language and to specialist categories; dialect, slang, technical, scientific, and foreign.

Jackson and Zé Amvela (2012: 139-140) go further and argue that words are classified into core *common* and specialist. The specialist vocabularies vary according to the following dimensions:

- Historical dimension (e.g. obsolete, archaic, old-fashioned),
- Geographical dimension: words related to regions and countries (e.g. dialect, *AmE*, *BrE*, *AusE*, Canadian English),

- Occupation dimension: words related to occupations and activities (e.g. technical, scientific, religious, legal, political, and journalistic language),
- Social and cultural dimensions: words related to social groups (e.g. words distinctive to youth culture, or to the citizen's band, or to the Internet surfers),
- Dimension of variation associated to the formality of the context, which affects the style of language used by a writer or a speaker, i.e. vocabularies related to the styles of writing and speaking (e.g. formal, informal, colloquial, slang, taboo.)

However, Jackson and Zé Amvela (2012: 160) emphasise the fact that dictionaries do not label the majority of the words since most the words are *neutral* in their formality.

It is important to mention as well that lexicographers allocate a rather heterogeneous range of stylistic labels to words. For example, while the word *posterity* is labelled *Archaic* in the OED online, it is labelled *Formal* in the LDOCE online. The word *snare* is labelled *Allusive* uses in the OED online, but it is labelled *Literary* in the LDOCE online. On the other hand, while some words are labelled in one dictionary, they are not labelled in other dictionaries, and are thus treated as neutral words³. For example, the words *chastisement* and *wrath* are labelled *Old-fashioned* and *Formal* in the LDOCE online respectively. Yet, they are not labelled in the OED online (see Appendix 3). Dictionaries do not come to an agreement on which labels words may relate to. This is highlighted by Jackson and Zé Amvela (2012: 199).

Furthermore, dictionaries are heterogeneous and different as they do not give the same definition of different labels (although different definitions, but not contradicting only slight differences).

The following table shows the slight differences in the definitions of some labels from *Longman Dictionary of Contemporary English* (2009: inside front cover) and the *Concise Oxford English Dictionary* (2011: xviii-xix):

³ In this study, the terms *neutral word* and *Standard English word* are used interchangeably.

Label	OED's Definition	LDOCE's Definition
Formal	normally used only in writing, in contexts such as official documents.	a word that is suitable for formal speech or writing, but would not normally be used in ordinary conversation.
Informal	normally used only in spoken contexts or informal written contexts.	a word or phrase that is used in normal conversation, but may not be suitable for use in more formal contexts, for example in writing essays or business letters.
Literary	found only or mainly in literature written in a consciously 'literary' style, or in poetry.	a word used mainly in English literature, and not in normal speech or writing.
Humorous	used with the intention of sounding funny or playful.	a word that is normally used in a joking way.

Table 2.2: Some labels in the OED and the LDOCE and their definitions.

Moreover, dictionaries are very heterogeneous as they do not use the same labelling. According to Fedorova (2004: 265-266) there are number of labels which are exclusive to one dictionary, and different dictionaries use different label names for presenting similar labels. For example, while the *Concise Oxford English Dictionary* (2011: xviii-xix) uses the following labels: Formal, Informal, Dated, Archaic, Historical, Literary, Technical, Rare, Humorous, Euphemistic, Dialect, Offensive, Derogatory, and Vulgar slang, the *Longman Dictionary of Contemporary English* (2009: Inside front cover) uses the following labels: Formal, Informal, Humorous, Biblical, Law, Literary, Medical, Not polite, Old-fashioned, Old use, Spoken, Taboo, Technical, Trademark, and Written.

Nor is there consistency in the labelling system among online dictionaries. For example, labels in the OED online are grouped into four categories: usage, subject, region, and origin; as follows:

1. Usage: Allusive, Archaic, Colloquial and slang, Derogatory, Disused, Euphemistic, Historical, Humorous, Ironic, Irregular, Poetic and literary, Rare, and Regional.
2. Subject: Agriculture and Horticulture, Arts, Consumables, Crafts and Trades, Drug use, Economics and Commerce, Education, Heraldry, Language, Law, Manufacturing and Industry, Military, Organizations, Philosophy, Politics, Religion and Belief, Sciences, Social Sciences, Sport and Leisure, Technology, and Transport.
3. Region: Africa, Australasia, Britain and Ireland, Caribbean, India, North America, and South-East Asia.
4. Origin: African languages, Australian Aboriginal, Austronesian, Central and Eastern Asian languages, Eskimo-Aleut, European languages, Indian subcontinent languages, Middle Eastern and Afro-Asiatic languages, Native American languages, Creoles and pidgins, Other sources, and English.

However, the OED online does not give definitions of the labels.

The LDOCE online, for its part, neither explains the labelling system, nor does it list the labels which the dictionary uses. If a word is searched in LDOCE online and if it is not a neutral word according to LDOCE, then the stylistic label of the word will appear along with its meaning. However, it lists the topics which words relate to; such as: Anthropology, Archaeology, Biology, Buddhism, Chemistry, Christianity, Daily life, Design, Economics, Education, Film, Finance, Gardening, Grammar, Hair & beauty, History, Industry, Islam, Jewellery, Judaism, Languages, Law, Letters & punctuation, Linguistics, Literature, Media, Medicine, Nationality & race, Nutrition, Occupations, Optics, Philosophy, Psychology, Race, Religion, School, Sociology, Technology, Tourism, Utensils, Visual, Voting, Wages, Women, and Youth.

It is important to bear in mind that there are not any fixed rules in labelling words from one dictionary to another, and apparently, whenever there is no consensus

dictionary users use their intuitions about whether to use or not a particular word in a certain situation motivated by individual stylistic or aesthetic preferences.

Looking at the labels in English dictionaries, particularly, in the OED and LDOCE, they seem to combine what linguists and translation theorists have conceptualised within style, register, and genre. Labels might be elements of Joos' five clock: "frozen, formal, consultative, casual, and intimate". Some labels might be associated to style; such as: formal, informal, taboo, offensive. Other labels might be associated to specific genres; such as: literary, persuasive, empirical, philosophical. Some lexicographers add registers as part of the labels; such as: legal, medical, political speech, spoken, and written. Other lexicographers added some labels which are associated to time (or historical variation); such as: archaic, old-fashioned, dated, rare, old use. Moreover, there are some labels that are regional labels; such as: *BrE*, *AmE*, and *AusE* (British English, American English, and Australian English).

As for the purpose of my study, I am combining the labels presented in the OED online and the LDOCE online. They are listed under usage labels, style labels, and diachronic labels as the current research study set out to investigate which sort of words (less frequent words, formal, dated, archaic, historical, literary, technical, rare, biblical, written) affect readers' perception of the understandability of the translated texts of the Qur'an, and which words are considered to be stylistically more appropriate. As Crystal (1965) suggested, it is necessary to strike a balance between understandability and stylistic appropriacy. The hypothesis that perceptions may differ across different demographic groups (native speakers of English, non-native speakers of English, Muslim and non-Muslim groups), will also be tested.

(A full discussion regarding the way in which the study of style is operationalised in this research is included in the Methodology chapter, section 4.2.2).

2.4.6. Conclusion

In summary, there is much confusion around the terms *style*, *register*, and *genre*, and there is no consensus among linguists around the way they are used. There are some modest studies which have attempted to make a distinction between the three terms; such as: Lee (2001), and Crystal (2008). However, one recent study by Biber and Conrad (2009) made an extensive distinction between style, register, and genre by

analysing different types of texts. Biber and Conrad (2009: 16-18) highlight the fact that in the genre perspective, the focus is on the linguistic features that “are used to structure complete texts” while in both style and register perspectives, the focus is on the predominant linguistic features of representative text passages from the variety. The register characterises the “typical linguistic features of text varieties”; that is any lexico-grammatical feature, and those features are connected functionally to “the situational context of variety”. Genre, however, focuses on linguistic characteristics that usually once-occurring in the text, and in a particular place in the text, and focuses on specialized expressions and on “the rhetorical organization of texts from a variety”. Finally, style is similar to register in that it focuses on the linguistic features; that is any lexico-grammatical features which are frequent and pervasive in texts from the variety. However, those linguistic features related to style are not functional. They are “preferred because they are aesthetically valued” and those features are subjective and reflect the writer’s attitude about language.

Based on the literature presented above around style, register, and genre, this thesis adopts the view that language can vary according to individual choices made by the users; in this case style analysis is involved, and it can vary according to the situation of language use, in this case register and genre analysis is involved. The translations as well, on the other hand, particularly translations of the Qur’an, can vary reflecting the translator’s individual style in choosing words, i.e. translations of the Qur’an vary across different styles, which is the core of this study: analysing three translators’ style in choosing words. There is an individual choice (style) which might be considered to be motivated by the situation of language use, i.e. the translator has a conceptualisation of the genre of the target text s/he translates into.

2.5. Skopos Theory

This study focuses on translations of the Qur’an from the point of view of the extent to which they are perceived as understandable by an English readership. However, whether the focus is on religious translations or other types of translations, the translated texts need to be understandable. Reiss and Vermeer’s (1984) skopos theory highlights this aspect of translations.

Skopos is a Greek word for purpose or aim. Skopos theory was initially proposed by Hans J. Vermeer in the 1970s in an attempt to explain translation purpose and activity from the perspective of the target language (Vermeer, 1989: 221-232). Then, putting together Katharine Reiss's functional text-type model (see section 2.4.3.3 above) and Vermeer's skopos theory, the two authors aimed at a general translation theory. Reiss and Vermeer's (1984) skopos theory is a functionalist theory, which focuses on the purpose of translation, which determines the translation methods and strategies to produce a functionally adequate text. Reiss and Vermeer's (1984) skopos theory features a number of rules, which are cited in Munday (2012: 122) as follows:

1. A target text (TT) is determined by its Skopos.
2. A TT is an offer of information in a target culture and TL concerning an offer of information in a source culture and SL.
3. A TT does not initiate an offer of information in a clearly reversible way.
4. A TT must be internally coherent.
5. A TT must be coherent with the ST.
6. The five rules above stand in hierarchical order, with the Skopos rule predominating.

Among the above rules, the predominating rule that defines any translation process, is the Skopos rule. This skopos rule reads as follows "translate/interpret/speak/write in a way that enables your text/translation to function in the situation in which it is used and with the people who want to use it and precisely in the way they want it to function" (Du, 2012: 2191). Considering this, each translation is produced for a particular purpose, and it is important for the translator to find out the reason behind translating the source text, and what is the purpose of the target text.

One of the primary research questions raised about religious texts is whether religious texts should be considered as sacred texts which necessitate a word-for-word translation or as texts with mission which necessitate a target-centred approach (Nida (1964), Nida and Taber (1969), Williams and Chesterman (2002:11)). Another question which applies to the translations of the religious texts is: are they sacred texts or operative? However, there are few studies in the field of religious translation

which investigate how linguists and religious translators look at the purpose of religious translation based on Skopos theory.

This study argues that the purpose of the translation of the religious texts, particularly the translations of the Qur'an, is that people understand the translated text easily. Skopos theory with a hierarchical set of criteria places the skopos (i.e. aim or purpose) of the translation at the top, followed by a text which can be understood by the target language reader, followed by coherence in the Target Language, and further down coherence with the Source Text, in other words, this theory dethrones (up to a point) the primacy of the Source Text and highlights the importance of the Target Text being understood by the target reader.

The Qur'an is a holy and sacred Book. However, the translations of the Qur'an are not the Qur'an, and definitely are not a substitute for the Qur'an. The translations of the Qur'an are the translations and the interpretations of the meaning of the Qur'an. (France, 2000: 144; Mahmoud, 2004: xiii; Yusuf Ali, 2014: xiv; Abdel Haleem, 2016: 8-10). This is clearly emphasised from the titles of the translations of the Qur'an by Hilali and Khan (2011) and Yusuf Ali (2014); *Interpretation of the Meanings of the Noble Qur'an in the English language* and *The Meaning of the Holy Qur'an*, respectively. The prime function of translating the Qur'an after all is to make the message of the source text understandable for the target reader.

On the other hand, for linguists such as Crystal (1965), the purpose of religious texts, which they refer to as sacred texts, is about people having a religious and sacred experience. Religious texts generally adopt an archaic and unfamiliar style of words (see section 2.4.4; the style of religious texts), which may undermine the understandability of the translated texts.

The tension between the two purposes; one that argues for texts to be easily understandable, and the second that argues for texts to be sacred and religious leads to stylistic clash. If the purpose of the translations of the Qur'an is that people understand the texts easily, then use of a common and familiar style of words is encouraged. However, if the purpose of religious translations is mainly to have a religious and sacred experience, then archaic and unfamiliar style of words is advocated. Therefore, to come to a sort of decision around the main purpose of the

religious translations, and to guide the translators to which sort of style of words they should use, this study adopted a reader-response questionnaire approach to elicit reactions from readers of the Qur'an and to identify the effects of the different English lexical choices and archaisms on their perceived understanding of the translation. It also aims to investigate whether readers prefer archaic terms in the translations of the meanings of the Qur'an as they give them a sense of sacredness and religiousness, or they prefer to read a translation which is easily understandable (see sections 2.6 and 4.3).

When linguists and translators can decide which skopos is the most significant for target readers of religious translated texts, that not only determines the choice of translation strategy/strategies they need to follow, but also determines the choice of words they need to use in their translational activity. This study is based on the idea that the readers' responses will give religious translators a clear perspective to decide the over-riding skopos of religious translations.

2.6. Reader-response Theory

The overarching aim of this thesis is to investigate readers' perception of the understandability of three translations of the Qur'an. Reader-response theory is a way of looking at how people understand texts.

Reader-response theory identifies the reader as an active and real agent who takes part in the literary work through the reading process, and completes its meaning through his interpretation. Reader-response theory emerged as "a reaction against the New Critical insistence that all meaning was contained entirely within the text alone without regard for any external factors" (Klage, 2012: no page). Reader-response theory has been defined in different ways. According to a definition provided by Wales (2011:354), reader-response theory or criticism "describes various kinds of critical approaches popular from the 1970s which focused on the activity of the reader in the interpretation of a work". Wales (2011: 233) mentioned that the term *interpretation*:

...in a basic sense means ‘understanding’: understanding the language of a text, and understanding its meaning and theme(s). In stylistics it is the interpretation of the language derived from the analysis of the formal and semantic patterns which leads to the assessment of the significance of findings for the interpretation of the text’s overall meaning.

Drabble et al. (2007: Online) also highlight the reader’s activity by defining reader-response theory as “a body of literary investigations, chiefly German and American, into the nature of the reader's activity in the process of understanding literary texts”.

Reader-response theory, as emphasized by Wales (2011:354), tries to move the focus away from the text, and even more from the author, to the reader as responding responsively to a work (of art). This view is supported by Hirvela (1996: 128) and Chadwick (2012: 5).

Whereas Harkin (2005: 411) emphasizes the idea that reader-response theory is a way to provide “a generalized account of what happens when human beings engage in a process they call “reading”, Fish (1970: 125) goes farther and explains that the sentence or the text “is no longer an object, a thing-in-itself, but an event, something that happens to, and with the participation of, the reader.” Carson (1993:88) as well reinforces the reader’s participation for the sake of text’s understanding as he states “The text itself ... is incomplete; it needs a reader’s experience to make it understood”. The reader, in reader-response theory, is considered as a producer rather than a consumer of a text.

As we can see translation theory also shifted the focus from the source text to the target text (see section 2.5; the skopos theory); in translation, too, theorists began to consider the consumer of the text rather than just the source text.

Chadwick (2012:6) mentions critics such as Norman Holland, Wolfgang Iser, Stanley Fish, Jonathan Culler, Mary Louise Pratt, among others, who have “published significant theoretical works that re-focused critical analysis onto the reader, away from the text”.

Two notable contributions to reader-response theory were made by Stanley Fish (1970) and Wolfgang Iser (1978) (Chadwick, 2012: 11).

Fish (1970) stresses the role of the reader in interpreting a text. The main focus within his affective stylistics approach is that when a text is read, it can come into existence. A text cannot have meaning independent of the reader. Fish (1970: 123) states that “No one would argue that the act of reading can take place in the absence of someone who reads”. Fish (1970: 123) further mentions “but curiously enough when it comes time to make analytical statements about the end product of reading (meaning or understanding), the reader is usually forgotten or ignored”. Fish’s (1970: 125) emphasis on asking “what does this sentence do?” instead of “what does this sentence mean?” shifts attention away from the sentence or text as “an object, a thing-in-itself” on to the reader.

As for Iser (1978a), he is concerned with the interaction of reader and text (Ray, 1984: 33-34). Iser (1978a: ix) states that “a literary text can only produce a response when it is read”. Iser (1978a: 20) emphasizes the idea that “central to the reading of every literary work is the interaction between its structure and its recipient”. Iser (1978a: pp. 20-21) goes on to say that:

This is why the phenomenological theory of art has emphatically drawn attention to the fact that the study of a literary work should concern not only the actual text but also, and in equal measures, the actions involved in responding to the text.

Iser (1978a: 21) in his aesthetic response approach concludes that the literary work has two poles; the artistic and the aesthetic. “The artistic pole is the author’s text and the aesthetic is the realization accomplished by the reader”. Iser (1978a: 21) stresses the importance of each of the poles. For Iser (1978b) the text exists when it is realized (i.e. understood), and this realization (understanding) is effected by the reader. Iser (1978b:274) explains that:

The work is more than the text, for the text only takes on life when it is realized, and furthermore the realization is by no means independent of the individual disposition of the reader.

Iser (1978b:275) indicates that the literary work exists by the convergence of text and reader, and this convergence cannot be exactly determined, “but must always

remain virtual, as it is not to be identified either with the reality of the text or with the individual disposition of the reader”.

Focusing on the works of Fish (1970) and Iser (1978) does not underestimate the works of other critics, e.g. Jonathan Culler (1975), Norman Holland (1975), David Bleich (1978), whose contribution will be summarised in the paragraphs which follow.

As the reader’s role is essential in reader-response theory, different critics gave the reader either an equal role to the text or an exclusive role based on the reader’s level of contribution in a certain text. Hirvela (1996: 128-129) states that:

critics such as Iser (1974, 1978, 1980) and Rosenblatt (1938, 1978) see an approximately equal role for the reader and the text. At the far end of the continuum is a set of critics (Bleich 1978; Fish 1970, 1980; Holland 1968, 1975) who assign sole interpretative authority to the reader.

According to Beach (1993: 5-6) reader-response theories suggest that

Readers adopt a range of different roles. Many theorists, including traditional literary critics, refer vaguely to a hypothetical, impersonal being known as "the reader!" (In most cases, of course, "the reader" is an imagined extension of these theorists’ own reading experience. Other theorists, as Elizabeth Freund catalogues in her survey of response theories, specify personifications of "the reader": “the mock reader (Gibson); the implied reader (Booth, Iser); the model reader (Eco); the super reader (Riffaterre); the inscribed or encoded reader (Brooke-Rose); the narratee/reader (Prince); the “competent” reader (Culler); the literate reader (Holland); or the informed reader (Fish)”.

With the respect to all those reader figures, Wales (2011: 355) states that:

More recently, critical attention has shifted to ‘real’ readers, whose readings are coloured by personal history, gender, culture, interpretive communities, etc. Nonetheless, critics and stylisticians do tend to assume that other readers will have similar responses, and that they are typical and generalizable.

Reader-response theory considers the reader as an active respondent in establishing the meaning of a text. Klage (2012: no page) underlines that:

Reader-response theorists argue that reading, making meaning, is an active process not a passive one; readers engage with texts and form interpretations based on subjective experiences as well as on what the text says.

While Crystal (1965:156) emphasizes the importance of reader responses in religious translations, an important study carried out by Barton (2002) highlights the importance of reader-response theory in Biblical studies. Barton (2002:147) states that “reader-response approaches to texts are, in the wider literary culture which biblical scholars vainly try to enter, now so taken for granted that only the naïve discuss them as though some questions of truth or falsehood were involved”. Barton (2002:147) -fascinated by the work of Yvonne Sherwood- mentions that:

a style of criticism which includes a reader-response approach can yield exceptionally interesting results. It shows that such an approach is not merely the latest fad but an intellectually serious and challenging contribution to biblical studies. It does not show that all other approaches should be abandoned.

Farghal and Al-Masri's (2000) study is a good example of the way that reader-response theory can be adopted in relation to translations of the Qur'an. Their study (2000: 27) deals with reader responses based on two types of questionnaire (an open form and a closed form) to select translations of Qur'anic verses that involve referential gaps. Farghal explains that referential gaps are ‘experiential’, that is, they are “missing entities in a certain culture, as they enjoy no existence in the language community in question” (1995: 198) (as quoted in Farghal and Al-Masri (2000: 30). Farghal and Al-Masri's study (2000: 37) attempted to discover “the problem of referential gaps in the translation of unmatched cultural elements”. Farghal and Al-Masri (2000: 28) set out to explore “the degree of similarity in the responses of source language and target language text readers”. Farghal and Al-Masri (2000: 28) argued that if a translation has a similar impact on the target text readers to that on the source text readers, the translation will be considered successful. According to Farghal and Al-Masri (2000: 28) target language recipients' responses are significant in determining whether a certain translation is felicitous or not. Farghal and Al-Masri (2000: 30) conducted their work by asking the target language readers to “judge to what extent the target language text is comprehended”. They found out (2000: 37)

that referential gaps disturbed cross-cultural communication, and that most of the translations used in the study, namely the translations by Ali (1934), Arberry (1980), and Pickthall (1980), were unsuccessful in conveying the message of the source language into the target language. Farghal and Al-Masri (2000: 37) further explained that “Accordingly, they [referential gaps] introduce false conceptions about the Holy Quran which is an extremely serious fact”.

Farghal and Al-Masri (2000: 28) justified the use of reader-response by stating that “Most translations should target the average reader and the understanding of texts should basically be tested by means of responses from average readers”. Furthermore, Farghal and Al-Masri (2000: 38) concluded that “readers’ response should be considered a key variable in translation” and emphasized the idea that their study “serves to bring into focus reader response as an important variable in the translation of religious discourse and even on a small scale”. (Farghal and Al-Masri, 2000: 38).

Where Farghal and Al-Masri’s study focuses on referential gaps, the present study focuses on readers’ perceptions of the relative understandability of alternative wordings in English in three widely used translations of the Qur’an.

Different types of reader have been identified in the literature from the model reader to the implied reader. While Eco (1981: 3) talks about the *model reader* who is capable of interpreting the expressions in the same way as the author who has generated them, Riffaterre (1959: 164-165) talks about the *super reader* who is an intellectual informant used to pinpoint the linguistically and stylistically significant features in texts. Meanwhile, Gibson (1950: 266) defines the *mock reader* as follows:

there is the fictitious reader-I shall call him the “mock reader”-whose mask and costume the individual takes on in order to experience the language. The mock reader is an artifact, controlled, simplified, abstracted out of the chaos of day-to-day sensation.

Gibson’s mock reader is a role that the reader is encouraged to play while he reads the literary text. For Gibson (1950:268) the idea of the mock reader is that in the process of reading a literary text the reader’s awareness is meant to grow. Fish

(1970) refers to the *informed reader* who is “partly real, but also partly ideal: a reader capable of a highly sensitive and intelligent response to literature” (Wales, 2011: 355) while Iser’s (1978b) *implied reader* is defined by Wales (2011: 355) as “the image of a reader created by the textual rhetoric itself, inscribed in the language or presuppositions, whom the author may explicitly or implicitly address”. In terms of this study the readers whose perceptions are to be tested and investigated are a general readership; they are real readers (i.e. actual readers) not just implied readers or a particular group of readers, who only exist inside the translator’s head. Beach (1993:6) highlights the role of actual readers:

few of these conceptions [i.e. the mock reader; the implied reader; the model reader; the super reader; etc.] arise from investigations of actual readers. Rather than exploring the ways in which actual readers may respond, these different conceptions reflect assumptions about the hypothetical nature of the text/reader transaction.

It is real readers that I will be investigating as I am going to get some reactions from different groups of readers. (See section 4.3.4.3, where I talk about the types of readers who participated in this study’s questionnaire).

As Harkin (2005:413) explains readers make meaning in the following way:

readers -and not only authors- engage in an active process of production-in-use in which texts of all kinds ... are received by their audiences not as a repository of stable meaning but as an invitation to make it.

The present research study limits its remit to a focus on reader’s perceptions of the understandability of the wording of the translations, rather than asking the readers to establish the meaning of a text. Asking readers to do this does not contradict the main focus of reader-response theory. It supports the main thrust of reader-response theory, namely that we cannot neglect the role of the reader when producing texts, especially translated texts, the primary reason for producing which is to enable readers of the target language to understand the message of the original text. In such situations, readers need to be consulted and integrated in the process of producing the translations, i.e. what is the point of having a text for target readers, who have not been invited to give their opinion as to whether they are familiar with and understand

the lexical items which have been selected in the translation. Nida and Reyburn (1981:2) highlight the difficulties which cultural differences can pose for readers of translated text and comment that these “constitute the most serious problems for translators and have produced the most far-reaching misunderstandings among readers”. This thesis argues that it is not only cultural differences but also linguistic proficiency that can pose problems for readers.

Hermans (1999:63) stresses that “a text, as an artefact, only comes to life as an aesthetic object when a reader responds to it”. The evidence presented thus far supports the idea that reader response theory is an effective conceptual framework for this research study. Different types of reader will play a significant role in evaluating specific wording in translations as understandable or not understandable.

2.7. Research Questions

The literature around the definition of translation, word-for-word or sense-for-sense debate, Nida’s formal and dynamic equivalence, Newmark’s semantic and communicative translation, lexical selection and archaisms, the linguists' and translators’ views of style, register and genre, the style of religious texts, skopos theory, and finally the reader-response theory led to the following research questions (RQ):

RQ1: To what extent does the stylistic variation in different English translations of a word in an Arabic verse affect the perceived understandability of the word and/or the translated text of the Qur’an?

RQ2: To what extent are archaic expressions, such as *verily* or *behold* preferred by different readers of English (native speakers of English, non-native speakers of English, Muslim, and non-Muslim) in the translations of the Qur'an?

RQ3: Which of the different lexical styles – e.g. archaic, formal, literary, old-fashioned - associated with particular words contributes to a more positive perception of the understandability of the translated texts of the Qur’an?

RQ4: Are there differences in the perception of understandability across the four groups; native speakers of English, non-native speakers of English, Muslims, and non-Muslims?

In order to answer the research questions, this study was conducted in two phases. The first phase is qualitative analysis, which identified the different English lexical choices and archaisms employed by the translators. In the second phase of this study, an essentially quantitative method is used by administering a reader-response questionnaire approach. This is described in depth in chapter 4, research methodology.

Before moving to the research methodology chapter, the following chapter gives an overview of the three translations and the case study that were selected for this study.

Chapter Three

Overview of the Selected Translations and the Case Study

“Behold, Joseph said to his father: “O my father! I did see eleven stars and the sun and the moon: I saw them prostrate themselves to me!” (12:4) (Yusuf Ali, [1934], 11th edition of 2004, reprinted in 2014: 546-547)

“(Remember) when Yusuf (Joseph) said to his father: “O my father! Verily, I saw (in a dream) eleven stars and the sun and the moon - I saw them prostrating themselves to me.” (12:4) (Hilali and Khan, [1974], edition of 2011:420)

“Joseph said to his father, ‘Father, I dreamed of eleven stars and the sun and the moon: I saw them all bow down before me’ (12:4) (Abdel Haleem, [2004], edition of 2010:237)

This chapter provides an overview of the three English translations of the Qur’an and the case study which were selected for this study.

The first section includes the rationale for selecting the three translations for this study. The three translations are by (1) Abdullah Yusuf Ali ([1934] 2014) (2) Muhammad Taqi-ud-Din Al-Hilali and Muhammad Muhsin Khan ([1974] 2011) (3) Muhammad A.S. Abdel Haleem ([2004] 2010). This is followed by an overview of the three translations in which each translation is discussed separately. The overview of each translation includes the translator’s or the translators’ background and the translation work in sections 3.2, 3.3, and 3.4. Section 3.5 summarises the main remarks about the three translators. As for section 3.6, it gives a brief overview of the case study; *Sūrah 12; Sūrat Yūsuf* (the Chapter of Joseph): firstly, by giving the rationale for choosing *Sūrat Yūsuf* as a case study; Secondly, by presenting a summary of the *Sūrah*⁴.

⁴ Having mentioned the English equivalent of the transliterated terms *Sūrah*, and *Sūrat Yūsuf* as Chapter, and the Chapter of Joseph respectively. *Sūrah*, and *Sūrat Yūsuf* were left most the times in this thesis untranslated, as technical terms in Qur’anic religious literature.

3.1. Selecting the Three Translations

This study compares the three translations of the meanings of the Qur'an mentioned above. The comparison is based on the lexical stylistic choices made in the three translations of *Sūrat Yūsuf* (the Chapter of Joseph). There are more than 40 English translations of the meanings of the Qur'an, and within the scope of this study, this study is confined to three English translations of the meanings of the Qur'an.

The translations of Yusuf Ali and Hilali and Khan were selected as they are the most well-known and widely spread translations of the Qur'an, and Abdel Haleem's translation is the most recent translation produced in the twenty-first century. These three were selected because they were conducted by translators of different cultures, native speakers of different languages, with different language backgrounds, and at different time-periods, and mostly because they differ from each other in using archaisms, adopting modern easy style, and literal translation, and this is reflected in the lexical selections made by the three translators. The three translations are described below.

3.2. Translation of Abdullah Yusuf Ali ([1934] 2014)

3.2.1. The Translator

Abdullah Yusuf Ali was born on April 4, 1872 in Surat, India. His father was a very religious man who wanted his son to learn the Qur'an before anything else. Therefore, he started teaching him the Arabic language between the ages of four and five. Yusuf Ali studied contemporary knowledge at school, and received lessons in Arabic language and never stopped his studies of the Qur'an. He was a distinguished student who outshone others in academic achievement. He absorbed English literature and was among the best of his fellow citizens in writing English. Many famous scholarly magazines published his works as they always appreciated his remarkable literary style (Yusuf Ali, 2014: x). Hussain Khan (1986:95) states that Yusuf Ali studied at the University of Bombay, India, St. John's College,

Cambridge, and Lincoln's Inn, London. He joined the Indian civil service in 1907, and served the government of India until he retired in 1914.

Yusuf Ali left India for Europe, where he visited many European capitals, and eventually lived in London for many years. In London, Yusuf Ali was exposed to many translations of the Qur'an in which he had a great interest along with its studies. He started to study the Qur'an thoroughly and its numerous old and new interpretations. Besides, he studied what was written about the Qur'an in European and Eastern languages (Yusuf Ali, 2014: x). Hussain Khan (1986:95) mentions that between 1917 and 1919 Yusuf Ali was a lecturer of Hindustani language and Indian Religious manner in the School of Oriental Studies at the University of London, and in 1917, he was awarded a CBE.

When Yusuf Ali returned to India, he became the Dean of the Islamic College in Lahore. He then started working on his translation of the meanings of the Qur'an, and completed his translation on his 65th birthday. He later died in London on December 10, 1952 (Yusuf Ali, 2014: x).

Although Yusuf Ali was neither a native-speaker of English nor of Arabic, it is clear from his background that he had a good proficiency in both languages. This view is supported by Al-Azzam (2005:258) who commented on Yusuf Ali's English and Arabic proficiency by stating, "Ali seems to have good competence in both languages". He explains (2005:259) that Yusuf Ali's linguistic skill is because "he grew up with both languages and is thus able to grasp many linguistic features of both of them".

3.2.2. The Translation

The Meaning of the Holy Qur'an, 11th edition of 2004, reprinted in 2014, by Amana Publications, Beltsville, Maryland, U.S.A.

The first edition of Yusuf Ali's translation was published between 1934 and 1937 entitled

The Holy Qur'an: an Interpretation in English, with the original Arabic text in

parallel columns, rhythmic commentary in English, and full explanatory notes. It was published by Shaikh Muhammad Ashraf in Lahore.

Yusuf Ali started in 1934 to publish each *Juz'* (one part of the Quran)⁵ separately, at intervals of not more than three months. The first *Juz'* was published in 1934, and the last *Juz'*, i.e. part 30 of the Qur'an was published in 1937. In 1938, a second edition in two volumes, which includes the 30 parts of the Qur'an, was published by Shaikh Muhammad Ashraf in Lahore. When the second edition was published, the title was changed into: *The Holy Qur'an: Arabic text with an English translation and commentary.* A few months later in 1938, a third edition in one, two and three volumes was published by Shaikh Muhammad Ashraf.

Then, Shaikh Muhammad Ashraf published regular publications of Yusuf Ali's translation (the third edition). At the time of Yusuf Ali's death, i.e. in 1953 his translation was in its third edition (Hussain Khan, 1986: 95-96).

Yusuf Ali's translation features "eloquent poetic style ... extensive commentaries and explanatory notes" (Yusuf Ali, 2014: xi), and each *Sûrah* is introduced with a poetical summary (Husain Khan, 1986:96).

Yusuf Ali's translation (the third edition) was reprinted and published in other parts of the world, including the USA, Lebanon, Syria, Libya, and Qatar, with slightly different titles. One common title of Yusuf Ali's translation was: *The Holy Qur'an: Text, Translation and Commentary.*

His translation was also reprinted by the Muslim World League, Makkah, the Light of Islam, in 1965, and by the Muslim Students Association of the USA and Canada, in cooperation with the Islamic Foundation, Leicester, England, who have reprinted it since 1975 (Hussain Khan, 1986:96-97).

Later on, Amana publications in Maryland in the USA reprinted the third edition in 1977, under the title of *The Meaning of the Holy Qur'an.* In 1989, a revised fourth edition of Yusuf Ali's translation was published by Amana publications for the first time after Yusuf Ali's death. Amana publications with the collaboration of the International Institute of Islamic Thought (IIIT) in the USA revised the translation

⁵ *Juz'* in Arabic means one part. The Qur'an is divided into thirty equal parts. Therefore, each *Juz'* refers to one – thirtieth part of the Qur'an.

and refined the commentaries. Then, a number of revised editions were published in the 1990s (Yusuf Ali, 2014: ix).

However, the revised edition of 1995 was the first major revision since the third edition. In the preface of the 1995 edition (cited in Yusuf Ali (2014:xi), it is highlighted that the revision was made for both the content and form of the original work. The content was updated within the current understanding and interpretation of the Qur'an, and the changes in the *Sûrahs'* introductions and the commentaries were very few and infrequent, and in case any changes were made, readers are notified that they were changed and revised. On the other hand, the explanatory notes and the appendices were subject to “essential and more frequent changes than those in the translation and the commentaries”. Also, in a few cases certain portions of the material were deleted either “due to its outdatedness or due to its proneness to misinterpretation” (Preface of 1995 edition, cited in Yusuf Ali, 2014: x).

The last revised edition by Amana publications is currently its eleventh edition, published in 2004.

For this study, the revised eleventh edition of 2004, reprinted in 2014, is used. The eleventh edition comes with a revised translation, commentary and newly compiled comprehensive index. This new edition is accompanied by parallel Arabic text (the source text of Qur'an).

3.2.2. a. Brief Preview of the Translation

Yusuf Ali's translation is widely used. France (2000:143) highlights that “to date, there have been more than 30 translations of the Koran into English by Muslims ... perhaps the most enduring and popular of which is by Abdullah Yusuf Ali.”. This is supported later on by Nassimi (2008: 4), who states that it is “considered to be one of the most widely used English translations, and is generally popular among most of the people who read the Qur'an through the English translation”. Yusuf Ali's translation besides being a widespread translation is read by Muslims and non-Muslims of different ages (Yusuf Ali; 2014: ix).

His translation is known for using archaisms. According to Nassimi (2008:197-198) “Some known issues with Yusuf Ali's translation are highlighted, such as: use of archaic English language”. Since the first publication of Yusuf Ali's translation between 1934 and 1937 until now, where eleven editions have been published, the translation, the commentaries, and the notes were revised and refined. However, the style of words (i.e. old-fashioned and archaic words) has mostly remained the same, with no updating.

3.3. Translation of Muhammad Taqi-ud-Din Al-Hilali and Muhammad Muhsin Khan ([1974] 2011)

3.3.1. The Translators

a. Dr. Muhammad Taqi-ud-Din Al-Hilali

Hilali was born in 1893 in Morocco. Hilali memorized the Holy Qur'an at the age of 12. Then, he studied Arabic grammar, *Tajwid*, and *Hadith*⁶.

He also learned both the English and German languages. After he finished high school in Morocco, he went to Egypt, where he completed his education. Later on he got his doctorate from Berlin University, Germany. He traveled to many countries around the world (India, Iraq, Egypt, Saudi Arabia, etc.) in search of knowledge. He also worked as a teacher in these countries. Besides, he worked in Baghdad University, as an assistant professor, then a professor. Lastly, he worked as a professor of Islamic Faith and Teachings in the Islamic University, Al-Madinah, Saudi Arabia.

Dr. Hilali had widespread experience in the field of preaching, and wrote many books. He died in 1987 (Dar-us-Salam Publications, 2018).

⁶ *Tajwid* in Arabic means elocution, and refers to the rules governing the pronunciation of every Arabic letter with its articulative qualities during the recitation of the Qur'an, while *Ahadith* (the plural of *Hadith*) in Arabic refers to the reports of the Prophet Muhammad's sayings and deeds.

b. Dr. Muhammad Muhsin Khan

Khan was born in 1927 in a city of the Punjab Province, in Pakistan. Khan belongs to the famous Afghanese tribe AIKhoashki Al-Jamandi. His grandfathers emigrated from Afghanistan.

Khan had most of his education in his city of the Punjab Province until he gained a Degree in Medicine and Surgery from the University of Punjab, Lahore. Then he worked in the University Hospital in Lahore. After that, he traveled to England and stayed there for about four years, and was awarded a Diploma of Chest Diseases from the University of Wales. Then he went to Saudi Arabia, where he worked in the Ministry of Health for about 15 years. He worked as the Director of El-Sadad Hospital for Chest Diseases. Then he went to Al-Madinah, where he worked as a Chief of the Department of Chest Diseases in the King's Hospital. Then lastly, he worked as the Director of the Islamic University Clinic, Al-Madinah.

He co-authored with Hilali, who also worked in the Islamic University, Al-Madinah, the translation of the meanings of the interpretation of the Qur'an, *Sahih Al-Bukhari*, and the book *Al-Lulu-wal Marjan* into the English language (Dar-us-Salam Publications, 2018).

When looking at Hilali and Khan's biography, it is noticeable that they have different language and cultural backgrounds. Unlike Hilali, who is a native speaker of Arabic, Khan is not. However, Al-Azzam (2005:134) clarifies that "Khan being a Muslim living among Arabic speakers, has good competence of Arabic although it is not his mother tongue". On the other hand, neither of them are native-speakers of English. Al-Azzam (2005:258) reflects on their language background by stating that they "do not seem to have native-speaker competence in the target language". He further mentions (2005:134) that "the two translators do not have mastery of the target language as they do of Arabic", he explains that this is because "they have been less exposed to the target language".

3.3.2. The Translation

Interpretation of the Meanings of the Noble Qur'an in the English language: A Summarized Version of At-Tabari, Al-Qurtubi and Ibn Kathir with Comments from Sahih Al-Bukhari, the edition of 2011, by Darussalam Publishers and Distributers, Riyadh, Saudi Arabia.

The translation by Hilali and Khan was first published in 1974, under the title of *Explanatory English Translation of the Holy Qur'an: a Summarized Version of Ibn Kathir supplemented by At-Tabari, with Comments from Sahih Al-Bukhari*, by Hilal Yanilari, Istanbul, Turkey. In 1978, the second edition of Hilali and Khan's translation was published (Hussain Khan, 1986:103). Their translation (1978) comes with an Arabic text of the Qur'an along with the English translation, and features very short notes whenever the translators found there is a need for a better understanding of the translation, and mostly it is characterised by its simple language. This is highlighted by Nassimi (2008:85), who mentions that Hilali and Khan translated the Qur'an in very plain and simple language.

In 1993, Hilali and Khan published two revised versions of their translation. One is a summarized version, and the other is a nine-volume detailed version. These versions were published by Maktaba Dar-us-Salam in Riyadh, Saudi Arabia. After the revised edition of 1993, Maktaba Dar-us-Salam published a number of revised and edited editions of Hilali and Khan's translation.

The edition of 2011 was edited and corrected by a highly qualified team at Darussalam Publishers and Distributers (formerly Maktaba Dar-us-Salam) under the supervision of Dr. Muhammad Muhsin Khan himself (Hilali and Khan, 2011: ii-vi).

The edition of 2011 is currently the most recent edition of Hilali and Khan's translation by Darussalam Publishers and Distributers. This edition is published in one summarized version, and in a nine-volume detailed version.

For this study, the summarized edition of 2011 is used. This revised edition comes with parallel Arabic text and a few comments whenever they are needed in the translated text.

3.3.2. a. Brief Preview of the Translation

Hilali and Khan's translation has been the most popular and the most widely distributed Qur'an throughout the English-speaking world (Jassem, 2014: 237). Khaleel Mohammad (2005: 62) states that the Noble Qur'an in the English language is "now the most widely disseminated Qur'an in most Islamic bookstores throughout the English-speaking world". Nassimi (2008:4-5) sheds light on the type of readers who read Hilali and Khan's translation by stating that their translation "is favoured more among those who like to stay with a more literal translation of the Qur'an". Al-Azzam (2005:258) highlights that Hilali and Khan's translation is well known for being a literal translation of the Qur'an and is distinguished through its use of simple language. While Hilali and Khan (1993:vii) explain that it is "preferable to keep easiness, simplicity, and proximity free from mistakes", besides the reader's purpose is "to enjoy himself by understanding the meaning of the book, not to enjoy himself through an English style". Al-Azzam (2005:258) justifies Hilali and Khan's use of simple and literal translation by saying that "their competence in Arabic and their relative lack of competence in English made it necessary to them to do this". He adds that in many cases Hilali and Khan used "transliterated versions of Arabic lexical items in the target text, rather than using a target-text word with a denotation". The use of transliterated terms by Hilali and Khan such as *Al-Aziz* was observed in the analysis stage of this study (see section 4.2).

3.4. Translation of Muhammad A.S. Abdel Haleem (2010)

3.4.1. The Translator

Muhammad A.S. Abdel Haleem was born in Egypt. He learned and memorized the Qur'an from childhood. He was educated at Al-Azhar, Cairo, and then at Cambridge University. He has taught Arabic, courses in advanced translation and the Qur'an at Cambridge and London Universities for many years. Since 1995, he has been Professor of Islamic Studies at the School of Oriental and African Studies (SOAS), University of London. He is the editor of the *Journal of Qur'anic Studies* and the *London Qur'an Studies* series. In 2008, Abdel Haleem was awarded the OBE in

recognition of his services to Arabic culture, literature and to inter-faith understanding. (Abdel Haleem, 2010: inside front cover).

3.4.2. The Translation

3. *The Qur'an: English Translation and Parallel Arabic Text*, edition of 2010, by Oxford University Press, Oxford.

The translation by Abdel Haleem was first published in 2004 under the title of *The Qur'an: A new translation*, by Oxford University Press, Oxford and New York. His first translation avoided archaisms and obscure language to produce a translation of the Qur'an that is faithful to the original and easy to read.

The first revised edition of Abdel Haleem's translation was published in 2010, and the title was changed into *The Qur'an: English Translation and Parallel Arabic Text* by Oxford University Press, Oxford and New York.

For this study, the 2010-revised edition will be used. This revised edition comes as the title of the translation suggests with a parallel Arabic text. Abdel Haleem (2010: inside front cover) states that in the 2010 edition "an introduction on the revelation, stylistic features, issues of interpretation and translation of the Qur'an is included with summaries of each *Sūrah*, essential foot notes and an index".

3.4.2. a. Brief Preview of the Translation

The translation of Abdel Haleem is the most recent translation produced in the twenty-first century. Khaleel Mohammad (2005: 68) highlights this while he emphasizes the length of time Abdel Haleem's translation had taken: "The most recent mass-market attempt to publish an English translation of the Qur'an is the result of a seven year effort by a University of London professor".

Abdel Haleem's translation has been acclaimed for avoiding archaisms. In the preface of *The Qur'an, English Translation with parallel Arabic Text*, Abdel Haleem (2010: v) states that his translation "set the Qur'an for the first time into clear and lucid modern English, free of the archaisms and literal Arabisms that have been a source of obscurity for modern readers." Abdel Haleem (2010: inside front cover)

emphasises that his translation is “for those familiar with the Qur'an and for those coming to it for the first time”. He further explains that the message of the Qur'an is directly addressed to everyone “regardless of class, gender, or age”. Therefore, his translation “is equally accessible to everyone”.

3.5. Summary

The main remarks, which are observed in sections 3.2, 3.3, and 3.4 above, are that the three translators are of different language backgrounds, and most significantly, none of them has a linguistic or translational background. This may have influenced the way the translators produced their translations, i.e. their lexical selections in their translations from extensive use of archaisms, or avoiding archaisms in favour of modern English, to simple literal translation. Exploring the influence of translators' different language backgrounds on their lexical selections in their translations is unfortunately beyond the scope of this study. This study focuses on the effect of different lexical selections on the readers' perceptions of the understandability of three translations of the Qur'an.

3.6. The Case Study: *Sūrat Yūsuf*

Sūrat Yūsuf (the Chapter of Joseph) was chosen as a case study. According to Susam-Sarajeva (2009: 37) case studies are the most common method used in postgraduate research in translation studies. She explains(2009: 37) that the reason why case studies are wide-spread in this discipline is that they allow researchers to investigate actual translation situations and products in which “they seek to illustrate in depth certain translational phenomena” rather than giving subjective judgements on them. There are 114 *Sūrahs* in the Qur'an, usually ‘chapters’ are used as their English equivalent. The 114 *Sūrahs* vary in length; the longest is *Sūrah* 2 which consists of 286 verses, while the shortest is *Sūrah* 108 which consists of only 3 verses⁷. *Sūrat Yūsuf* was selected as a case study firstly because it is a

⁷ A verse in Arabic is called *Aya*. In the Qur'an, verses vary in length. A verse could be several sentences, one sentence (long or short), or it could be one single word.

straightforward and well-known story for both Muslims and most non-Muslims. The story of Joseph is mentioned in both the Qur'an (*Sūrat Yūsuf*), and the Bible (Genesis 37-50). The stories of Joseph in the Qur'an and the Bible are not identical and differ in how each Book narrates the story. However, the main events are the same in both of them (Abdel Haleem, 2016: 141-160; Yusuf Ali, 2014:544). The fact that the story of Joseph is well known by both Muslims and most non-Muslims is good for the purpose of my study as it helped the readers to interact with the questionnaire, which was administered later on in this study. This is supported by Susam-Sarajeva (2009: 54) as she argues that a good case study needs to be "significant and of general public interest". Secondly, the three translations offer considerable variability in terms of the lexical selections made for the same Arabic term. For this study, *Sūrat Yūsuf* was chosen but the approach could be replicated with other *Sūrahs*, mostly because the three translations present variable lexical selections for the same Arabic term in other *Sūrahs* as well. This major feature makes this case study of *Sūrat Yūsuf* generalizable to all chapters and parts of the Qur'an.

3.6.1. About *Sūrat Yūsuf*

Sūrat Yūsuf is the story of the Prophet *Yūsuf* (Joseph in English) the son of *Ya'qūb* (Jacob in English). It is the twelfth *Sūrah* of the Qur'an and consists of 111 verses (see Appendices 2.A, 2.B, and 2.C), and a Makkan revelation *Sūrah*⁸.

It is to be mentioned that in the Qur'an the prophet *Yūsuf* is mentioned only twice outside the *Sūrat Yūsuf*; in verses (6: 84) and (40: 34)⁹.

⁸ The revelation of the Qur'an lasted for twenty-three years, and was divided into two phases; the phase of the Makkan revelation and the phase of the Madinan revelation. The Makkan revelation lasted for thirteen years and corresponds to the period of revelation of the Qur'an in Makkah from the beginning of the Prophet Mohammad's message in 610 C.E up to the *Hijra* (the migration of the Prophet Mohammad to Madina) in 622 C.E. As for the Madinan revelation, it corresponds to the period of revelation of the Qur'an after the *Hijra* (the migration of the Prophet Mohammad to Madina) until shortly before the death of the Prophet Mohammad in 632. For more information about the characteristics of the Makkan and Madinan revelations, see (Locate-Timol, 2008, p.p. 106-122; and Abdel Haleem, 2010:pp. xviii-xix)

⁹ "And We bestowed upon him Ishaque (Isaac) and Ya'qub (Jacob), each of them We guided, and before him, We guided Nuh (Noah), and among his progeny Dawud (David), Sulaiman (Solomon), =

What follows sheds light on the name *Yūsuf*, followed by an overview of the story of the Prophet *Yūsuf* as mentioned in the Chapter of Joseph. Finally, a summary of the main events of the story is listed. Identifying those particular things about the *Sūrah*, gives a clear and comprehensive view about it, which is helpful for understanding the verses of the *Sūrah* when it comes to comparing the translations during the analysis phase of this study (see section 4.2).

3.6.1.a The Name *Yūsuf*

The name *Yūsuf* is originally from Hebrew and means: God increases and gives. According to the monolingual Arabic dictionary *Lisân al-‘Arab* (*The Tongue of the Arabs*) the name *Yūsuf* is pronounced in Arabic in three ways; namely: *Yūsuf*, *Yūsif*, and *Yūsaf*. (Ibn Manzur, 1993: 6)

3.6.1.b Overview of the Story of the Prophet *Yūsuf*

The Quran uses multiple artistic and literary methods to achieve its goals, and to deliver its contents and messages, including stories. The story of *Yūsuf* has a well-developed theme, and is considered one of the most fascinating and much-loved stories in the Qur’an; mostly because of the lessons and sermons, and the way that things change from one state to another. For instance, from humiliation to almighty power, from weakness to power, and from separation to unitedness.

The story of the Prophet *Yūsuf* begins with a dream whereby the Prophet *Yūsuf* saw eleven stars as well as the sun and the moon prostrate themselves before him. When he mentioned the dream to his father *Ya‘qûb* (who was a prophet himself), *Ya‘qûb* knew that his son would become someone great, so he asked his beloved son to keep that dream to himself as a secret and not tell anyone about it. *Ya‘qûb* was worried about the safety of *Yūsuf* if any of his brothers knew about his dream and the

=Ayub (*Job*), *Yūsuf* (*Joseph*), *Musa* (*Moses*), and *Harun* (*Aaron*). Thus do We reward the good-doers.” (6: 84).

“And indeed *Yūsuf* (*Joseph*) did come to you, in times gone by, with clear signs, but you ceased not to doubt in that which he did bring to you, till when he died you said: “No Messenger will Allah send after him.” Thus Allah leaves astray him who is a *Musrif* (a polytheist, oppressor, a criminal, sinner who commit great sins) and a *Murtab* (one who doubts Allah’s Warning and His Oneness).” (40: 34).

greatness behind it. *Yūsuf*'s brothers were jealous of him as they knew that he held a special position in their father's heart. Therefore, *Ya 'qûb* as a father knew how his sons felt towards *Yūsuf* and was afraid that they might harm him. However, his brothers, whether they knew about the dream or not, could not stand having *Yūsuf* among them, and they decided to get rid of *Yūsuf*. They believed that, as long as *Yūsuf* was around, no one would receive their fair share of their father's love. Eventually, the brothers plotted to get rid of him. Since that moment trials started happening with the prophet *Yūsuf* one after another in different phases of his life as they are narrated in the verses of *Sūrat Yūsuf* in chronological order. At the end of the *Sūrah*, one can see that the outcomes after the trials and the hard times that the prophet *Yūsuf* faced were very good, and the dream of that little boy was fulfilled. At the end of the story of the prophet *Yūsuf* all his eleven brothers; the stars in his dream, bowed and humbled themselves to him, as well as his father and mother, the sun and the moon, who were united with him eventually.

3.6.1.c The Events of the Story

One of the beauties in the story telling style in the Qur'an is the way in which the scenes are vividly sketched in as a backdrop to the story. The scenes are usually clear, direct, not long, and are described in a way that does not include unnecessary detail in order not to distract the reader's attention. The scenes move from one to another very smoothly. In one moment we are in a scene and in the next we find ourselves in another scene which takes place in a different time and place. The narration of the events in the story moves rapidly. This is clearly shown in *Sūrat Yūsuf*. The events in the story of the Prophet *Yūsuf* were narrated in different scenes and each scene represents a different phase from the Prophet *Yūsuf*'s life. The most important events in the story are:

1. The prophet *Yūsuf* narrated his dream to his father. This first scene begins in the fourth verse of the *Sūrah* "Joseph said to his father, 'Father, I dreamed of eleven stars and the sun and the moon: I saw them all bow down before me'" (12: 4).
2. The prophet *Yūsuf*'s brothers plotted against him.
3. The prophet *Yūsuf*'s brothers threw him in the well.

4. The prophet *Yūsuf* was rescued from the well when a caravan came by.
5. The people in the caravan decided to sell the boy they found. They knew that the boy was not a slave. So, they hid him, then sold him for a cheap price.
6. A man from Egypt bought him, took him to his home, and asked his wife to take good care of him. This is mentioned in verse 21 of *Sūrat Yūsuf*. At this stage of the *Sūrah*, the identity of the this man is not revealed yet. Later on in verse 30, the Qur'an reveals that this man is *Al-Aziz*¹⁰ (an Arabic title means a person in a high position in the state).
7. *Yūsuf* grew up, and Allah gave him wisdom and knowledge, and the ability to interpret statements and dreams. "When he [*Yūsuf* (Joseph)] reached maturity, We gave him judgement and knowledge: this is how We reward those who do good" (12: 22).
8. *Al-Aziz*'s wife attempted to seduce him.
9. *Al-Aziz* discovered what his wife was about, and someone from her household confirmed that she was the one who was trying to seduce the Prophet *Yūsuf*.
10. *Al-Aziz* did not do anything to put an end to the matter and did not separate his wife from the prophet *Yūsuf*. This was in order to keep the scandal hidden, and so that he would preserve his social status!
11. *Al-Aziz*'s wife invited the women who were talking about her infatuation with the prophet *Yūsuf*. "When she heard their malicious talk, she prepared a banquet and sent for them, giving each of them a knife [to cut the foodstuff with]. She said to

¹⁰ The three translators of this study gave different translated equivalents for *Al-Aziz*. Hilali and Khan (2011: 424) did not give the translation of the transliterated word *Al-Aziz*, although Hilali and Khan (2011) usually give the translations of the transliterated words in brackets. While Abdel Haleem (2010: 239) translated *Al-Aziz* as the governor, Yusuf Ali (2014: 555) translated it as the great. However, in a footnote, he (2014: 555) further explains that the *Aziz* is a "title of a nobleman or officer of Court, of high rank. Considering all the circumstances, the office of Grand Chamberlain or minister may be indicated. But '*Aziz*' I think is a title, not an office. I have not translated the title but left it as it is. 'Excellency' or 'Highness' would have specialized modern associations which I want to avoid".

Furthermore, *Aziz* without *Al* (the definite article in Arabic) is an Arabic male name, which means "precious, dear, and/or darling".

Joseph, ‘Come out and show yourself to them!’ and when the women saw him, they were stunned by his beauty, and cut their hands, exclaiming, ‘Great God! He cannot be mortal! He must be a precious angel!’ (12:31).

12. *Al-Aziz*’s wife said to the women: “If *Yūsuf* refuses to obey my order, he shall be imprisoned”.

13. The prophet *Yūsuf* was thrown into prison.

14. The prophet *Yūsuf* interpreted the dreams of two fellow prisoners.

15. The King saw a dream.

16. The prophet *Yūsuf* interpreted the King’s dream. “The king said, ‘I dreamed about seven fat cows being eaten by seven lean ones; seven green ears of corn and [seven] others withered. Counsellors, if you can interpret dreams, tell me the meaning of my dream.’” (12: 43).

17. The Egyptian women testified and spoke the truth.

18. *Al-Aziz*’s wife confessed and declared the innocence of the prophet *Yūsuf*.

19. The prophet *Yūsuf* was released from prison.

20. The prophet *Yūsuf* was given a distinguished position and was put in charge of Egypt’s storehouses. He carried the title of *Al-Aziz*.

21. The prophet *Yūsuf*’s brothers came to Egypt.

22. The prophet *Yūsuf*’s youngest brother was announced as a thief and was arrested.

23. The brothers went back home and told their father’s about their youngest brother.

24. The father sent his sons to Egypt to enquire about *Yūsuf* and his brother.

25. The prophet *Yūsuf* revealed himself to his brothers.

26. His father and mother were brought to Egypt.

27. The prophet *Yūsuf*’s dream was interpreted, and the whole family reunited again, “and took them up to [his] throne. They all bowed down before him and he said, ‘Father, this is the fulfilment of that dream I had long ago. My Lord has made it

come true and has been gracious to me— He released me from prison and He brought you here from the desert— after Satan sowed discord between me and my brothers. My Lord is most subtle in achieving what He will; He is the All Knowing, the Truly Wise” (12: 100).

This chapter gave an overview of the three translations and the case study that were selected for this study. The following chapter describes in depth the methodology of this research study.

Chapter 4

Research Methodology

4.1. Introduction

This thesis aims to investigate the relative understandability of three translations of the Qur'an. It focuses particularly on lexical selection and archaisms and takes a questionnaire approach. In order to respond to the thesis' aim, the study is conducted in two phases. The first phase is qualitative analysis, identifying the different English lexical choices and archaisms employed by the translators. In the second phase of this study, an essentially quantitative method was used by administering a questionnaire survey. The questionnaire elicited reactions from readers of the Qur'an (native speakers of English, non-native speakers of English, Muslim, and non-Muslim) to identify the effects of the different English lexical choices and archaisms identified in phase one on the readers' perceived understanding of the translation.

This chapter describes the methods used in the two phases. Section 4.2 describes the first phase of the study, firstly by an overview of the selection of words from the three Translations of *Sūrat Yūsuf*. Secondly, section 4.2.2. discusses the analysis of the selected words from the three translations of the *Sūrat Yūsuf*. This section discusses in depth in three subsections: (1) the dictionaries adopted for this study; the Online Oxford English Dictionary (OED), and the Online Longman Dictionary of Contemporary English (LDOCE), (2) the corpus linguistic approach (as exemplified by the British National Corpus (BNC)), and (3) undertaking the analysis of the selected words using the OED online, the LDOCE online, and the BNC. Then, section 4.2.3. discusses the analysis of the words. Finally, section 4.2.4. gives a brief summary of the results obtained in phase one of this study. The analysis of this phase of the study are reported here as they motivated the second phase of the study and logically precede it in the methodology adopted.

Section 4.3 discusses the methods used in phase two. Sections 4.3.1 and 4.3.2 provide a rationale for adopting a reader-response questionnaire approach; firstly by comparing and contrasting different methods used in translation studies, secondly, in section 4.3.2, by observing some studies in translation that have used participant-

oriented approaches, both interviews and questionnaires. Section 4.3.3. discusses using an online questionnaire method for this research. Then, section 4.3.4. gives further detail about the questionnaire adopted in the present study. This is discussed in depth in six subsections: (1) Questionnaire design, (2) Piloting the questionnaire, (3) Sample of the questionnaire, (4) Ethical considerations, (5) Administering the questionnaire, (6) Processing the questionnaire data and results.

4.2. Phase One: Comparative analysis (Lexical analysis)

4.2.1. Selecting words from the three Translations of *Sūrat Yūsuf*

The study in this phase involves qualitative analysis; it compares the three translations of the meanings of the Qur'an which were selected for the purposes of this study:

1. *The Meaning of the Holy Qur'an*, by Yusuf Ali (2014).
2. *Interpretation of the Meanings of the Noble Qur'an in the English language: A Summarized Version of At-Tabari, Al-Qurtubi an Ibn Kathir with Comments from Sahih Al-Bukhari*, by Al-Hilali and Khan (2011).
3. *The Qur'an: English Translation and parallel Arabic Text*, by Abdel Haleem (2010).

The comparison is based on the lexical stylistic choices made in the three translations of *Sūrat Yūsuf* (The Chapter 12 of Joseph). The comparison in this study was implemented as follows: by reading through the three translations of *Sūrat Yūsuf*, words were selected manually. The selection of those words was based on the fact that different English words were used to translate the same Arabic original in at least two out of the three translations. The following table illustrates in italic bold variable English lexical selections for the same Arabic term *āli* from *Sūrat Yūsuf* (12), verse (6) made in the three translations:

Arabic Verse (12:6)	وَكَذَلِكَ يَجْتَبِيكَ رَبُّكَ وَيُعَلِّمُكَ مِنْ تَأْوِيلِ الْأَحَادِيثِ وَيُنَبِّئُكَ نِعْمَتَهُ عَلَيْكَ وَعَلَى آلِ يَعْقُوبَ كَمَا أَتَمَّهَا عَلَى أَبَوَيْكَ مِنْ قَبْلُ إِبْرَاهِيمَ وَإِسْحَاقَ إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ
Transliteration	<i>Wakadhâlika yajtabika rabbuka wayu'allimuka min tawîli l-ahâdithi wayutimmu ni'matahu 'alayka wa'alâ âli ya'qûba kamâ atammahâ 'alâ abawayka min qablu ib'râhîma wa-is'hâqa inna rabbaka 'alîmun hakîmun.</i>
Abdullah Ali's Translation	Thus will thy Lord choose thee and teach thee the interpretation of stories (and events) and perfect His favour to thee and to the posterity of Jacob - even as He perfected it to thy fathers Abraham and Isaac aforetime! for Allah is full of knowledge and wisdom.
Hilali and Khan's Translation	Thus will your Lord choose you and teach you the interpretation of dreams (and other things) and perfect His Favour on you and on the offspring of Ya'qub (Jacob), as He perfected it on your fathers, Ibrahim (Abraham) and Ishaque (Isaac) aforetime! Verily, your Lord is All-Knowing, All-Wise.
Abdel Haleem's Translation	This is about how your Lord will choose you, teach you to interpret dreams, and perfect His blessing on you and the House of Jacob, just as He perfected it earlier on your forefathers Abraham and Isaac: your Lord is all knowing and wise.'

Table 4.1: Different English words used to translate the same Arabic original in the three translations.

The transliteration of *Sûrat Yûsuf* (The Chapter of Joseph) was adopted from:

<http://corpus.quran.com/wordbyword.jsp?chapter=12&verse=1>

A data-driven approach to translator style (Saldanha, 2011) usually begins by observing details about certain features of the language in a particular text. This approach, which involves the process of reading and re-reading the investigated texts, is common in translation studies as highlighted by Saldanha and O'Brien (2014:62). In this study; it began by observing different lexical choices in English made for the Arabic term in three translated texts of the Qur'an. It is evident from

table 4.1. that the three translators made different lexical choices for the same Arabic term *āli* (*posterity, offspring, and House*) (12:6).

Following the reading through the three translations of the 111 verses of *Sūrat Yūsuf*, a list of forty-two words was selected manually. Table 4.2. below illustrates the list¹¹ of the selected words from the three translations of *Sūrat Yūsuf*:

	Verse No	Arabic term	Transliteration	Translation by Yusuf Ali	Translation by Hilali and Khan	Translation by Abdel Haleem
1	12:4	ساجدين (سجد)	<i>sâjidîna</i> (<i>sajada</i>) ¹²	prostrate	prostrating	bow down
2	12:5	مبين	<i>mubînun</i>	avowed ¹³	open	sworn
3	12:6	آل	<i>âli</i>	posterity	offspring	house
4	12:8	عصبة	<i>‘uṣ’batun</i>	goodly body	<i>Usbah</i> (a strongly group) ¹⁴	many
5	12:8	ضلال	<i>ḍalâlin</i>	wandering (in his mind)	error	(in the) wrong
6	12:13	يأكله (أكل)	<i>yakulahu</i> (<i>akala</i>)	devour	devour	eat
7	12:15	أجمعوا (أجمع)	<i>ajma ‘û</i> (<i>ajma ‘a</i>)	agreed	agreed	resolved
8	12:19	أسروه (أسر)	<i>asarrûhu</i> (<i>asarra</i>)	concealed	hid	hid
9	12:19	غلام	<i>ghulâmun</i>	young man	boy	boy
10	12:20	بخس	<i>bakhsin</i>	miserable	low	small
11	12:22	حكماً	<i>ḥuk‘man</i>	power	wisdom	judgement
12	12:23	غلفت (غلق)	<i>ghallaqati</i> (<i>ghallaqa</i>)	fastened	closed	bolted

¹¹ This list can be found as well in Appendix 1.

¹² The word in brackets is the root of the above word.

¹³ There were some collocations, which were come across, while analysing the words; such as: (avowed/ open/ sworn) enemy, and (miserable /low/small) price. Though collocations are significant linguistic features that are used in the translations, they are not the focus of this study. This study does not look at which words collocate with enemy, price, etc. It only looks at how frequent the word is (see Appendix 3; analysis of words).

¹⁴ This is the actual wording of the translator (see Appendix 2.A)

13	12:24	هم	<i>hamma</i>	desired	-----	succumbed
14	12:25	عذاب	<i>'adhâbun</i>	chastisement	torment	punishment
15	12:26	قَدَّ	<i>qudda</i>	rent	torn	torn
16	12:28	كيدكن (كيد)	<i>kaydikunna</i> <i>(kaydi)</i>	snare	plot	treachery
17	12:30	العزیز	<i>l-'azîzi</i>	the great	<i>Al-Aziz</i>	the governor
18	12:31	أكبرنه (أكبر)	<i>akbarnahu</i> <i>(akbara)</i>	extol	exalted	stunned
19	12:32	أمره (أمر)	<i>âmuruhu</i> <i>(âmara)</i>	bidding	order	command
20	12:32	الصاغرين (صاغر)	<i>l-şâghirîna</i> <i>(şâghir)</i>	the vilest	disgraced	degraded
21	12:37	ملة	<i>millata</i>	the ways	the religion	the faith
22	12:39	القهار	<i>l-qahâru</i>	Supreme and Irresistible	The irresistible	The all powerful
23	12:40	يعلمون (يعلم)	<i>ya 'lamûna</i> <i>(ya 'lamû)</i>	understand	know	realize
24	12:42	فلبث (لبث)	<i>falabitha</i> <i>(labitha)</i>	lingered	stayed	remained
25	12:42	ربك (رب)	<i>rabbika</i> <i>(rabba)</i>	thy lord	your lord (i.e. your king)	your master
26	12:43	الملا	<i>l-mala-u</i>	chiefs	notables	counsellors
27	12:43	أفتوني (أفتى)	<i>aftûnî</i> <i>(afta)</i>	expound (to me)	explain (to me)	tell (me the meaning)
28	12:43	بقرات	<i>baqarâtin</i>	kine	cows	cows
29	12:43	يابسات	<i>yâbisâtin</i>	withered	dry	withered
30	12:45	ادكر	<i>iddakara</i>	bethought	remembered	remembered
31	12:48	شداد	<i>shidâdun</i>	dreadful	hard	hardship
32	12:52	الخائنين	<i>l-khâinîna</i>	false ones	betrayers	treacherous
33	12:53	لأمارة (أمارة)	<i>la-ammâratun</i> <i>(ammâratun)</i>	prone	inclined	Incites
34	12:62	بضاعتهم (بضاعة)	<i>biḍâ'atahum</i> <i>(biḍâ'ata)</i>	stock-in- trade	money	goods

35	12:67	أغني	<i>ugh'nî</i>	profit	avail	help
36	12:67	الحكم	<i>l-ḥuk'mu</i>	command	decision	all power
37	12:68	أمرهم (أمر)	<i>amarahum</i> (<i>amara</i>)	enjoined	advice	told
38	12:69	أوى	<i>âwâ</i>	received	betook	drew
39	12:72	صواع	<i>ṣuwâ'a</i>	beaker	bowl	drinking cup
40	12:88	الضر	<i>l-ḍuru</i>	distress	hard time	misfortune
41	12:104	للعالمين (عالمين)	<i>lil'âlamîna</i> (<i>'âlamîna</i>)	(for) all creatures	(unto) the ' <i>Alamin</i> (men and jinns)	(for) all people
42	12:107	عذاب	<i>'adhâbi</i>	wrath	torment	punishment

Table 4.2. : List of the Selected Words from the Three Translations of *Sūrat Yūsuf*.

The transliteration of *Sūrat Yūsuf* was adopted from:

<http://corpus.quran.com/wordbyword.jsp?chapter=12&verse=1>

The following are three major observations regarding the list of the selected words from the three translations of *Sūrat Yūsuf*:

1. In this research, the different choices of words made in three translations to translate the same Arabic original, are referred to as a set of translated equivalents.
2. As has been highlighted previously in section 2.3 this study does not investigate whether the three translations convey the meaning of the text or not. Any semantic distinctions in the three translations are not the focus of this study. This study looks at different stylistic choices of words made in three translations to translate the same Arabic term. Some words among the sets of translated equivalents in table 4.2. above might be near synonyms or might not be even synonymous. Besides, some of those sets are not linguistically equivalent, such as: (*prone, inclined, and incites*) (12:53). While *prone* and *inclined* are adjectives, *incites* is a verb. What is of interest in studying the choice of words is to investigate how different choices of words could affect the reader's perceived understanding of the translated text. From a set of the translated equivalents (*offspring, posterity, and house*), if one translator chooses

posterity instead of *offspring*, or *house* instead of *posterity*, then how would readers perceive the texts accordingly?

3. This research does not engage with the style of the source text. A full discussion of whether the style of the original Arabic needs to be kept or not in the translation lies beyond the scope of this research. This research is based on the translators' lexical stylistic choices.

4.2.2. The analysis of the selected words from the three translations of *Sūrat Yūsuf*

This study investigates in detail 42 words and their translations. For the analysis of the individual translations, the study of 'style' was operationalised in this thesis by referring to the stylistic labels and word frequency from the following sources:

1. The *Oxford English Dictionary Online* (OED)
2. The *Longman Dictionary of Contemporary English Online* (LDOCE).
3. The British National Corpus (BNC).

The OED online, the LDOCE online, and the BNC are three sources that use classification systems of labelling and counting word frequencies which are in principle independent. Yet, they do not contradict each other. Therefore, these three sources were used in this study to investigate the stylistic labels and frequencies of words because it was expected that the results obtained from the OED online, the LDOCE online, and the BNC would lead to the same direction.

4.2.2.1 Dictionaries

Online versions of the *Oxford English Dictionary* (OED) and the *Longman Dictionary of Contemporary English* (LDOCE) were adopted for this study. The following are the reasons for adopting the online versions of the OED and LDOCE:

1. The online versions of the OED and LDOCE were easy to access and at no cost.

2. Searching words by using the OED online and LDOCE online was faster and easier than using the hard-copy versions.

4.2.2.1. a. The Oxford English Dictionary Online (OED)

The labels in the *Oxford English Dictionary Online* (OED) are grouped into four categories: usage, subject, region, and origin (see section 2.4.5. ‘Dictionaries and stylistic labels’ for further details). Along with the labelling system that the OED online uses, each non-obsolete word is allocated to a frequency band on its overall frequency score. Bands run from 8 (very high-frequency words) to 1 (very low-frequency). (Oxford University Press: 2017)

According to Oxford University Press (2017), the following are the features of each frequency band:

1. Band 8 contains the most common English words, such as determiners, pronouns, principal prepositions (e.g. *to, in, of, on, from, with*) and conjunctions. It also includes the verbs *be* and *have*, other auxiliary and modal verbs, the other most common semantic main verbs (e.g. *do, make, take, use*), and basic quantifying adjectives (e.g. *all, some, more, one*). The only noun in this band is *time*.
2. Band 7 contains the main semantic words which form the substance of ordinary, everyday speech and writing. (e.g. *woman, water, second, young, good, best, right*).
3. Band 6 contains a wide range of descriptive vocabulary. It includes lots of nouns (e.g. *career, stress*), and adjectives (e.g. *successful, sufficient*). The band includes many adjectives and nouns relating to nationality or geographical origin (e.g. *Scottish, Irish, Asian*), also words indicating major religious denominations (e.g. *Christian, Christianity, Muslim, Islam*), and words relating to important political or economic systems and ideologies (e.g. *democracy, democratic*).
4. Band 5 contains words which tend to be restricted to literate vocabulary associated with educated discourse, although such words may still be familiar within the context of that discourse (e.g. *surveillance, authorized, jeopardize, functionally*). This band also contains the most common adjectives derived

from the names of philosophers and scientists (e.g. *Aristotelian*, *Platonic*, *Freudian*). Most words that would be seen as uniquely educated, while not being abstruse, technical, or jargon, are found in this band.

5. Band 4 contains words which are marked by much greater specificity and a wider range of register, regionality, and subject domain than those found in bands 8-5. However, most words are recognizable to English-speakers, and are likely be used unproblematically in fiction or journalism (e.g. *life support*, *nutshell*, *astrological*, *decelerate*, *pleasurably*).
6. Band 3 contains words which are not commonly found in general text types like novels and newspapers, but at the same time they are not overly obscure. (e.g. *ebullition*, *amortizable*, *quantized*). In addition, Band 3 contains colloquial adjectives (e.g. *cutesy*, *crackers*), and verbs which tend to be either colloquial or technical (e.g. *emote*, *josh*, *recapitalize*).
7. Band 2 contains words that are almost exclusively terms that are not part of normal discourse and would be unknown to most people. Many are technical terms from specialized discourses (e.g. *decanate*, *satinate*, *hidlings*).
8. Band 1 includes extremely rare words unlikely ever to appear in modern text. These may be obscure technical terms or terms restricted to occasional historical use (e.g. *abaptiston*, *grithbreach*).

Although the words in the OED online are assigned to a frequency band, there are some words which have been labelled when used in a particular context or situation. For example, the word *posterity*¹⁵ exists in frequency band 5. However, when it means “the descendants collectively of any person” the word is labelled Archaic.

It is to be noted that the frequency bands from the OED online were used as a further stylistic criterion. This was mostly helpful when the investigated words were not labelled. The frequency bands gave an indication of whether the words were common words in ordinary everyday speech and writing, or were the kind of words that are not usually found in general text types, or were rare words that do not

¹⁵ This is a matter of polysemy that I had to deal when I did the analysis of the words for this study. When I went through different senses of *posterity*, and because I am a native speaker of Arabic and I have studied Arabic/English – English/Arabic translation courses when I did my BA and MA, I was able to select the sense in which *posterity* is used in the Arabic context, i.e. the descendants collectively of Jacob.

usually appear in modern texts. For example, words such as: *prostrate* and *remembered*. Although they are not labelled in the OED online, they belong to different frequency bands; Frequency band 4, and frequency band 7 respectively.

4.2.2.1.b. The Longman Dictionary of Contemporary English Online (LDOCE)

LDOCE online neither explains the labelling system, nor does it list the labels which the dictionary uses. If a word is searched in LDOCE online and if it is not a neutral word according to LDOCE, then the stylistic label of the word will appear along with its meaning. (See section 2.4.5. 'Dictionaries and stylistic labels' for further details).

4.2.2.2 Corpus Linguistic approach

Corpus linguistics is “the branch of linguistics that studies language on the basis of corpora” (Kenny, 2001:23). According to McEnery et al. (2006:4) the term corpus “as used in modern linguistics is defined as a collection of sampled texts, written or spoken, in machine-readable form which may be annotated with various forms of linguistic information”. A corpus, which is based on a large collection of texts, is one of the primary sources for extracting linguistic data (Jackson and Zé Amvela, 2012:169-170), and is used to collect quantitative information “on the distribution of linguistic features in particular genres or for different functions” (Saldanha and O’Brien, 2014: 56).

In translation studies, corpus-based analysis is one of the significant approaches in empirical research to investigate language (Williams and Chesterman, 2002: 65-67; Munday, 2012: 283-284; Saldanha and O’Brien, 2014: 50-64). Jackson and Zé Amvela (2012:169-170), like Biber and Conrad (2009:74), encourage the use of corpus-based analysis by pointing out that researchers can be certain of capturing consistent, sufficient and reliable data. However, Kenny (2001:71) stresses the idea that researchers who use corpora to investigate translation need to be aware that “they have not found the key to a completely objective treatment of their object of enquiry”. Corpora can reveal quantitative information about the investigated language, but information needs to be analysed and interpreted.

Among different research purposes in translation studies, such as studies focusing on ideology, translation technology, and applied translation research, corpus-based analysis is being used as well in studies focusing on style. This is highlighted by Saldanha and O'Brien (2014: 56) with reference to studies of "Saldanha 2011a, 2011b, 2011c; Winters 2007, 2009; Ji and Oakes 2012".

4.2.2.2. a. The British National Corpus (BNC)

Among different available corpora, such as: the Lancaster-Oslo-Bergen Corpus (LOB), EnTenTen12, the BE06 Corpus of British English (BE06), the Brown Corpus, the International Corpus of English (ICE), and the Corpus of Contemporary American English (COCA), the British National Corpus (BNC) was selected for this study.

The BNC is a "100 million word collection of samples of written and spoken language from a wide range of sources" (BNC: 2007) and was designed to represent contemporary British English from "the later part of the 20th century, both spoken and written" (BNC: 2007). Brezina and Gablasova (2013:7) stress that the BNC "has become a standard tool for investigating different language patterns". In addition, Kenny (2001:25) highlights the significance of contemporary corpora like the BNC as they "attempt to be representative of an entire variety of English".

Several online services offer the option to search and explore the BNC through different interfaces, such as BNCWeb at Lancaster University, BYU-BNC (Brigham Young University), BNCWeb at Oxford [Oxford University users only], Intellitext (University of Leeds), Phrases in English, and Audio BNC. For this study it was accessed through the BNCWeb at Lancaster University (BNCWebQuery system hosted by the University of Lancaster).

4.2.2.2. b. The use of the BNC for this study

The stylistic labels provided by the OED online and the LDOCE online give indications of stylistic particularities of words, such as: formal, archaic, literary, written, spoken, but those labels can only be helpful when the words are not part of

the common stock of English vocabulary, i.e. are not neutral words according to the above two dictionaries. Particularly, when the analysis of the words was conducted (see section 4.2.2.3), it was found that the number of neutral words compared to the words that are associated to stylistic labels is higher. Therefore, the numerical information from the BNC was used to create a further stylistic criterion of rarity and frequency.

Two words, such as *prostrate* and *sworn* are not associated to any stylistic labels according to the OED online and the LDOCE online, and both of them belong to frequency band 4 according to OED online. However, according to the BNC the frequency number of *prostrate* is 86, and the frequency number of *sworn* is 625, i.e. while *prostrate* is a low-frequency word, *sworn* is a high-frequency word.

While Saldanha (2011:29) points that “frequency is an integral part of the stylistician’s understanding of style”, frequency is also, at least for this study, an integral part of the linguist’s understanding and investigating of the different stylistic choices of words.

Having given an overview of the OED online, the LDOCE online, and the BNC, the following section moves on to clarify the way the analysis of the selected words by using the OED online, the LDOCE online, and the BNC was carried out.

4.2.2.3. Undertaking the Analysis of the Selected Words

Each word in the list was investigated by referring to the stylistic labels and word frequency in the OED online, LDOCE online, and the BNC, as follows:

1. Each word was investigated by referring to the OED online, firstly to find out whether the word is considered as a neutral word/Standard English word¹⁶ or it has been associated by a stylistic label. Secondly, to find out which frequency band each word is assigned to.

¹⁶ In this study, the terms ‘neutral word’ and ‘standard English word’ are used interchangeably.

2. Each word was investigated by referring to LDOCE online to find out whether the word is considered a neutral word/Standard English word or if it has been associated with a stylistic label.

3. Each word was investigated by referring to the BNC, which provides valuable quantitative information, for counting how frequent words are.

Table 4.3. below illustrates the data regarding the analysis of the individual translations (*chastisement*, *torment*, and *punishment*) (12:25) and their different indicators of their style and frequency.

Verse No	Translation by	OED	LDOCE	BNC frequency
	1. Yusuf Ali 2. Hilali and Khan 3. Abdel Haleem			
12:25	1. <i>chastisement</i>	Frequency Band 4	<i>old-fashioned</i>	18
	2. <i>torment</i>	Frequency Band 5	X	311
	3. <i>punishment</i>	Frequency Band 6	X	2212

Table 4.3: the data regarding the analysis of the individual translations (*torment*, *punishment*, and *chastisement*) (12:25) and their different indicators of their style and frequency.

Table 4.3. shows the following information:

1. *Chastisement*, *torment*, and *punishment* are a set of translated equivalents used to translate the same Arabic original in verse (12:25) extracted from the three translations of Yusuf Ali, Hilali and Khan, and Abdel Haleem respectively.
2. As for the first translation, i.e. *chastisement*, it exists in Frequency band 4 according to the OED online, and no labels were associated to it. On the other hand,

according to LDOCE online *chastisement* is labelled as an old-fashioned word, and its frequency number in the BNC is 18.

3. Regarding the second translation, i.e. *torment*, it exists in Frequency band 5 according to OED online, and no labels were associated with it. Likewise, LDOCE online recognises *torment* as a neutral word, i.e. Standard English word, therefore, no labels were associated with it. According to the BNC, its frequency is 311.

4. With respect to the third translation, i.e. *punishment*, it exists in Frequency band 6 according to the OED online, and no labels were associated with it either. LDOCE online recognises *punishment* as a neutral word, and so no labels were associated with it. According to the BNC, its frequency is 2212, i.e. higher than *chastisement* and *torment*.

Table A3.1 in Appendix 3 shows all the data regarding the analysis of all the words selected for the study and their different indicators of style and frequency.

4.2.3. The Analysis of the Words

The analysis of the words selected from the three translations of *Sūrat Yūsuf* is shown and described below in this section.

4.2.3. a. The analysis of the words by referring to the stylistic labels in OED online and LDOCE online

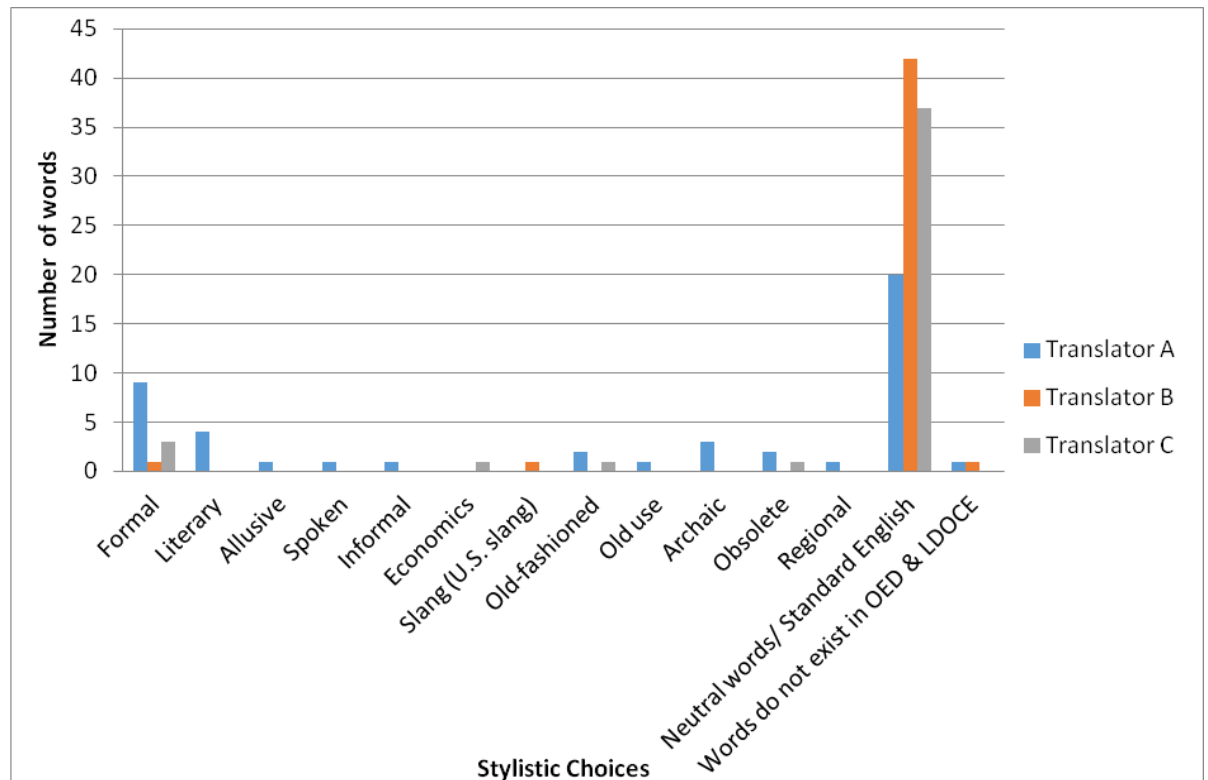


Figure 4.1: The number of each stylistic choices of words used by the three translators (some of the stylistic labels are shown in OED online, the others are shown in LDOCE online).

Key to symbols:

Translator A: Yusuf Ali, Translator B: Hilali and Khan, Translator C: Abdel Haleem.

Figure 4.1 shows the number of occurrences of each stylistic choice of words used by the three translators by referring to the stylistic labels in the OED online, and LDOCE online. The stylistic labels from OED online that were associated with the words used by the three translators are: allusive, archaic, regional, literary, obsolete,

economics, U.S., and slang. On the other hand, the stylistic labels from LDOCE online that were associated with the words used by the three translators are: formal, informal, literary, spoken, old-fashioned, and old use.

Figure 4.1 shows that:

1. All the translators have high totals of neutral words/Standard English.
2. Translator A shows the greatest variety in stylistic labels (types), although they are in small numbers (tokens); such as allusive, spoken, informal, and regional.
3. Translator A used the highest proportion of formal and literary words compared with translators B and C.
4. Translator B, who in some respects might be viewed as somewhere in the middle, actually used more neutral words than the translators A and C. However, he used fewer formal words than translators A and C.
5. Translator A used the highest proportion of old-fashioned, old use, archaic, and obsolete words.
6. Translators A and B used few words which do not exist in the OED online and LDOCE online. If no dictionary entries are found for words in OED online and LDOCE online, that is presumed to indicate the words are unfamiliar in modern and everyday language. The OED online only contains and indicates the frequency that each word has in modern English from 1970 to the present day (Oxford University Press, 2017) and LDOCE online includes contemporary words (Pearson Education Limited, 2018).
7. Although Translator C used a high proportion of neutral words, and has the tendency to use modern English words in his translation (2010), he used a couple of old-fashioned and obsolete words; master (12:42) and hardship (12:48) respectively.

4.2.3. b. The analysis of the words by looking at the frequency bands in the OED online

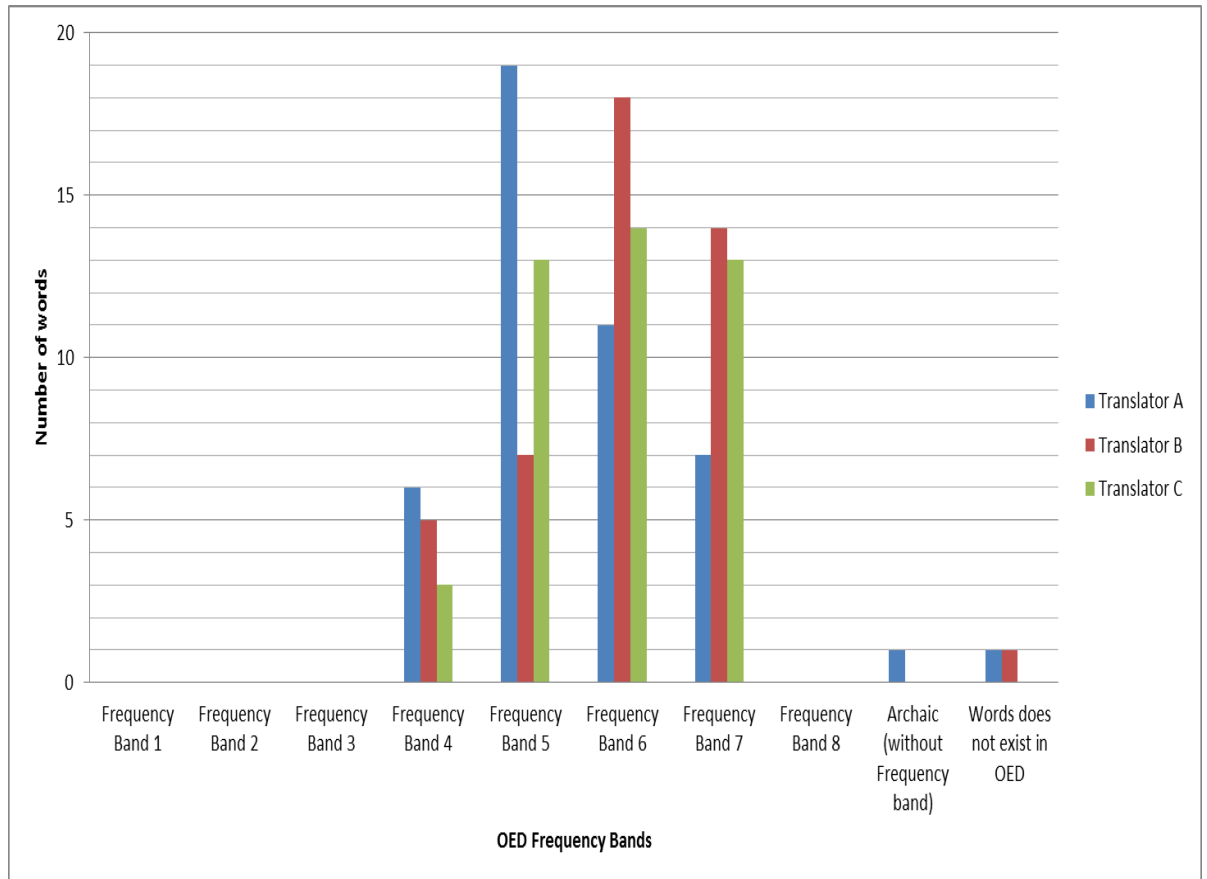


Figure 4.2: The number of word choices used by the three translators according to the Frequency Bands in the Oxford English Dictionary (OED)

Key to symbols:

Translator A: Yusuf Ali, Translator B: Hilali and Khan, Translator C: Abdel Haleem.

Figure 4.2 presents the number of word choices used by the three translators according to the Frequency bands in the OED online. It shows that:

1. The highest proportion of words used by translator A exists within band 5.
2. The highest proportion of words used by translator B exists within bands 6 and 7, i.e. translator B used more modern words than translators A and C did.
3. Although the highest proportion of words used by translator C exists within band 6, he used an almost equal number of words from Bands 5 and 7.

4. The highest proportion of modern and everyday words is used by translator B since most the words he used exist within the frequency bands 6 and 7.
5. Translator A used the word *kine*, which has not been assigned to any frequency band, but has been labelled as Archaic
6. Translator A had a tendency to use words that exist within band 4, which are marked by a wider range of register, regionality, and subject domain than those found in bands 8-5, more than the translators B and C did.
7. While none of the three translators used words from bands 1, 2, and 3, translators A and B used words which do not exist in the OED online.
8. Overall, the results from figure 2 show that while translator B used more modern, high-frequency words than the other translators, translator A used fewer modern and familiar words than the other translators.

4.2.3. c. The analysis of the words by referring to the BNC

Table A3.1 in Appendix 3 provides the frequency of words used by the three translators according to the BNC. It is vital to mention that the frequency of words used by the three translators according to the BNC ranged from 0 to 134241.

Table A3.1 in Appendix 3 shows that:

1. The frequency of the highest proportion of words used by the three translators ranged from 101 to 10000.
2. Abdel Haleem used more words whose frequency ranged from 1001 to 10000 than the other translators.
3. Hilali and Khan used more words whose frequency ranged from 10001 to 40000 than the other translators.
4. Hilali and Khan and Abdel Haleem used words whose frequency ranged from 30001 to 40000 more than Yusuf Ali did (i.e. Hilali and Khan and Abdel Haleem used more high-frequency words than Yusuf Ali did).
5. Yusuf Ali was observed to use more low-frequency words whose frequency ranged from 0 to 100 than Hilali and Khan and Abdel Haleem.
6. Only Hilali and Khan and Abdel Haleem were observed to use high-frequency words whose frequency ranged from 40001 to 134241.

4.2.4. Summary

The following is a summary of the analysis of the words:

Overall, the analysis of the words by looking at the frequency bands in the OED online and referring to the BNC indicate that the way the frequencies work out is different in the BNC from the way they seem in OED online. That might relate to the fact that the BNC is a corpus of written and spoken language, has been created more recently, and might be a more reliable reflection of a language that a modern reader might recognise. Furthermore, the analysis of the words in section 4.2.3 suggests that the three sources; the OED online, the LDOCE online, and the BNC, which were referred to in the analysis phase of this study (see section 4.2.2.) have provided together a comprehensive tool in order to investigate the stylistic labels of the words and their frequency. For the analysis of the words, it was not sufficient to rely only on the stylistic labels of the words. This was shown in figure 4.1 as the three translators have high rates in neutral words/Standard English. Therefore, it was important to look at the frequency of words by referring to the BNC and the frequency bands in the OED online in order to identify how common and frequent words are, even if the words are part of Standard English. If a translator is not a native speaker of English and does not know how common or frequent the word is, referring to the Frequency bands in the OED online and the BNC will be informative.

On the basis of the analysis of the words used by the three translators (see Appendix 3) where the most frequently used lexical styles in each translation were charted, a sample of words representing the different lexical styles from the three translations was selected to be investigated in the next stage. This allowed me to construct the questionnaire.

4.3. Phase Two: Empirical investigation (Questionnaire Approach)

4.3.1. Research Methods in Translation Studies

As this study is an example of participant-oriented research, this section and section 4.3.2 provide a rationale for adopting a reader-response questionnaire approach. While this section is intended to compare and contrast different methods used in

translation studies, section 4.3.2, observes some studies in translation studies that have used participant-oriented approaches, both interviews and questionnaires.

From the vast literature related to research methods in linguistics and specifically in translation studies, such as Dörnyei (2008); Heigham and Croker (2009); Edley and Litosseliti (2010:173-178); and Podesva and Sharma (2013), Saldanha and O'Brien's (2014) overview of research methods was adopted in this section. Saldanha and O'Brien (2014) synthesize and summarize the literature related to research methods in translation studies, and provide a comprehensive and simple overview of a wide range of research methodologies. This is supported by Walker (2016:684).

Saldanha and O'Brien (2014) identify three approaches to investigate translations in participant-oriented research (2014: 150-204) as follows: questionnaires, interviews, and focus groups.

4.3.1. a. Questionnaires

According to Saldanha and O'Brien (2014:152), questionnaires are a widespread research method employed “to collect background information on research participants; to collect data on facts, opinions, attitudes, behaviour, etc. or to combine the collection of both”. They regard the popularity of questionnaires in comparison with other methods such as individual interviews due to the following merits:

- 1) A large amount of the data can be collected by employing questionnaires.
- 2) They take less time to be conducted than individual interviews.
- 3) The analysis of the data is easier.
- 4) The likelihood of obtaining a large quantity of data, and supposing the population sampled is fitting, “generalizations can be made about the larger population”.

On the other hand, Saldanha and O'Brien (2014:152) identify some disadvantages of questionnaires; such as:

- 1) The possibility of getting the design and the administration of a questionnaire wrong.

2) Questionnaires are not the finest method for collecting explanatory data (for example, about opinions and emotions) granting they are good for collecting exploratory data.

3) The difficulty of obtaining a suitable sample of participants that permit the researchers to arrive at conclusions regarding their research questions.

4.3.1. b. Interviews and Focus Groups

According to Saldanha and O'Brien (2014:168) interviews and focus groups are becoming increasingly significant in all fields of translation studies. They mention the following topics that have been investigated in translation studies by using interviews “feminist translation (Wolf 2005), translator style (Saldanha 2005), translator training (Mirlohi *et al.* 2011), and translator competence (Károly 2011)”.

The main advantage of conducting interviews and focus groups as remarked by Saldanha and O'Brien (2014:169) is the direct access to participant's thoughts and opinions regarding a certain topic. Although interviews are considered a straightforward research instrument, the process of interviewing and the moderation of focus group necessitate careful preparation (Saldanha and O'Brien, 2014:168).

On the other hand, Saldanha and O'Brien (2014:152) recognise some disadvantages of interviews and focus groups; such as:

1) Interviews and focus groups are time consuming for both the researcher and the participants.

2) It is challenging and time consuming to find participants who are willing to take part in an interview or focus group. Therefore, this kind of research depends on “small numbers of participants” which does not constitute “a representative sample of the population”. Consequently, the results from those interviews and focus groups can hardly be generalized to a wider population.

3) The possible bias due to the rapprochement between the interviewer and the interviewee. This may affect the reliability of the results.

4) Participants in focus groups may change their opinions about a certain subject, and this change of views needs to be taken into consideration in the process of data analysis.

Having mentioned the advantages and disadvantages of administering questionnaires, interviews, and focus groups, what follows are brief observations on published studies in translation which have used participant-oriented approaches, both interviews and questionnaires.

4.3.2. Studies in Translation which have used participant-oriented approaches, both interviews and questionnaires

Although adopting participant-oriented approaches in translation studies is not common, some works in translation research including ones in the field of the translations of the Qur'an have adopted approaches oriented towards participants. This section presents concisely some of this research.

Kao's (2011) Ph.D. thesis took an 'audience reception' approach. Her study looks at connectives in subtitling. Kao (2011:74) used four English film clips "to test the response of audiences on the reduction of connectives in Chinese subtitles". Whilst her study is very different from my study, it does employ a questionnaire approach to examine "whether and how the addition and omission of connectives affect the audience's perception of the coherence of the subtitles" (Kao, 2011:92).

Another Ph.D. thesis by Xiaohui (2010) took an 'audience response' approach. His study looks at face negotiation in subtitling between Chinese and English. Although he did not employ a questionnaire approach, he did employ face-to-face interviews as an 'audience response' method for eliciting and collecting responses from the audience to investigate the effect of subtitles on their interpretation of interlocutors' face negotiation signified in six selected sequences for his study.

In addition, the following employed a questionnaire approach in their studies in the field of the translations of the Qur'an to get readers' responses:

Farghal and Al-Masri's (2000) study, which was previously mentioned in section 2.6, adopted a reader-response approach. Their study (2000: 27) is oriented towards

participants based on two types of questionnaire (an open form and a closed form) to select translations of Qur'anic verses that involve referential gaps.

According to Farghal and Al-Masri (2000: 28) the responses of target language recipients are significant in defining the success or the failure of a given translation. Their study (2000: 38) arrived at the conclusion that “readers’ response should be considered a key variable in translation”, and emphasized the idea that their study “serves to bring into focus reader response as an important variable in the translation of religious discourse and even on a small scale” (Farghal and Al-Masri, 2000: 38).

Another study by Al-Azzam (2005) employed a questionnaire approach. His study is based on three different translations of the Qur'an produced by Ali (1946), Arberry (1955), and Hilali and Khan (1997) and a translation of *Hadith* produced by Khan (1979). Al-Azzam discussed certain lexical items dealing with religious observances in Islam as represented in the Five Pillars of Islam, and other related deeds, from a translational perspective. By using a questionnaire approach, Al-Azzam aimed at investigating whether there is any concordance between the translations of the Qur'an and the readership, and whether the cultural and the linguistic background of the translator influences the adopted translation methods. Al-Azzam concluded by underlining that readership feedback should be taken into consideration before translators pursue the translation process.

Despite the merits of interviews and focus groups to investigate translations in participant-oriented research, as far as this research study is concerned, for reasons outlined in section 4.3.1.1, a questionnaire approach was chosen to get readers’ responses rather than interviews or a focus group. Questionnaires are a widespread and an efficient way to collect data. Like Saldanha and O'Brien (2014), Dörnyei (2008:1) states that the popularity of questionnaires is due to the fact that “they are easy to construct, extremely versatile, and uniquely capable of gathering a large amount of information quickly in a form that is readily processable”. Section 2.6 on “Reader-response theory” also justifies using a reader-response questionnaire approach in this study. With respect to this study, an online questionnaire was used rather than a hard-copy questionnaire. This is discussed in the following section.

4.3.3. The use of an online questionnaire for this study

For the purposes of this study, an online questionnaire was used rather than a hard-copy questionnaire. Given the fact that two groups of my four participant groups were from India and Jordan, approaching them by online questionnaire was faster, easier, more accessible, and less expensive than with a hard-copy questionnaire. Using online surveys to reach distant participants is encouraged by Evans and Mathur (2005:197) who state that online surveys are a “valued tool to obtain information from respondents living in different parts of a country or around the world, simply and at a low cost”.

However, using online questionnaire has its limitations. One of the major limitations of using an online questionnaire is the anonymity of participants. Online questionnaire links are usually sent out, and the researchers look for particular groups of participants, such as participants from the UK aged between 30 to 45 years old, or participants who hold a BSc degree, etc. to follow the link and take part in their questionnaires. Yet, the researchers do not really know who their participants are. The participants can fill the demographic information part of the questionnaire, but it is uncertain whether the information they report is the real information about them. For example, an 18-year-old participant from the UK could report that he/she is 30 years old (Podesva and Sharma, 2013:104). This problem might occur when using hard-copy questionnaires as well, but at least a researcher collecting the questionnaire has the intuition of common sense, which enables them to recognise whether the participants are reporting who really they are. However, the risk of this occurring was reduced by sending the online questionnaire link only to particular groups by personal connection and through some acquaintances (See section 4.3.4.5).

Another limitation of online questionnaires is the difficulty of administering follow-up questions (Podesva and Sharma, 2013:99). With hard-copy questionnaires, there is an opportunity for a participant after filling the questionnaire to raise questions, give any comments, and/or feedback when returning the hard-copy questionnaire. As regards the participants in this research, they were given some space to explain their choices in the closed questions, but follow-up questions were not possible.

Although the online questionnaire has its limitations, it has some strengths. A comprehensive study by Evans and Mathur (2005: 196-201) about the value of online surveys presents their major strengths. The following is a summary of some strengths which they present:

1. Global reach: online surveys reach participants anywhere around the world.
2. Flexibility: online surveys are flexible as they can be administered in different formats; “e-mail with embedded survey; e-mail with a link to a survey URL; visit to a web site by an internet surfer who is then invited to participate in a survey; etc.”
3. Speed and timeliness: online surveys can be administered in a very short time, saving lots of researchers’ time and effort.
4. Convenience: online surveys afford convenience in a number of ways. Participants can answer the survey at any time that is convenient for them. They can take as much time as they need to complete the survey. Online surveys let participants “start and then return later to the question where they left off earlier”.
5. Ease of data entry and analysis: it is easy for participants to complete the online surveys and for their answers to be analysed.
6. Question diversity: online surveys can include several types of questions; “multiple-choice questions, scales, questions in a multimedia format, both single-response and multiple-response questions, and even open-ended questions”.
7. Low administration cost: the accessibility of advanced survey software and firms makes the cost of preparing and administering online surveys much lower than it used to be previously.
8. Control of answer order: online surveys can require the participants to answer questions in the order intended by the study designer, as well as prohibit the respondent from looking ahead to later questions.
9. Required completion of answers: online surveys can be designed so that the participants have to answer a question before moving to the next question or completing the survey, and so that the survey “instructions are followed properly”.

10. Go to capabilities: online surveys can be designed to make sure that participants answer only the questions that relate to them. This reduces participants being confused by complex and difficult instructions. “For example, *If you answer yes to question 2, then continue with question 3. If you answer no to question 2, then go to question 10.* are not needed” .

It is to be noted that Evans and Mathur (2005) are not specifically working in the linguistics field, but in business. Therefore, what has been summarized here is the general usefulness of online questionnaires for researchers in different fields, including linguistics or translation studies. Evans and Mathur (2005: 201-202) also discuss some of online surveys’ potential weaknesses, but they were not discussed here since they are mostly concerned with online surveys that are addressed to firms and companies.

Reinforced by the above major strengths of using online questionnaire, the decision was made to adopt the online questionnaire for this research.

This section provided a rationale for adopting a reader-response questionnaire approach, and justified the use of an online questionnaire. The following section discusses the next stage of this research; starting from constructing the questionnaire and ending by processing the questionnaire data and results.

4.3.4. The questionnaire adopted in the present study

4.3.4.1. Questionnaire Design

The analysis of the words in phase one by referring to the OED online and the LDOCE online and the interpretations of the British National Corpus findings gave rise to some speculative impressions and hypotheses (see below section 4.3.4.1.1; first part of the questionnaire) about the effects of particular lexical choices on readers’ perceived understanding of the translated text of the Qur’an. For example, we found out translator A used the highest proportion of formal and literary words compared with translators B and C, and used the highest proportion of old-fashioned, old use, archaic, and obsolete words. Translator B, who in some respects might be

viewed as somewhere in the middle, actually used more neutral words than the translators A and C.

Moreover, when looking at the number of word choices used by the three translators according to the Frequency Bands in Oxford English Dictionary, the analysis shows that translator B used more modern, high-frequency words than the other translators, while translator A used fewer modern and familiar words than the other translators.

Furthermore, the analysis of the frequency of words used by the three translators according to the British National Corpus shows that translator A used more low-frequency words which their frequency ranged from 0 to 100, than the translators B and C. On the other hand, translators B and C were observed to use high-frequency words which their frequency ranged from 40001 to 50001+.

The questionnaire was designed to answer the following research questions:

RQ1: To what extent does the stylistic variation in different English translations of a word in an Arabic verse affect the perceived understandability of the word and/or the translated text of the Qur'an?

RQ2: To what extent are archaic expressions, such as *verily* or *behold* preferred by different readers of English (native speakers of English, non-native speakers of English, Muslim, and non-Muslim) in the translations of the Qur'an?

RQ3: Which of the different lexical styles – e.g. archaic, formal, literary, old-fashioned - associated with particular words contributes to a more positive perception of the understandability of the translated texts of the Qur'an?

RQ4: Are there differences in the perception of understandability across the four groups; native speakers of English, non-native speakers of English, Muslims, and non-Muslims?

It is to be noted that the design stage for the questionnaire was one of the most significant stages in this study as detailed consideration of which questions needed to be included in the questionnaire was required. The questions were set up to discover

whether the perceived understandability of low frequency words, words from different lexical styles, and archaic terms differs among different speakers (native speakers of English, non-native speakers of English, Muslim, non-Muslim, educated, non-educated, young and elderly participants) and also whether these different groups have differing stylistic preferences.

The following section provides a description and rationale for each question in the questionnaire adopted in the main study in relation to the research questions and goals.

The questionnaire is divided into five parts (see Appendix 4), as follows:

4.3.4.1.1. First Part of the Questionnaire

Saldanha and O'Brien (2014:154) suggest that personal and demographic questions should be separated from the other questions in the questionnaire. The first part of the current questionnaire was designed to elicit only demographic information about the participants, such as their age, gender, nationality, native (first) language, languages they often speak, religion, country they live in, and their educational qualifications.

With respect to native (first) language, age, education, and religion, four hypotheses were investigated in this research, as follows:

H1. Less frequent and more archaic words are not necessarily a barrier to comprehension, of course, since the speakers in question may have been schooled in texts containing this sort of lexis. The hypothesis with respect to the native (first) language is that the less frequent and more archaic words will be rated/perceived as less understandable by non-native speakers of English than the native speakers of English.

H2. The hypothesis with respect to the age is that younger participants will perceive less frequent words as less understandable than the older participants. Moreover, it is hypothesised that while younger participants would prefer not to have archaic and old-fashioned words in the translations of the Qur'an, older

participants would prefer having such words in the translations of the Qur'an as they give them a sense of sacredness and religiousness.

H3. The hypothesis with respect to education is that more educated participants will rate old-fashioned and less frequent words as more understandable than less educated participants. The justification for this is that the participants who are more educated are exposed to a wider range of old and modern English texts than less educated participants.

H4. My hypothesis with respect to religion is that Muslim native (or non-native) speakers of English will rate/perceive the transliterated words, such as *Al-Aziz* as more understandable than non-Muslim native speakers of English. The rationale for this is that Muslim readers are familiar with the Arabic text of the Qur'an and will therefore have less difficulty in understanding the transliterated words than non-Muslim readers. Besides, Muslim participants whether they are native speakers of English or non-native speakers of English will rate/perceive low-frequency words which are related to practices in Islam such as prayers as more understandable than non-Muslim participants who are native speakers of English.

What follows is a brief account of the basis of the above hypotheses:

While some research has been carried out on English translations of the Qur'an, there have been no detailed empirical investigations of the effects of different lexical choices on the perception of readers of English of the understandability of those lexical choices, and/or whether there are differences in the perception of understandability of low-frequency and archaic words across different groups of people. For example, English speakers (native versus non-native speakers of English), age (young versus elderly people), education (more educated versus less educated people), and religious group (Muslims versus non-Muslims) (see section 4.3.4.3. for discussion of those groups of readers).

However, drawing on literature on the style of religious language (see section 2.4.4), Crystal and Davy (1979: 147) highlight the fact that the language of religion is so far beyond everyday language as to be unintelligible. Crystal (1965: 152-153) points out

that the language used in religious texts is unlike everyday familiar language; the language used in religious texts is unfamiliar, including archaisms. While he emphasizes (1965:153) the inevitability of using archaisms and unfamiliar language in religious texts, he acknowledges that it is unfair and useless to use an archaic and unfamiliar style of language that “its users cannot understand”. He states (1965: 152) that religious texts in older times were “often partially and totally obscure”, and people nowadays are not prepared to read obscure, unfamiliar language. Looking at the analysis of the selected words from the three translations of *Sūrat Yūsuf* that was conducted in the first phase of this study, it is evident that some English translations of the Qur’an adopt this unfamiliar, archaic style of language, which was emphasised by Crystal back in 1965 (see section 2.4.4). Therefore, it seems common sense to expect that in general the readers of English translations of the Qur’an nowadays will perceive the very low-frequency and archaic words as not understandable. Moreover, among the different readers of English translations of the Qur’an, there are some groups who will perceive the less frequent and more archaic words as less understandable than other groups of readers.

Furthermore, some discussion, email correspondence, and some intuitive expectations about the effects of particular lexical choices on readers’ perception of understandability played a role in developing the above stated hypotheses, particularly, the hypotheses regarding the native (first) language and the age, as follows:

1. The hypothesis with respect to the native (first) language¹⁷.

At the Bristol Centre for Linguistics, UWE, Bristol, in 2015, the first questionnaire in this study was piloted. Although I had only 13 participants, 8 of them were native speakers of English/non-Muslims, and 4 were native speakers of Arabic/Muslims, and one native speaker of Indonesia/Musli. A discussion with this small number of participants exposed some issues. Firstly, the participants who were non-native speakers of English perceived some of the translations as less understandable than the participants who were native speakers of English. However, it was found out that

¹⁷ The terms *native language* and *first language* are used in this study interchangeably. Furthermore, Crystal (2008: 267 and 321) does not make any distinction between *native language*, *first language*, and *mother tongue*, and uses them interchangeably. However, the investigation whether there is a distinction between those terms or not is beyond the scope of this study.

there were words which both native and non-native speakers of English perceived as not understandable, such as: *lest* and *avowed*. Driven by those remarks, it was decided to investigate in depth the hypothesis regarding to the native (first) language on a larger and more representative sample of participants.

In this study, the term *native-speaker of English* will be used in its broadest sense to refer to an individual who has been exposed to, used, and learned English since childhood in an English-speaking country. According to a definition provided by Crystal (2008:321), *native-speaker* is “a term used in Linguistics to refer to someone for whom a particular language is a first language or mother-tongue”. He explains that this language is “acquired naturally during childhood” and is a language “which a speaker will have the most reliable intuitions, and whose judgements about the way the language is used can therefore be trusted”. The term *native-speaker of English* suggests neither that the speaker can only have one native language, nor that he cannot speak other language(s). People who are brought up in bilingual homes can, have more than one native language. On the other hand, people who were born, raised, and educated in a country where English is the official or second language can have a very good command of English, and sometimes they can speak in the way a native speaker of English does. Crystal (2008:322) clarifies that many people can obtain a “native-like command of a foreign language”. However, they are not considered as native-speakers of English, because the non-native speakers of English, such as participants from India and Jordan might be very good or excellent speakers of English or sometimes even fluent in English, but they are not exposed to the English language all the time as they are not living in an English-speaking country and culture. Non-native speakers of English can speak and know formal English language very well, but they might not know other sorts of language, such as slang, literary, or some biblical and old-fashioned words which native speakers of English are familiar with.

2. The hypotheses with respect to age.

In 2016, Dr Abdel Haleem (2010); a mainstream scholar in Qur'anic studies and one of the three translators whose translation was adopted for this study, was contacted by email correspondence regarding the readership of English translations of the Qur'an across the world. Dr Abdel Haleem revealed that before he started his translation of the Qur'an he asked his young university students at SOAS, who were doing Islamic Studies and Arabic, about the translations of the Qur'an they preferred the most. He stated that the majority of his young students said, "They did not read the existing translations because they were written in languages they did not study at school or read at university". Taking this into consideration along with a discussion with a couple of mature native speakers of English, while administering the first pilot questionnaire, who said that they like reading old English words in English translations of the Qur'an, a decision was made to investigate this hypotheses regarding young and elderly participants.

This section provided a description of the questions in the first part of the questionnaire along with the hypotheses investigated regarding native (first) language, age, education, and religion, and the rationale for each. The following section discusses the second part of the questionnaire.

4.3.4.1.2. Second Part of the Questionnaire

Part two was designed to answer the following research questions:

RQ1. To what extent does the stylistic variation in different English translations of a word in an Arabic verse affect the perceived understandability of the word and/or the translated text of the Qur'an?

RQ4. Are there differences in the perception of understandability across the four groups; native speakers of English, non-native speakers of English, Muslims, and non-Muslims?

According to Dörnyei (2008:61) the first question in the questionnaire is definitely the most significant as it sets the nature of the questionnaire, and this is why the opening questions need to be wisely selected. Thus, to produce a comfortable first impression, the question in this part is straightforward, simple, and focused. Twenty-one words are listed out of context and the respondents were asked whether they agreed that a word was easily understandable. This was measured on a five-point scale and respondents were instructed to select one choice out of five; as follows: (1) Strongly agree, (2) Agree, (3) Neither agree nor disagree, (4) Disagree, (5) Strongly disagree.

This procedure was set up to permit quantitative statistical analysis. As the likert scale in part 2 offers five responses, there is the possibility that the participants might select the mid-point on the scale: “Neither agree nor disagree”. If a considerable number of participants select “Neither agree nor disagree” which might limit answers to the research questions as highlighted by Saldanha and O’Brien (2013:158), then the only thing to reflect on their opinion towards the word(s) under investigation is that the participants are “uncertain”. However, in order to keep the investigation as objective as possible an even-numbered scale was avoided such that respondents might select the mid-point on the scale, and sit on the fence where they wish.

The following displays Part 2 of the questionnaire:

Part 2: Please answer the following questions regarding words used in the translations of the Qur’an.

1) How understandable are the following words? Please tick the relevant box to show how much you agree (or disagree) that the words are easily understandable.

	Strongly agree	Agree (2)	Neither agree nor	Disagree (4)	Strongly disagree
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1. prostrate	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2. thy	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3. posterity	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
4. concealed	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

5. chastisement	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
6. your	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
7. bow down	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
8. hid	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
9. kine	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
10. bethought	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
11. explain	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12. eat	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
13. betook	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
14. punishment	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
15. devour	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
16. offspring	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
17. remembered	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
18. received	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
19. cows	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
20. expound	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
21. <i>Al-Aziz</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Words in part two are words out of context, which will test readers' perception of the understandability of words of different styles and of different frequency in isolation. Pairs of translated equivalents were selected so that comparisons could be made of the relative understandability of low and high frequency and more archaic or formal versus more everyday or informal lexical choices. The pairs were: *posterity/offspring*; *thy/your*; *concealed/hid*; *chastisement/punishment*; *kine/cows*; *bethought/remembered*; *devour/eat*; *betook/received*; *bow down/ prostrate*; *explain/ expound*. It is to be noted that pairs of translated equivalents were scrambled in order that respondents react to each word individually. Only one word was selected to be investigated without its translated equivalent; that is *Al-Aziz*. The rationale for including this item is that among the list of the selected words from the

three translations of *Sūrat Yūsuf, Al-Aziz* was the only transliterated word without having its translation in brackets like other transliterated words introduced in the translation of the Chapter of Joseph by Hilali and Khan.

The term *understandable* was presented in the questionnaire without any linguistic definition. The reasons for this are firstly because the participants' responses have been taken at face value as indicating the terms in a way consisted of ordinary usage, and secondly because there is a possibility that a given definition of terms will influence their responses.

However, there is a risk associated with allowing respondents to interpret *understandable* in a common-sense way. That is respondents are bringing to bear different interpretations of *understandable*. In fact, every individual's interpretation of the meaning of any given word differs from the other's interpretations according to their understanding of the world, their cultural background, and their experiences. It would be difficult to ensure that everyone who completed the questionnaire interpreted *understandable* in the same way. For example, some respondents who are native speakers of English might agree or disagree that the words are easily understandable from the perspective of how much they think a non-native speaker of English would agree or disagree that the words are easily understandable, or how much they think a native speaker of English would agree or disagree that the words are easily understandable. On the other hand, respondents who are non-native speakers of English might agree or disagree that the words are easily understandable from the perspective of how much they think a native speaker of English would agree or disagree that the words are easily understandable. Fortunately, open questions included in the third part of the questionnaire, such as:

- Why do you think that the word that you have chosen is the most difficult to understand?
- Why do you think that the word that you have chosen is the most understandable?

allowed the participants to explain their choices in the closed questions, and it was evident that they had close and similar interpretation of *understandable*, and that they agreed or disagreed that the words are *understandable*, because the participants themselves find the words difficult or easy to understand, not as showing how much other participants or readers would agree or disagree that the words are *understandable* (see section 5.3.2).

The question asked in the second part of the questionnaire might be ambiguous for some participants and raise the risk that they are answering in accordance with social proof rather than in accordance with their own individual view. This affects the participants' way of answering the second part of the questionnaire. The participants might give me the answers that they would assume I want them to give rather than what they really think. Some participants might think if a researcher or other people are saying something, agreeing on something, disagreeing on something, or even doing it, it must be correct and should be the right answer. The social proof is motivated by people's natural desire to perform tasks correctly in most situations. The biggest disadvantage of the social proof is that it could shape the participants' actual opinions and influence their real answers. The participants might agree that a particular item is understandable in a way which does not reflect their real perceived understanding of that item. Therefore, in order to prevent or reduce the risk of social proof other questions could have been asked in the second part of the questionnaire, such as:

- How understandable do you think Jordanian learners of English would find *posterity, thy, kine, concealed, etc.*?
- How understandable do you think Indian readers would find *posterity, thy, kine, concealed, etc.*?
- How understandable do you think native speakers of English would find *posterity, thy, kine, concealed, etc.*?

This type of question would ensure that the participants are giving their own accurate answer, i.e. are giving their individual interpretation of the question. The principle of social proof is based on a sense of "safety", i.e. some participants would feel that if they answer the same way they believe the researcher wants them to answer, they will feel safe and validated in some way, particularly when the participants are reluctant or feel they do not have enough information to share and write. However, with the appropriately formulated question by which the participants feel that there is no right or false answer, but the only answer that matters is their own answer, they will give their honest and uninfluenced answer without hesitation. For future studies, it is recommended that researchers ask questions in a less ambiguous way than the ones asked in the second part of the questionnaire.

Another issue which might affect the participants' way of answering the second part of the questionnaire is their cultural and/or language proficiency. Given that different groups of participants of different cultural and language proficiency are taking part in this questionnaire - native speakers of English, and non-native speakers of English, participants from the UK, India, and Jordan - some participants without realizing it may try to appear as a highly knowledgeable participants and worry about their self-image in front of the researcher. Therefore, they might agree that a particular item is understandable in a way which does not reflect their accurate perceived understanding of that item. It could be the case that some participants from India and Jordan find a low-frequency item difficult to understand, but they do not disagree that this item is understandable as they may lose face by admitting to finding a low-frequency item difficult to understand.

While *posterity* and *chastisement* appear in part two, they are also investigated in part three within a context (see point C.3 below for further discussion).

The questions in part two were used to test the following hypotheses:

A. Different English lexical selections used in the translations of the Qur'an will not all be perceived as understandable. Low-frequency words will be rated as less understandable than high-frequency words by all participants; as follows:

1. Of the pair of translated equivalents *posterity-offspring*, whose frequencies in the BNC are 181 and 939 respectively, *posterity* will be rated less understandable than *offspring*.
2. Of the pair of translated equivalents *thy-your*, whose frequencies in the BNC are 623 and 134241 respectively, *thy* will be rated less understandable than *your*.
3. Of the pair of translated equivalents *concealed-hid*, whose frequencies in the BNC are 889 and 616 respectively, both *concealed* and *hid* will be rated as understandable approximately within the same range. There is not much difference between their frequencies, and neither of them is a low-frequency word. Nonetheless, *concealed* is more formal than *hid* and might be considered less understandable.

4. Of the pair of translated equivalents *chastisement-punishment*, whose frequencies in the BNC are 18 and 2212 respectively, *chastisement* will be rated less understandable than *punishment*.
5. Of the pair of translated equivalents *kine-cows*, whose frequencies in the BNC are 20 and 1351 respectively, *kine* will be rated less understandable than *cows*.
6. Of the pair of translated equivalents *bethought-remembered*, whose frequencies in the BNC are 8 and 5011 respectively, *bethought* will be rated less understandable than *remembered*.
7. Of the pair of translated equivalents *devour-eat*, whose frequencies in the BNC are 106 and 7259 respectively, *devour* will be rated less understandable than *eat*.
8. Of the pair of translated equivalents *betook-received*, whose frequencies in the BNC are 4 and 13051 respectively, *betook* will be rated less understandable than *received*.
9. Of the pair of translated equivalents *bow down-prostrate*, whose frequencies in the BNC are 28 and 86 respectively, *bow down* will be rated more understandable than *prostrate*. This is related to the fact that *bow* itself in its broader sense away from its relation to the religious field is a high-frequency word, the frequency number of *bow* in the BNC is 1403. Therefore, it is expected that respondents will relate *bow down* to *bow* and rate it as more understandable than *prostrate*.

B. It is hypothesised that there will be a tension between agreeing and disagreeing whether the transliterated word *Al-Aziz* is understandable or not among the participants. Since *Al-Aziz* is a transliterated word for the Arabic word "العزیز" , and "العزیز" is mentioned in the Qur'an and familiar to Muslim participants, whether they are native or non-native speakers of English, and even though the frequency of *Al-Aziz* is only 5, they will agree that *Al-Aziz* is understandable. On the other hand, non-Muslim native speakers of English will disagree that *Al-Aziz* is understandable. However, it is expected that *Al-Aziz* will be rated as understandable overall as the Muslim participants, both native speakers of English and non-native speakers of English, outnumber the non-Muslim native speakers of English in the sample.

C. Although context might be a useful factor in perceiving difficult words as less difficult or even understandable, it is hypothesised that if the word used in the translations of the Qur'an is low frequency, such as *posterity* and *chastisement*, it will be perceived as not understandable whether it is out of context or within a context. Crystal (2008: 108) defines *context* as a general term used in linguistics "to refer to specific parts of an utterance (or text) near or adjacent to a unit which is the focus of attention". In this study, *context* is defined as the surrounding words and the linguistic environment of any word under investigation.

4.3.4.1.3. Third Part of the Questionnaire

As for part three of the questionnaire, it was designed to answer the following research question:

RQ3. Which of the different lexical styles - e.g. archaic, formal, literary, old-fashioned - associated with particular words contributes to a more positive perception of the understandability of the translated texts of the Qur'an?

Part three of the questionnaire includes five questions each with sub-questions about the words used in the translations of the Qur'an. Each word selected to be investigated in this part is presented within its translated verse. Both closed and open-ended questions are used.

In part three, within closed questions, multiple-choice items are given. The respondents were asked to choose the most understandable word, the most difficult word to understand, the most understandable translation, and the most difficult translation to understand. However, the respondents were not offered the option that they are all-equally understandable to avoid the risk of default responses. Offering the option all-equally understandable might tempt respondents to choose it every time. On the other hand, not offering the option all-equally understandable will encourage the respondents to make choices. Besides, it is hypothesised that among the three translations one of them would be the most difficult to understand.

However, open questions; such as:

- Why do you think that the word that you have chosen is the most difficult to understand?

- Why do you think that the word that you have chosen is the most understandable?

were included to allow participants to explain their choices in the closed questions in order to provide richer qualitative information on why they think that certain words affect their understanding of the translations.

On the other hand, an open question, such as:

- Revisiting the above three translations, please write down any words you did not understand excluding the underlined words.

was included to give participants the opportunity to write down any words they did not perceive as understandable. This will provide further qualitative information about other words in the translations which might also influence the overall understanding of the verse in the translation. However, there is the possibility that some of the participants might skip answering open questions. The reason is highlighted by Saldanha and O'Brien (2013:175) that is "due to a lack of time or because they (the participants) do not have a well-formed response".

It is also to be noted that the order of the three translations from questions 1 to 5 was scrambled to encourage respondents to think afresh for each question. If respondents find a sequence in the first questions, there might be a tendency to mark all the answers equally.

The questions (1-5) in part three were designed to test a range of hypotheses.

Q1. Question One reads as follows:

1) Please read the following three translations of one of the verses, then answer the questions that follow.

a	So they raced with one another to the door, and she tore his shirt from the back. They both found her lord (i.e. her husband) at the door. She said: "What is the recompense (punishment) for him who intended an evil design against your wife, except that he be put in prison or a painful torment ?"
b	They raced for the door-she tore his shirt from behind-and at the door they met her husband. She said, 'What, other than prison or painful punishment , should be the reward of someone who tried to dishonour your wife?'
c	So they both raced each other to the door, and she tore his shirt from the back: they both found her lord near the door. She said: "What is the (fitting) punishment for one who formed an evil

design against thy wife, but prison or a grievous chastisement?"
--

1. Which of the red-coloured words is the most understandable?

a. torment b. punishment c. chastisement d. none

2. Which of the red-coloured words is the most difficult to understand?

a. torment b. punishment c. chastisement

2. a. Why do you think that the word that you have chosen is the most difficult to understand?

3. Revisiting the above three translations, please write down any words you did not understand excluding the red-coloured words.

4. Which of the three translations above is the most difficult to understand?

a. Translation A b. Translation B c. Translation C

Question One aimed to investigate the words: *torment*, *punishment*, and *chastisement*, whose frequency rates and stylistic labels are displayed in table 4.4.

	OED	LDOCE	BNC frequency
chastisement	Frequency Band 4	old-fashioned	BNC Frequency 18
torment	Frequency Band 5	XX (No label, Standard English)	BNC Frequency 311
punishment	Frequency Band 6	XX	BNC Frequency 2212

Table 4.4: Frequencies (band and absolute) and stylistic labels for *torment*, *punishment*, and *chastisement*.

The question was set up to test the following hypotheses:

A. It is hypothesised that among of the above set of translated equivalents *punishment* will be perceived as the most understandable word. Words of Standard

English in Frequency Band 6 will be perceived as more understandable than old-fashioned words and the words of frequency bands 5 and 4.

B. It is hypothesised that the old-fashioned word *chastisement* will be perceived as the most difficult word to understand compared to the more Standard English words *punishment* and *torment*.

C. It is hypothesised that the most difficult translation to understand is Translation C. It is expected that the translation that uses old-fashioned words, will affect the perception of the understandability of the translated text of the Qur'an.

Q2. Question Two reads as follows:

2) Please read the following three translations of one of the verses, then answer the questions that follow.

a	"Nor do I absolve my own self (of blame): the (human) soul is certainly prone to evil, unless my Lord do bestow His Mercy: but surely my Lord is Oft- forgiving, Most Merciful."
b	"And I free not myself (from the blame). Verily, the (human) self is inclined to evil, except when my Lord bestows His Mercy (upon whom He wills). Verily, my Lord is Oft-Forgiving, Most Merciful."
c	I do not pretend to be blameless, for man's very soul incites him to evil unless my Lord shows mercy: He is most forgiving, most merciful.

1. Which of the red-coloured words is the most understandable?

a. prone b. inclined c. incites d. none

2. Which of the red-coloured words is the most difficult to understand?

a. prone b. inclined c. incites

2. a. Why do you think that the word that you have chosen is the most difficult to understand?

3. Revisiting the above three translations, please write down any words you did not understand excluding the red-coloured words.

4. Which of the three translations above is the most difficult to understand?

- a. Translation A b. Translation B c. Translation C

Question Two aimed to investigate the words: *prone*, *inclined*, and *incites*, whose frequencies and stylistic labels are displayed in table 4.5.

- prone	Frequency Band 5.	XX	Prone	791
-inclined	Frequency Band 6	XX	Inclined	1385
-incite	Frequency Band 5.	XX	incite	40

Table 4.5: Frequencies (band and absolute) and stylistic labels *prone*, *inclined*, and *incites*.

The question was set up to test the following hypotheses:

A. It is hypothesised that among the above set of translated equivalents *inclined* will be perceived as the most understandable word compared to *prone* and *incites*. Words in frequency Band 6 will be perceived as more understandable than words in frequency Band 5.

B. It is hypothesised that *incite* will be perceived as the most difficult word to understand compared to the other two words. The lower-frequency word will be perceived as the most difficult word to understand.

C. It is hypothesised that the most difficult translation to understand is Translation C. It is expected that the translation that uses a low-frequency word, will affect the perception of the understandability of the translated text of the Qur'an.

Q3. Question Three reads as follows:

3) Please read the following three translations of one of the verses, then answer the questions that follow.

a	When the husband saw that the shirt was torn at the back, he said, ‘This is another instance of women’s treachery: your treachery is truly great.
b	So when he saw his shirt,- that it was torn at the back,- (her husband) said: "Behold! It is a snare of you women! truly, mighty is your snare !
c	So when he (her husband) saw his [(Yusuf’s (Joseph))] shirt torn at the back; (her husband) said: "Surely, it is a plot of you women! Certainly mighty is your plot !

1. Which of the red-coloured words is the most understandable?

- a. treachery b. snare c. plot d. none

2. Which of the red-coloured words is the most difficult to understand?

- a. treachery b. snare c. plot

2. a. Why do you think that the word that you have chosen is the most difficult to understand?

3. Revisiting the above three translations, please write down any words you did not understand excluding the red-coloured words.

4. Which of the three translations above is the most difficult to understand?

- a. Translation A b. Translation B c. Translation C

Question Three aimed to investigate the words: *treachery*, *snare*, and *plot*, whose frequencies and stylistic labels are displayed in table 4.6.

Snare	Frequency Band 5.	Literary	Sn are 91
Plot	Frequency Band 6.	XX	plot 2067
Treachery	Frequency Band 5	XX	Treachery 197

Table 4.6: Frequencies (band and absolute) and stylistic labels *treachery*, *snare*, and *plot*.

The question was set up to test the following hypotheses:

3.1. It is hypothesised that among the set of translated equivalents *plot* will be perceived as the most understandable word. Words of Standard English in Frequency Band 6 will be perceived as more understandable than literary words and words in a lower frequency band.

3.2. It is hypothesised that the literary word *snare* will be perceived as the most difficult word to understand by comparison with the more Standard English words *plot* and *treachery*. *Snare* is a very low-frequency word compared to *plot* and *treachery*.

3.3. It is hypothesised that the most difficult translation to understand is Translation B. It is expected that the translation that uses a literary word, will affect the perception of the understandability of the translated text of the Qur'an.

Q4. Question Four reads as follows:

4) Please read the following three translations of one of the verses, then answer the questions that follow.

a	and she said [(to Yusuf (Joseph))]: "Come out before them." Then, when they saw him, they exalted him (at his beauty) and (in their astonishment) cut their hands. They said: "How perfect is Allah (or Allah forbid)! No man is this! This is none other than a noble angel!"
b	She said to Joseph, 'Come out and show yourself to them!' and when the women saw him, they were stunned by his beauty, and cut their hands, exclaiming, 'Great God! He cannot be mortal! He must be a precious angel!'
c	and she said (to Joseph), "Come out before them." When they saw him, they did extol him, and (in their amazement) cut their hands: they said, "(Allah) preserve us! no mortal is this! this is none other than a noble angel!"

1. Which of the red-coloured words is the most difficult to understand?

a. exalted b. stunned c. extol

2. Which of the red-coloured words is the most understandable?

a. exalted b. stunned c. extol d. none

2. a. Why do you think that the word that you have chosen is the most understandable?

3. Which of the three translations above is the most understandable?

- a. Translation A b. Translation B c. Translation C d. none

It is to be noted that the order of the questions in Question 4 was changed. The respondents were asked to choose the most difficult word to understand, then the most understandable word, and the most understandable translation NOT the most difficult translation to understand.

Question Four aimed to investigate the words: *exalted*, *stunned*, and *extol*, whose frequencies and stylistic labels are displayed in table 4.7.

Extol	Frequency Band 5.	formal	Extol 31
Exalted	Frequency Band 5	formal	Exalted 201
Stunned	Frequency Band 5	XX	Stunned 780

Table 4.7: Frequencies (band and absolute) and stylistic labels *exalted*, *stunned*, and *extol*.

The question was set up to test the following hypotheses:

A. It is hypothesised that among the above set of translated equivalents of the same Frequency Band, the formal, less-frequent word *extol* will be perceived as the most difficult word to understand compared with the other two words.

B. It is hypothesised that *stunned* will be perceived as the most understandable word. It is expected that the more Standard English word *stunned* will be perceived as more understandable than the more formal words *extol* and *exalted*.

C. It is hypothesised that the most understandable translation is Translation B. It is expected that the translation that uses Standard English words, will result in a more positive perception of the understandability of the translated text of the Qur'an.

Q5. Question Five reads as follows:

5) Please read the following three translations of one of the verses, then answer the questions that follow.

a	"Thus will your Lord choose you and teach you the interpretation of dreams (and other things) and perfect His Favour on you and on the offspring of Ya'qub (Jacob), as He perfected it on your fathers, Ibrahim (Abraham) and Ishaque (Isaac) aforetime! Verily, your Lord is All-Knowing, All-Wise."
b	"Thus will thy Lord choose thee and teach thee the interpretation of stories (and events) and perfect His favour to thee and to the posterity of Jacob - even as He perfected it to thy fathers Abraham and Isaac aforetime! for Allah is full of knowledge and wisdom."
c	This is about how your Lord will choose you, teach you to interpret dreams, and perfect His blessing on you and the House of Jacob, just as He perfected it earlier on your forefathers Abraham and Isaac: your Lord is all knowing and wise.'

1. Which of the red-coloured words is the most difficult to understand?

a. offspring b. posterity c. house

2. Which of the red-coloured words is the most understandable?

a. offspring b. posterity c. house d. none

2. a. Why do you think that the word that you have chosen is the most understandable?

3. Which of the three translations above is the most understandable?

a. Translation A b. Translation B c. Translation C d. none

It is to be noted that the order of the questions in Question 5 was changed as well. The respondents were asked to choose the most difficult word to understand, then the most understandable word, and the most understandable translation NOT the most difficult translation to understand.

Question Five aimed to investigate the words: *offspring*, *posterity*, and *House*, whose frequencies rates and stylistic labels are displayed in table 4.8 .

posterity	Frequency Band 5 Archaic	formal	Posterity 181
offspring	Frequency Band 5	XX	Offspring 939
House	Frequency Band 7	XX	House 49153 House of 5537

Table 4.8: Frequencies (band and absolute) and stylistic labels *offspring*, *posterity*, and *House*.

The question was set up to test the following hypotheses:

- A. It is hypothesised that among the above set of translated equivalents, the archaic word *posterity* will be perceived as the most difficult word to understand compared with the other two words which do not have the ‘archaic’ or ‘formal’ labels.
- B. It is hypothesised that *offspring* will be perceived as the most understandable word.

Although *House* exists in Frequency Band 7 and has the highest frequency among the above investigated three words, it is hypothesised that there will be a tension among the respondents in choosing between the two words *offspring* and *House* as the most understandable word. The reasons why it is hypothesised that a high percentage of respondents will choose *offspring* as the most understandable word, and an approximately equal high percentage of respondents will choose *House*¹⁸ as the most understandable word, might be due to the following:

First: the broader sense of *House* is a building or a place for human habitation. However, using *House* to refer to a person’s antecedents is not as frequent as using

¹⁸ *House* is introduced here in capital letter because this is way how the translator has introduced the word in his translation. One possible explanation why the translator has done this is that he wanted to make it clear to his readers that *House* in the given text does not refer to a building or a place for human habitation, but refers to a person’s antecedents. However, it is uncertain whether the capital letter in the text has made any difference or not. As far as this study is concerned, *house* was presented in the questions along with *offspring* and *posterity* in small letters. This decision was made because presenting *House* in capital letter along with *offspring* and *posterity* both in small letters in the questions, could influence participants’ responses. Besides, it is to be noted that if someone looked for any word in the BNC, whether in small letter or capital letter, she/he will get the same frequency (see Appendix 3).

House to refer to a place for human habitation. This was obvious when *House* was analysed in the BNC as the frequency of *House* under which all the different senses of *House* might carry are included is 49153. On the other hand, the frequency of *House of*, which refers to a person's antecedents, is 5537. Though the frequency of *House of* referring to a person's antecedents is very high, the difference between the frequency between *House* and *House of* is higher.

Secondly: It is hypothesised that the respondents who will choose *offspring* as the most understandable word, are native speakers of English who are familiar with this word. On the other hand, it is hypothesised that non-native speaker respondents are more familiar with *House*, as it occurs in Frequency Band 7, than with *offspring*, as it occurs in Frequency Band 5.

C. It is hypothesised that the most understandable translation is Translation C. It is expected that, as both translations A and B use old-fashioned words, such as: *verily*, *thy*, and *posterity*, this will affect the perception of the understandability of the translated text of the Qur'an.

4.3.4.1. 4. Fourth Part of the Questionnaire

Part four of the questionnaire includes four questions about the words used in the translations of the Qur'an. Each word selected to be investigated in this part is presented within its translated verse.

This research is primarily driven by the fact that the language of religion, specifically the low-frequency and the archaic style of the words often found in translated religious texts, may undermine and challenge the understandability of the texts. However, the literature about the style of religious texts (See section 2.4.4), revealed that when it comes to religious texts, the language of those texts is expected to be formal, far from everyday language, and to be presented in an unfamiliar style to the ordinary public. Furthermore, the discussions of linguists such as Crystal and Davy (1979: 147) and Crystal (1965: 151-156) highlight that this kind of atypical language is firstly a distinguishing characteristic of religious texts, and secondly this language is called according to Crystal (1965: 152) "sacred language" which is different from everyday language and used in sacred events.

Therefore, the questions (1-4) in part four of the questionnaire were designed to investigate whether the participants considered particular words of different styles – formal, old-fashioned, literary, and words of Standard English - sacred and/or appropriate for the style of the translated text of the Qur’an.

Taking into consideration Crystal’s (1965: 151-156) notes on religious texts along with Williams and Chesterman (2002:11) who highlight that treating religious texts as sacred texts implies that every word in sacred texts is holy, in this study, *sacred language* is defined as the language used in religious texts in which every word is sacred and holy. The term *sacred* is used here to mean (holy and religious). On the other hand, *appropriate for the style of the translated text of the Qur’an* is defined in this study as a lexical choice which is considered suitable to be used in the translated text of Qur’an. However, the terms *sacred* and *appropriate for the style of the translated text of the Qur’an* were presented in the questionnaire without any linguistic definition. The reasons for this are firstly because the participants’ responses have been taken at face value as indicating the terms in a way consisted of ordinary usage, and secondly because there is a possibility that a given definition of terms will influence their responses.

Formal, old-fashioned, literary, and words of Standard English were selected to be investigated because most of the words that were analysed in Phase One of the current research belong to these styles. The participants were also asked whether they agreed that the words were easily understandable to investigate whether there is a relation between the words being perceived as not understandable and being rated sacred and/or appropriate for the style of the translated text of the Qur’an.

This was measured on a five-point scale. Respondents were asked to select one choice out of five; as follows: (1) Strongly agree, (2) Agree, (3) Neither agree nor disagree, (4) Disagree, (5) Strongly disagree in response to three questions: whether a word was understandable, stylistically appropriate and sacred.

The following is an overview of the questions (1-4) in part four of the questionnaire.

Q1. Question One about the lexical selection *wrath* reads as follows:

Do they then feel secure from the coming against them of the covering veil of the wrath of

Allah,- or of the coming against them of the (final) Hour all of a sudden while they perceive not?
--

How strongly do you agree or disagree that the red-coloured word in the above translation is:

	Strongly agree (1)	Agree (2)	Neither agree nor disagree (3)	Disagree (4)	Strongly disagree (5)
Understandable					
Appropriate for the style of the translated text of the Qur'an					
Sacred					

Formal words are preferred by some linguists and translators such as Crystal (1965: 151-156) and Abdullah Ali (2008) in translated religious texts. Therefore, this question investigates whether the participants will consider the formal word *wrath* sacred and/or appropriate for the style of the translated text of the Qur'an or not, also whether they will perceive it as understandable or not.

However, it is expected that, if a formal word such as *wrath* is used in the translations of the Qur'an, the participants will consider it appropriate for the style of the translated text of the Qur'an and a sacred word, but they might also rate it as not very understandable because according to the BNC it is not a high-frequency word.

Q2. Question Two about the lexical selection *thy* reads as follows:

And of the two, to that one whom he consider about to be saved, he said: "Mention me to thy lord." But Satan made him forget to mention him to his lord: and (Joseph) lingered in prison a few (more) years.

How strongly do you agree or disagree that the red-coloured word in the above translation is:

	Strongly	Agree	Neither agree	Disagree	Strongly
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	agree (1)	(2)	nor disagree (3)	(4)	disagree (5)
Understandable					
Appropriate for the style of the translated text of the Qur'an					
Sacred					

It is expected that if an old-fashioned word; such as *thy*, is used in the translations of the Qur'an, the participants will consider it appropriate for the style of the translated text of the Qur'an and a sacred word. Old-fashioned words are also preferred by some linguists and translators, such as Crystal (1965: 151-156) and Abdullah Ali (2008) for use in translated religious texts. The participants may also perceive *thy* as understandable. Most of the participants are undergraduates from the Linguistic faculty, and they are familiar with old English pronouns such as *thy* because they study older phases of English as part of their degree programme. Besides, they are exposed to modern as well as old English texts during their studies.

Q3. Question Three about the lexical selection *rent* reads as follows:

He said: "It was she that sought to seduce me - from my (true) self." And one of her household saw (this) and bore witness, (thus):- "If it be that his shirt is **rent** from the front, then is her tale true, and he is a liar!

How strongly do you agree or disagree that the red-coloured word in the above translation is:

	Strongly agree (1)	Agree (2)	Neither agree nor disagree (3)	Disagree (4)	Strongly disagree (5)
Understandable					
Appropriate for the style of the translated text of the Qur'an					
Sacred					

This question investigates whether the participants will perceive the literary word *rent* as understandable or not, and mostly whether they consider it sacred and/or appropriate for the style of the translated text of the Qur'an or not.

However, it is expected that the participants may consider it to be not very understandable because in general literary words are not used in everyday language. On the other hand, it is expected that Muslim native (or non-native) speakers of English will rate *rent* as more understandable than non-Muslim native speakers of English. The rationale for this is that Muslim readers are familiar with the text of the Qur'an, and familiar with the story of the prophet *Yūsuf* (Joseph), and rending the shirt of the prophet *Yūsuf* (Joseph) is one of the important events in his life, and Muslims will therefore have less difficulty in understanding it than non-Muslim readers.

Q4. Question Four about the lexical selection *eat* reads as follows:

He replied, ‘The thought of you taking him away with you worries me: I am afraid a wolf may **eat** him when you are not paying attention.’

How strongly do you agree or disagree that the red-coloured word in the above translation is:

	Strongly agree (1)	Agree (2)	Neither agree nor disagree (3)	Disagree (4)	Strongly disagree (5)
Understandable					
Appropriate for the style of the translated text of the Qur'an					
Sacred					

It is expected that if a Standard English word, such as *eat*, is used in the translations of the Qur'an, it will be perceived as understandable by the majority of the respondents. However, it is uncertain whether the participants will consider it sacred

and/or appropriate for the style of the translated text of the Qur'an or not. Therefore, this study investigates this question.

4.3.4.1. 5. Fifth Part of the Questionnaire

Part five was designed to answer the following research questions:

RQ2. To what extent are archaic expressions, such as *verily* or *behold*, preferred by different readers of English (native speaker of English, non-native speaker of English, Muslim, and non-Muslim) in the translations of the Qur'an?

In this part of the questionnaire regarding old-fashioned words such as: *verily*, *thy*, *bethought*, *wrath*, participants were asked to choose which one of the following statements best reflect their opinion:

1. I prefer having such words in the translations of the Qur'an as they give me a sense of sacredness and religiousness, but only if I understand the words.
2. I prefer having such words in the translations of the Qur'an as they give me a sense of sacredness and religiousness, even if I do not understand the words.
3. I would prefer not to have such words in the translations of the Qur'an even though they give me a sense of sacredness and religiousness, because they are not easy to understand.
4. I would prefer not to have such words in the translations of the Qur'an. I do not understand them, they do not give me any sense of sacredness and religiousness.
5. Other point of view (please specify).

This question aimed to elicit whether respondents prefer archaic terms in the translations of the meanings of the Qur'an. The option 'Other' has been provided as well in which participants can elaborate and add further opinions which were not included within the given statements. However, there is the possibility that some of the participants might skip answering open questions.

To sum up, the previous section provided a description of the questionnaire design, and rationale for each question in the questionnaire in relation to the research questions. It is to be noted that a participation information sheet and a consent form

were attached to the questionnaire. Those were discussed in section 4.3.4.4. (Ethical Consideration) below.

In an attempt to test the design and the feasibility of the questionnaire for the purposes of the study, to investigate whether the participants find the questionnaire items clear or not, and/or whether they have any comments or feedback regarding the questionnaire that they would like to share with the researcher, and to enhance the methods of data collection and analysis before administering and launching the final version of the questionnaire, two pilot questionnaires were administered in this research. The following section discusses piloting questionnaires in full detail.

4.3.4.2. Piloting the Questionnaire

Piloting the questionnaire is highly recommended by Heigham and Croker (2009: 49-50) and supported by Saldanha and O'Brien (2014:22), who state that:

It is sometimes helpful to carry out a small-scale pilot study prior to the main data collection phase. This will allow the researcher to test selected methods of analysis and will give a feeling for how much data might need to be collected to establish some level of credibility.

Piloting the questionnaire was a valuable procedure for this study. It gave an opportunity to refine the design of the final version of the questionnaire and to adjust the direction of this research. The following section discusses the two pilot questionnaires.

1. First Pilot Questionnaire

After nine months of undertaking this study, the first questionnaire was piloted. The design of the first questionnaire aimed at assessing the understandability of three translations of *Sūrat Yūsuf* (The Chapter of Joseph) in general. I was given a slot of forty-five minutes at the Bristol Centre for Linguistics, University of the West of England (UWE), Bristol, in the 13th PhD Summer School in Linguistics on 15th of July 2015 (see Appendix 5).

I had only 13 participants: 8 participants were non-Muslim, native speakers of English, 4 participants were Muslims, native speakers of Arabic, and one participant

was Muslim, native speaker of Indonesian. The participants were aged between 20 to 71+ years old. Two of the participants were BA holders, six of the participants were MA holders, and five participants were PhD holders. As the sample was small, results can only be considered to be tentative and preliminary. Yet, the small number of participants who took part in the first pilot questionnaire was effective because I was able to talk to the participants about the questionnaire items and which items of the questionnaire they found unclear.

The most significant result revealed that all 13 participants perceived Abdel Haleem's translated verses as more understandable than the other translated verses. Yet, we cannot generalise that his translation is more understandable than the other translations; firstly only two verses were examined in the questionnaire, secondly we had got a very small sample, and mostly the questionnaire did not reveal what affected the respondents' understanding. However, the discussion after the pilot questionnaire revealed that the words used by Abdel Haleem compared to the words used by the other two translators were familiar and easily understandable. This made me consider investigating the effects of the lexical stylistic choices made by translators on the readers' perception of the understandability.

It is to be noted that the first piloted questionnaire was fundamentally redesigned to focus on the lexical selections and archaisms in the three English translations of the Qur'an chosen for the purposes of the study.

2. Second Pilot Questionnaire:

After the results of the first pilot questionnaire led to a decision to focus on the lexical selections and archaisms, the first phase of this study was conducted in which the selected words were analysed for stylistic properties and frequency. The results of the analysis led to the construction of the second questionnaire.

Once the second questionnaire was constructed and prepared, a pilot questionnaire was carried out. A feedback sheet was attached to the questionnaire, and the participants were asked to write and share any comments or feedback concerning the questionnaire. They were asked as well if they found any of the questionnaire items unclear, and, if so, to mark them (see Appendix 6).

In terms of sampling, the pilot questionnaire was carried out using a sample of 17 Muslim participants from UWE Islamic society, and from Bristol Islamic centres. The participants aged between 20 to 35 years old. 13 participants were A-level/Twelfth grade holders, 3 participants were the first degree (BA/BSc) holders, and one participant was an MA holder. It was aimed at having a sample of 25 to 30 participants, but among all the distributed questionnaires 17 participants completed and returned the questionnaire.

As this was a pilot questionnaire, the pilot participants were relevant to only one out of four groups of the main participants who took part in the main final version of the questionnaire later on, i.e. Muslim native speakers of English with no Arabic. (See section 4.3.4.3 for the Sample of the Study “The Participants” below).

It was more accessible and easier to get to this group of the participants than the other groups. I was able to distribute the pilot questionnaire by hand, talk to the participants about the questionnaire items, and discuss their comments and feedback.

All the participants who filled out the pilot questionnaire assured me that the questionnaire items were clear, and they faced no problems carrying out the pilot questionnaire. The time needed to complete the questionnaire was examined as well. It found out that the pilot participants spent 15 to 20 minutes completing the questionnaire. Furthermore, positive feedback was given by a number of the participants regarding the structure of the questionnaire. One of the participants stated:

The questionnaire is well prepared and written in a clear structure to help the participant understand the questions. Moreover, the order of the questions in reference to quotes changes to ensure the participant is engaged, otherwise it becomes clear that the participant got lazy and just answered without reading or understanding the questions.

However, after going through the responses that each participant gave in the pilot questionnaire, it was found out that there was one question in part 1: Personal Information section that the participants were confused about; “*Your native language is _____*”. Since the pilot questionnaire was administered by hand, only Muslim native speakers of English with no Arabic were asked to take part in the pilot

questionnaire. It was expected that all the 17 pilot participants would report that their native language was English. Interestingly, only 6 participants reported that English was their native language, and 11 participants reported that their native language was either Urdu, Somali, Bengali, or Bahasa Indonesia, but none of them reported that English was their native language. By going through the question; “*Which languages do you speak? _____*”, it was found out that all the participants reported that they spoke English along with the language that each participant reported to be his/her native language. Then, when we looked at their nationalities, and the country where they live, the data revealed that all of them live in England, and that most of them are not of British nationality or of British origin. Therefore, it was decided to investigate whether the participants were certain of what was intended by the concept ‘native language’ or not.

Two of the participants who filled in the pilot questionnaire, and gave consent to be contacted regarding the questionnaire were emailed. One of the participants is of Welsh nationality and reported that her native language was Somali, and she spoke English. The other participant is of Indonesian nationality, who reported that his native language was Bahasa Indonesian, and he spoke English and Bahasa Indonesian. The two participants were asked the following:

As you mentioned that your native language is Somali/Bahasa Indonesian, and you speak English, has English been a language that you were exposed to and have been using since birth or from early childhood as well as Somali/Bahasa Indonesian, i.e. do you consider both English and Bahasa Indonesia/Somali as your first languages?

One of the participants replied that English was her first language as well as Somali. The second participant was not certain about the concept ‘*native language*’. His mother tongue was Bahasa Indonesian as he was exposed to the language from birth until eight years old. Since then, he has been more exposed to English as he moved to England at that age. He stated that although he and his parents have tried to communicate using Bahasa Indonesian until now, English had dominated his mother tongue, and then he became more comfortable speaking English than Bahasa Indonesian. He wondered asking, “Bahasa is my mother tongue but I speak more

comfortably with English. However, I am still not sure which ones I consider my native language?”

The analysis of the pilot questionnaire revealed that most bilingual participants or native speakers of more than one or two languages related native language to the language of the country whose nationality they hold or the country they originally come from. Therefore, the 11 participants filled the blank about their native language with one language, and wrote their other native language(s) in the blank where they were asked to write the languages they speak.

In order to avoid any future confusion when administering the final questionnaire regarding the participants’ native language, two adjustments were made to the following questions from Part 1 of the pilot questionnaire.

- *Your native language is* _____

- *Which languages do you speak?* _____

We added (first) when asking about the participants’ native (first) language, and OFTEN when asking about the other language(s) they speak. It would make it clear to the participants what is intended by native (first) language, and the language(s) they OFTEN speak¹⁹ (i.e. the language(s) that are not considered as their native (first) language. See below the two adjusted questions.

- *Your native (first) language is* _____

- *Which language(s) do you OFTEN speak?* _____

After the adjustments were made based on the participants’ feedback from the pilot questionnaire, the final version of the questionnaire was prepared and ready to be launched and administered. However, two steps needed to be taken into consideration before administering the Questionnaire; the sample of the study and ethical considerations. These are to be discussed in the following sections.

¹⁹ The term *speak* was used in the questionnaire, but this does not imply that it is more important than *read* and *hear*. *Speak* was used in the way which is understood in non-technical meaning to have a command in a language, whether written or spoken.

4.3.4.3. Sample of the study (Participants)

Since the nature of this research study is empirical, i.e. it is a participant-oriented study, the study requires the involvement of readers in the questionnaire process. The reader, i.e. the participant in this research, was neither a super reader as of Riffaterre (1959: 164-165) who is an intellectual informant, a model reader as of Eco (1981: 3), a mock reader of Gibson (1950: 266), an informed reader of Fish (1970), nor an implied reader of Iser (1978b). In terms of this study the readers who were selected to take part in the questionnaire were general readers; they were real readers, i.e. actual readers who were involved in the questionnaire.

As for the readers/participants having an important role in the questionnaire approach adopted for this research and taking into account a range of potential readers of English translations of the Qur'an, four groups of participants were selected to take part in the questionnaire, as follows:

1. Muslim native speakers of English with no Arabic from the UWE Islamic society, and from Bristol Islamic centres.
2. Non-Muslim native speakers of English with no Arabic from the final-year Linguistics programme at UWE.
3. Muslim speakers of English (non-native speakers of English) with Arabic from final-year Linguistics students at Zarqa University, Jordan.
4. Muslim speakers of English (non-native speakers of English) with no Arabic from India, Aligarh University.

As a starting point, the reason for selecting the four different groups of participants is based upon the fact that the translations of the meanings of the Qur'an are read by different groups of people; Muslims, non-Muslims, native speakers of English, and non-native speakers of English (with and without Arabic). This is highlighted by Abdel Haleem (2010: xxviii) who mentions that the translation of the Qur'an is made for "everyone who speaks English, Muslims or otherwise, including the millions of people all over the world for whom the English language has become a *lingua franca*".

It is also to be noted that before sending out a reader response questionnaire to a range of potential readers of the Qur'an, I tried to contact the publishers of the three English translations of the Qur'an which were chosen for this study, to find out whether they had planned for a particular readership when they custom-built the translations. However, we could not manage to get any reply from the publishers. It would have been very useful if we had had any information to decide which readerships to target for my questionnaire.

Then, it was decided to contact Dr Abdel Haleem (2010), one of the three translators whose translation was adopted for this study. In our correspondence with Dr Abdel Haleem in 2016, it was explained to him that we are investigating who the readership of English translations of the Qur'an is across the world before administering the questionnaire. He was asked whether he might have some background information about at least the readership of his translation, which he was happy to share with us. Dr Abdel Haleem thankfully replied that his own translation was intended from the beginning to be accessible, simply because he believed that the Qur'an, as a scripture, like all scriptures, is meant to be understood by the masses. They are not directed at philosophers, philologists or literary critics. He advised us, with regard to questionnaires, to consider sending them to a group of university students and the student body at large. He explained that this was the most likely body of readers to respond in numbers to make the exercise viable for a PhD thesis.

Another point to be mentioned is that it was unmanageable to recruit all the target population as participants. In this case, Saldanha and O'Brien (2014:164) advise the researcher "to locate a representative sample of the population". The population is "the group of people whom the survey is about" (Dörnyei, 2008:70-71). Therefore, the following section discusses the rationality beyond selecting this study's participants.

The reasons for selecting the participants in the four groups were as follows:

1. The reason for selecting the participants from the UWE Islamic society, and from Bristol Islamic centres was firstly because those participants represent Muslim native speakers of English with no Arabic. Secondly it was easier to access participants in Bristol than participants from other cities in the UK and/or from other English

speaking countries. Dörnyei (2008:71) highlights this way of choosing the sample of the study; “a good sample is very similar to the target population in its most important general characteristics”, and he emphasises that the sample is “a subset of the population which is representative of the whole population”.

2. The reason for selecting participants from final-year Linguistics students at UWE, and final-year Linguistics students at Zarqa University, Jordan, is that those students are considered a new generation of people studying English language, who would have a valuable opinion from a linguistic point of view.

3. As for the participants from India, they were selected because there is a large number of Muslims in India. Miller (2009:5) points out that “India is one of the four countries with the largest Muslim population”. Along with Hindi, English is the official language²⁰ in most states of India.

It is to be noted that although the participants belonged to different groups; native and non-native speakers of English, they were proficient in English, as English was either their first language, their second language, or their official language.

The participants were mainly asked if they perceive an understanding of some red-coloured words from the translated texts of Qur’an. In some items of the questionnaire, the participants were asked to explain and comment on their personal reaction to the words under investigation.

The approaches taken in order to access and recruit the different groups of participants are discussed in further detail in Section 4.3.4.5 Administering the Questionnaire below.

In order to generalize beyond the specific sample which filled in the questionnaire, it was aimed to collect 40 questionnaires from each group. However, 30 questionnaires would have been satisfactory, should the full 40 not be forthcoming. Unfortunately,

²⁰ In 1950, the Indian constitution declared Hindi in Devanagari script to be the official language of the union, and the use of English for official purposes was to cease 15 years later in 1965 unless Parliament decided otherwise. The parliament indeed enacted the Official Languages Act in 1963, which recommended the continued use of English for official purposes along with Hindi after 1965. For more information about official languages in India see “*Report of the Commissioner for linguistic minorities: 50th report (July 2012 to June 2013)*” in The Internet Archive (2018).

due to time constraints the online questionnaire had to be closed after about five months. It was challenging and not easy to get participants to give some of their time (even for only 15 to 20 minutes) to take part in a questionnaire.

In the groups of the non-Muslim native speakers of English and Muslim speakers of English from India, we were able to recruit 57 and 30 participants respectively. As for the groups of Muslim native speakers of English and Muslim speakers of English from Jordan, we were only able to recruit 27 and 20 participants in the two groups respectively. It is preferred that the sample should consist of 30 or more participants. However, Dörnyei (2008:74, quoted from Hatch and Lazaraton (1991)), explained that this is not an outright condition, because “smaller sample sizes can be compensated for by using certain special statistical procedures”. Therefore, this was taken into consideration and the questionnaire data and results were analysed by using the statistical software: IBM SPSS Statistics Data Editor. This software was useful because it was possible to run chi-square tests between two groups of variables even if the two groups do not have an equal number of variables.

Prior to administering the questionnaire and recruiting the participants, ethical issues needed to be taken into consideration. The following section discusses this phase of the study.

4.3.4.4. Ethical Considerations

In participant-oriented research where actual participants are involved, the inclusion of ethical considerations is a vital and an indispensable step in the research process. This is strongly emphasised by Saldanha and O'Brien (2014:161-163) and Dörnyei (2008:91). Therefore, with regard to this research, a full ethical approval was obtained from the Faculty Research Ethics Committee (FREC) in accordance with the policy at <http://www1.uwe.ac.uk/research/researchethics>. An application for ethical review of research involving human participants was completed and sent to (FREC) (see Appendix 7).

The following are the main issues which were assured and confirmed in the application sent to (FREC) with regards to the participants taking part in the questionnaire:

1. As for obtaining an informed consent from the participants, it was confirmed in the application that the information sheets and consent forms would be attached with the questionnaire. The participation information sheet and the consent form of this questionnaire were in an electronic form. Each participant was provided with a participation information sheet in order to understand the procedure of the research. The participation information sheet included: introduction to the research, information about data confidentiality, information about participation and withdrawal, and contact details for further inquiries. After reading the information sheet, participants would be given the choice to agree or disagree to the electronic consent form. The consent form reassured the participants that all the information they have given would remain confidential, and the participants could ask for a summary of results from the study to be sent to them at a later date (see Appendix 4: Participation Information Sheet and the Consent Form).
2. It was underlined that participation in this research study was completely voluntary. Participants could choose not to participate.
3. Participants were informed that they could feel free to withdraw themselves from the questionnaire or any data or information they had provided within 20 days of the day of submitting the questionnaire with no penalty and without providing any reasons.
4. It was explained that all information from the questionnaires would be kept strictly confidential, and would never be used for purposes other than academic research. No personal information would be collected that would identify any individual participant. Names would be completely anonymized. Informants would be aware of this, as it was written on the information sheet. All data would be stored in a password protected electronic format.
5. Taking part in this questionnaire would not raise any ethical issues. There would be no physical, psychological, social, legal or economic risks which might affect the participants. As the questionnaire was online, there would be no direct contact with the participants, their names would be completely anonymized.
6. This research project did not expect any potential risks for its informants or for the researcher.

Once ethical approval was received from the Faculty Research Ethics Committee (FREC), it was the time to commence the next stage of this research, administering the questionnaire. The next section discusses this stage along with approaches taken for recruiting the participants.

4.3.4.5. Administering the Questionnaire

The questionnaire was administered by using the online survey tool Online surveys; formerly called Bristol Online Survey (BOS). Online surveys is an easy to use tool for producing online surveys. It is run by Jisc (formerly the Joint Information Systems Committee), and designed for academic research, education and public sector organisations. Online surveys is completely acquiescent with all UK data protection laws (Jisc, 2018). The University Research Ethics Committee (UREC) organised an annual training event: “The Limits to Confidentiality: Research data management, storage, protection, and sharing” on 11th May 2016 (9:00-12:30, Frenchay 2B066), in which Dr Libby Bishop, a manager in the Research Data Management team at the UK Data Archive, and Dr Kate Mattacks, a UWE researcher, Faculty of Arts, Cultural Industries, and Education (ACE) Research Ethics Committee, delivered a workshop entitled “*Data archiving and sharing*”. Dr Bishop and Dr Mattacks assured that the Online surveys is endorsed, accredited, and preferred by UWE among different options for online surveys, such as: survey monkey, smart survey, and/or hard copy surveys. Being encouraged to use the Online surveys, and given the fact that recruiting participants from India and Jordan by using hard copy questionnaires was not going to be an easy process, and was definitely going to be time, effort, and money consuming, the decision was made to administer the questionnaire by using Online surveys.

Through the Online surveys website; <https://www.onlinesurveys.ac.uk/>, an account via the University of the West of England was created. The online questionnaire was launched on 5 April 2017, and closed on 26 August 2017.

A link to the online questionnaire URL; <https://uwe.onlinesurveys.ac.uk/word-choices-in-translations-of-the-quran>, was posted online; using Facebook pages, and

sent by emails in which the participants were asked to follow the link and take part in this questionnaire.

The following approaches were taken in order to access and recruit the different groups of participants

1. Using personal connections in Bristol Islamic centres and the UWE Islamic society, they were asked to help in posting the online questionnaire link on their Facebook pages, to inform their friends (only Muslim native speakers of English with no Arabic) about the questionnaire and ask them if they would like to take part in the online questionnaire. They were also asked to help in sending by email the online questionnaire link to their acquaintances, family members, and friends, who are Muslim native speakers of English with no Arabic, and asking them if they would like to follow the link and take part in the online questionnaire.

2. Through acquaintances in India, the online questionnaire link was posted on their Facebook pages to inform their friends, only Muslim speakers of English (non-native speakers of English) with no Arabic, about the questionnaire and ask them if they would like to take part in the online questionnaire. Moreover, by personal connection in Aligarh Muslim University, India, the online questionnaire link was sent by email to their acquaintances, family members, and friends, who are Muslim speakers of English (non-native speakers of English) with no Arabic.

3. As for the final-year Linguistics students at UWE and the final-year Linguistics students at Zarqa University, Jordan, they were informed about the questionnaire by the linguistics department in both universities and asked if they would like to take part in the online questionnaire. An email invitation sent to both Linguistics departments at UWE, and Zarqa University, Jordan, contained a notice describing the project and the aims of the research, and stating that participation was entirely voluntary, and that no identifying data would be used in the research.

All the participants from the four groups were asked to read the participation information sheet explaining the research and to consent to take part in the questionnaire.

Having administered the questionnaire, the next stage of the research was to process the questionnaire data and analyse the results. The following section presents an overview regarding the method used in order to process the Questionnaire data and results.

4.3.4.6. Processing Questionnaire data and results

To analyse the questionnaire's data and results, statistical analysis was performed using the statistical software IBM SPSS Statistics Data Editor (version 23). The Statistical Package for Social Sciences (SPSS) is "one of the most frequently used statistical packages in the social sciences" (Dörnyei, 2008:103).

As for this research, SPSS was used firstly because it is an easy and an accessible way of inputting data (Dörnyei, 2008:103). Secondly, this research's questionnaire had lots of data and results which needed to be analysed, and SPSS was found to be useful and efficient to handle a big amount of data and results due to the fact that it "has its own Data editor screen, which provides a convenient, spreadsheet-like method for creating and editing data files" (Dörnyei, 2008:103). Finally, to analyse the results obtained from the questionnaire, there was a need to run a set of chi-square tests and other statistical operations. This was easily done by using SPSS (See Results Chapter).

The following chapter presents the analysis of data and the results obtained from the questionnaire.

Chapter Five

Data Analysis and Results

5.1. Introduction

The following chapter presents the analysis of data and the results obtained from the questionnaire. While section 5.2 analyses the data of the first part of the questionnaire, section 5.3 discusses in depth the results of questionnaire parts 2-5. Finally, section 5.4 gives a brief summary of the results obtained from the questionnaire items.

5.2. Data analysis: Questionnaire Part 1

The first part of the Questionnaire was analysed to provide descriptive statistics relating to the demographic information about the participants, such as their age, gender, native language, religion, country they live in, and their educational qualifications. The analysis revealed the following:

1. 137 participants took part in the questionnaire (88 females and 49 males), (Section 4.3.4.3 describes the questionnaire's participants). More female participants took part in the questionnaire than male participants. See below figure 5.1.

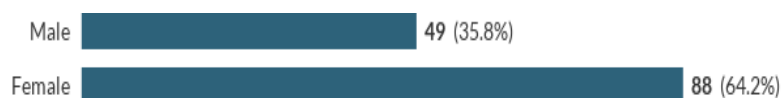


Figure 5.1: Numbers and percentages of female and male participants

It would be interesting to investigate females' and males' preferences regarding archaic terms in the translations of the meanings of the Qur'an in future research. The exploration of gender is unfortunately beyond the scope of this study.

2. Age: 120 participants are in the age category (20-35), and 17 participants are in the age category (36 +). See below figure 5.2.

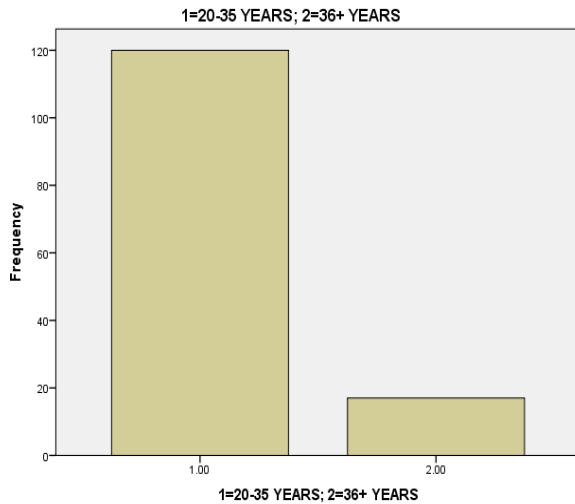


Figure 5.2: Numbers of participants in two age categories (20-35) and (36+).

When administering the questionnaire, the participants were given four age categories; (20-35), (36-55), (56-70), and (71+), and asked to choose what age category they fitted into. (See Appendix 8). It was expected that it might be possible to have respondents from different age categories to investigate this study's hypotheses with respect to the age (see section 4.3.4.1.1). Yet, the results were not as we anticipated. See below figure 5.3.

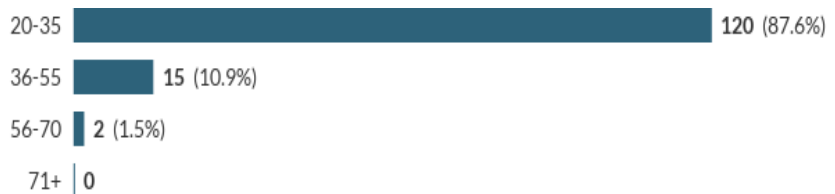


Figure 5.3: Numbers and percentages of participants in four age categories.

Figure 3 shows that 87.6% of the participants were within (20-35) age category, only 12.4% of the participants were within (36-55) and (56-70) age categories, and no single participant was within (71+) age category. Therefore, the participants were grouped in two age categories (20-35) and (36+).

3. Country: 84 participants live in the UK, 33 participants live in India, and 20 participants live in Jordan. See below table 5.1.

1=UK; 2=INDIA; 3=JORDAN

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1.00	84	61.3	61.3	61.3
	2.00	33	24.1	24.1	85.4
	3.00	20	14.6	14.6	100.0
	Total	137	100.0	100.0	

Table 5.1: Numbers and percentages of participants from UK, India, and Jordan.

Table 1 shows that the majority of the participants (61.3%) are UK residents, while 24.1% and 14.6% of the participants are India and Jordan residents respectively. In this study the participants who live in the UK (i.e. the UK residents) were referred to as the participants from the UK. Participants who live in India were referred to as the participants from India. As for the participants who live in Jordan, they were referred to as the participants from Jordan.

4. Nationality: 70 participants are British, 32 participants are Indian, 15 participants are Jordanian, and 20 participants are from other nationalities. See below figure 5.4.

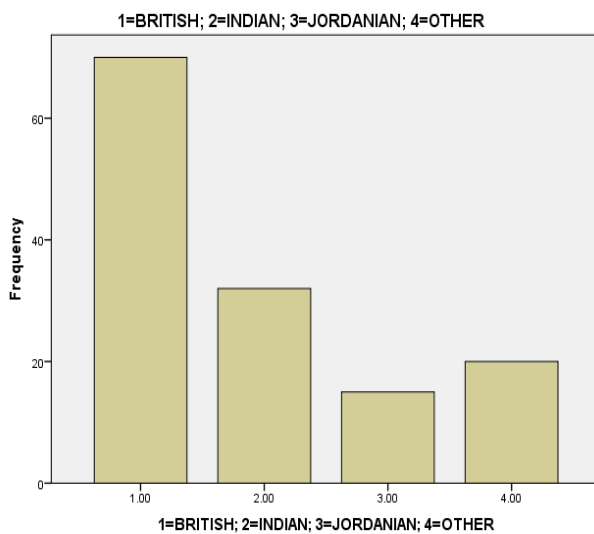


Figure 5.4: Numbers of participants' nationalities.

As for the percentages of nationalities of participants from UK, India, and Jordan, see below figure 5.5.

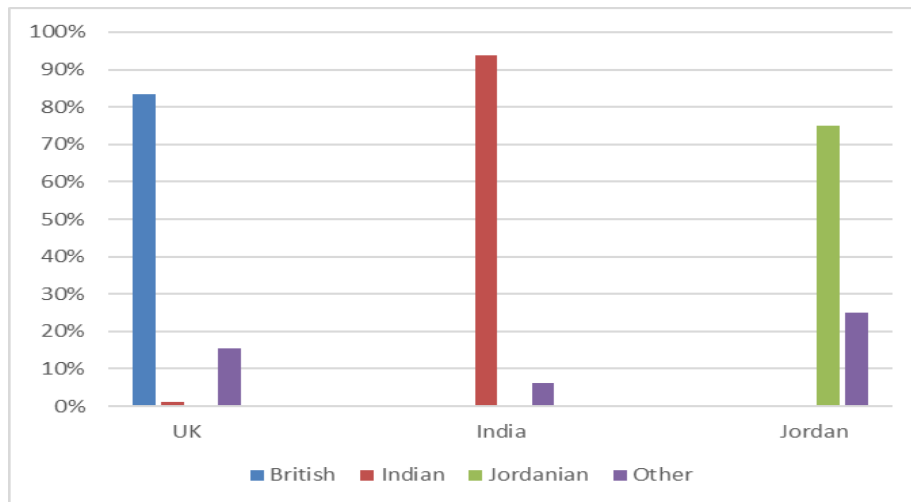


Figure 5.5: Parentages of nationalities of participants from the UK, India, and Jordan.

Figure 5.5 regarding the nationalities of the participants reveals the following:

- 1) Of the UK residents, 83.3% of the participants are of British nationality (70 out of 84), 1.2% of the participants are of Indian nationality (1 out of 84), and 15.5% of the participants are of other nationalities (13 out of 84).
- 2) Of the India residents, 93.9% of the participants are of Indian nationality (31 out of 33), and 6.1% of the participants are of other nationalities (2 out of 33).
- 3) Of the Jordan residents, 75% of the participants are of Jordanian nationality (15 out of 20), and 25% of the participants are of other nationalities (5 out of 20).

It is important to note that a fairly large proportion of the UK residents did not have British nationality. This has implications for whether they are native speakers or not (see below point 8).

5. Religion: 57 participants are non-Muslims, and 80 participants are Muslims. See below figure 5.6.

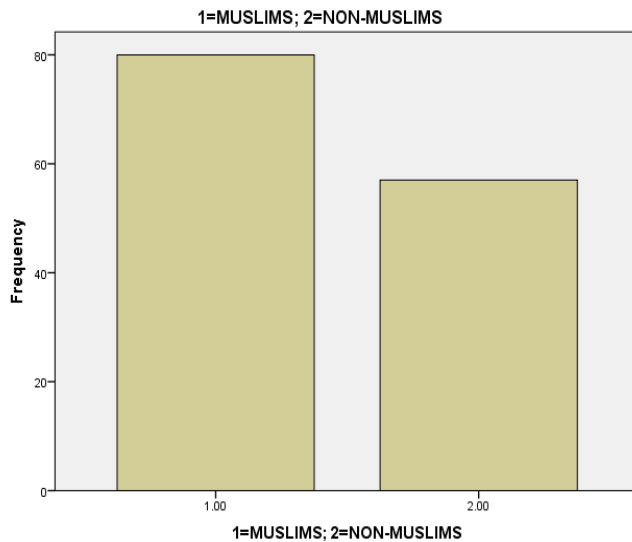


Figure 5.6: Numbers of Muslims and non-Muslims participants.

When administering the questionnaire, the participants were asked what their religion was and were given eight options to choose from; Christian, Muslim, Jewish, Buddhist, Hindu, Sikh, Atheist, and Other (see Appendix 4). See below figure 5.7.

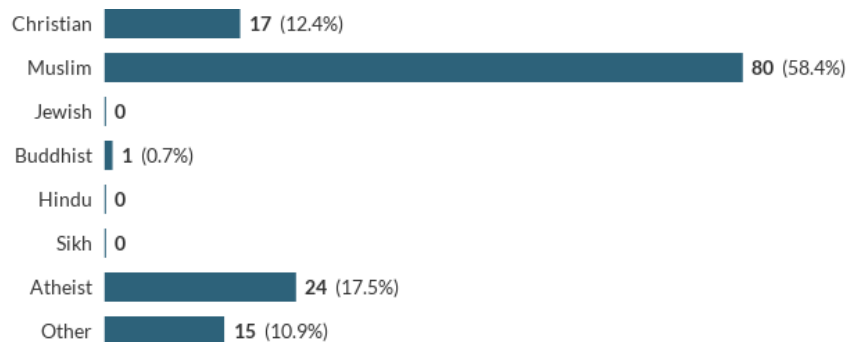


Figure 5.7: Numbers and percentages of participants' religions.

Figure 5.7 shows the number and the percentages of participants in different religious groups. 58.4% of the participants are Muslims and 41.6% of the participants are Christians, one is Buddhist, 24 are Atheists, and 15 other (Agnostics, Spiritualists, none, not sure, no religion). There might be some differences among different religious groups regarding their perception of the understandability of the investigated items in this research's questionnaire, and their preferences of archaic and old-fashioned words, but this is beyond the scope of this study. It would be of interest to investigate this in future research. For example, Christians might have

greater affection for archaic expressions than Atheists because of their different background. Yet, for this study the participants are grouped into two groups: Muslims and non-Muslims. Muslim participants are from the UK, India, and Jordan. On the other hand, non-Muslim participants are only from the UK. See below table 5.2.

1=MUSLIMS; 2=NON-MUSLIMS * 1=UK; 2=INDIA; 3=JORDAN Crosstabulation

			1=UK; 2=INDIA; 3=JORDAN			Total
			1.00	2.00	3.00	
1=MUSLIMS; 2=NON-MUSLIMS	1.00	Count % within 1=MUSLIMS; 2=NON-MUSLIMS	27 33.8%	33 41.3%	20 25.0%	80 100.0%
	2.00	Count % within 1=MUSLIMS; 2=NON-MUSLIMS	57 100.0%	0 0.0%	0 0.0%	57 100.0%
Total		Count % within 1=MUSLIMS; 2=NON-MUSLIMS	84 61.3%	33 24.1%	20 14.6%	137 100.0%

Table 5.2: Numbers and percentages of Muslim and non-Muslim participants from the UK, India, and Jordan.

6. Participants' highest educational qualifications, 44 participants are in the first category (A level - Up to Diploma), and 93 participants are in the second category (BA/BSc – PhD). When administering the questionnaire, the participants were asked about their highest educational qualifications and were given seven options to choose from; A-level/Twelfth Grade, Diploma, First Degree (BA or BSc), Post-Grad Diploma, Masters, PhD, and None of those.

In order to investigate this study's hypothesis with respect to education (see Questionnaire design section 4.3.4.1.1), it was decided to group the participants into three categories. The first category from A-level/Twelfth Grade up to Diploma, the second category from BA/BSc to PhD, and in the third category None. The results showed that all the participants are educated ranging from A-level/Twelfth Grade to PhD holders.

The participants in the first category (A level - Up to Diploma) are referred to as less educated participants in this research study, whereas the participants in the second category (BA/BSc – PhD) are referred to as more educated participants. See below table 5.3.

1=Up to Diploma; 2=BA/BSC+; 3=NONE * 1=UK; 2=INDIA; 3=JORDAN Crosstabulation

			1=UK; 2=INDIA; 3=JORDAN			Total
			1.00	2.00	3.00	
1=Up to Diploma; 2=BA/BSC+; 3=NONE	1.00	Count	40	3	1	44
		% within 1=UK; 2=INDIA; 3=JORDAN	47.6%	9.1%	5.0%	32.1%
	2.00	Count	44	30	19	93
		% within 1=UK; 2=INDIA; 3=JORDAN	52.4%	90.9%	95.0%	67.9%
Total		Count	84	33	20	137
		% within 1=UK; 2=INDIA; 3=JORDAN	100.0%	100.0%	100.0%	100.0%

Table 5.3: Numbers and percentages of participants’ highest educational qualifications from the UK, India, and Jordan.

Table 5.3 shows the following:

- 1) 52.4 % of the participants from the UK are more educated compared with 47.6% of the participants who are less educated. The difference between the numbers of more educated and less educated participants is slight.
- 2) 90.9 % of the participants from India are more educated compared with only 9.1% of the participants who are less educated. The difference between the numbers of more educated and less educated participants in favour of more educated participants is very high.
- 3) 95 % of the participants from Jordan are more educated compared with only 5% of the participants who are less educated. The difference between the numbers of more educated and less educated participants in favour of more educated participants is very high.
- 4) The participants from India and Jordan are more educated compared to the participants from the UK.

7. Languages that are often spoken: The English language is the only language which all 137 participants who took part in the questionnaire mentioned that they often speak. Some but not all speakers said they often speak other languages.

8. Native and non-native speakers of English: 70 participants reported that they are native speakers of English, and 67 participants reported that they are non-native speakers of English.

When the online questionnaire was launched in the UK, native speakers of English were asked to follow the link and take part in the questionnaire. Therefore, it was expected that all 84 participants from the UK would report that their native language was English. But, the analysis of the pilot questionnaire revealed that most bilingual participants or native speakers of more than one or two languages filled the blank of their native language with one language, and wrote their other native language(s) in the blank where they were asked to write the language(s) they speak. While investigating, it has been found out that most of them are not of British nationality or of British origin. Therefore, most of them related native language to the language of the country whose nationality they hold or the country they originally come from. It was anticipated that by adding (first) when asking about their native language, and OFTEN when asking about the other language(s) they speak, it would make it clear to the participants what is intended by native language(s). Clearly it did not. It seems that native language or first language are confusing concepts to those who are bilingual or native speakers of more than one or two languages. It would be clearer if we added in brackets the plural (s) when asking about the participants' native (first) language(s). That might have helped the participants to realise that if they were bilingual participants or native speakers of more than one or two languages, they should consider those languages as their native (first) languages and fill the blank of their native (first) languages with more than one or two languages. Besides, adding a definition of native (first) language(s) might have been effective and helpful.

Accordingly, in order to investigate this study's hypotheses with respect to native and non-native speakers of English (see questionnaire design section 4.3.4.1.1), it was decided that instead of conducting different tests across native and non-native language groups, they would be conducted across the participants from the UK, and the participants from India and Jordan. Two reasons were taken into consideration for choosing this group to test the native and non-native speakers of English hypotheses. Firstly, all the participants from the UK reported that they often speak English. Secondly, all the participants from the UK live in the UK and they are

exposed to English language and culture. Consequently, research questions 2 and 4 were adjusted²¹ as follows:

RQ2. To what extent are archaic expressions, such as *verily* or *behold* preferred by different readers of English (people from the UK, people from India and Jordan, Muslim, and non-Muslim) in the translations of the Qur'an?

RQ4. Are there differences in the perception of understandability across the four groups; people from the UK, India and Jordan, Muslims, and non-Muslims?

5.3. Results

The results of the questionnaire items and questions from Part Two to Part Five are analysed and discussed quantitatively and qualitatively in sections 5.3.1-5.3.4 below.

5.3.1. Results: Questionnaire Part 2

This section of the results aimed at testing the hypothesis that low-frequency and/or archaic and/or formal words were rated as less understandable than high-frequency and/or Standard English words by all participants, firstly with an overview of the statistical significance between each pair of translated equivalents, then going item-by-item through the parts of translated equivalents (for example: *posterity* and *offspring*, *thy* and *your*) looking at responses according to demographic groups (English speakers, education, age, religion) as relevant.

²¹ The following are research questions 2 and 4 as they appear in section 2.7 before the adjustments were made:

RQ2: To what extent are archaic expressions, such as *verily* or *behold* preferred by different readers of English (native speakers of English, non-native speakers of English, Muslim, and non-Muslim) in the translations of the Qur'an?

RQ4: Are there differences in the perception of understandability across the four groups; native speakers of English, non-native speakers of English, Muslims, and non-Muslims?

5.3.1.1. Overview of the tests conducted throughout the analysis of the results

A set of chi-square tests were conducted to compare items in Part Two. Then, another set of chi-square tests were conducted to compare each individual item across English speakers, education, and age groups. According to Podesva and Sharma (2013: 319-320):

The decision for a particular statistical test is made on the basis of a set of questions that cover various aspects of the study you are conducting, the number and types of variables that are involved, and the size and distribution of the dataset(s) involved.

As this research covered a number of variables that are independent, and some of the variables were tested across groups, the appropriate statistical test to analyse the data was the chi-square test. The chi-square procedure can tell us whether there is a significant difference between two variables or whether the values from one variable are significantly different across two groups. (Dörnyei, 2007: 228)

The chi-square test was used in this research to tell whether there is a significant difference between scores of percentages of the understandability of two variables or not (for example: *posterity* and *offspring*, *thy* and *your*). Chi-square was used as well to test whether one variable has been significantly differently reacted to between two groups (to test for example whether *kine* has been rated differently as understandable or not between participants from the UK and participants from India and Jordan).

Statistical results are deemed to be significant if the *p*-value is 0.05 or lower ($P \leq 0.05$) (Podesva and Sharma (2013:323-326); Dörnyei (2007: 229-230)).

5.3.1.2. Summary of the Results of Part Two

This section summarizes the results of the questionnaire part two. Then a full detailed analysis and discussion of the results will be presented in the following section 5.3.1.3.

1. Concerning the pairs of the translated equivalents from the questionnaire Part Two; *posterity-offspring*; *thy-your*; *concealed-hid*; *chastisement-punishment*; *kine-cows*; *bethought-remembered*; *devour-eat*; *betook-received*; *bow down-prostrate*; *explain-expound*, a set of chi-square tests were conducted to compare the items (i.e. the pairs of the translated equivalents). The tests revealed the following results:

a. The following were found to be statistically significantly different ($p < 0.05$) (see tables 1-8 in Appendix 8):

1. *Posterity-offspring*.
2. *Thy-your*.
3. *Chastisement-punishment*.
4. *Kine-cows*.
5. *Bethought-remembered*.
6. *Devour-eat*.
7. *Betook-received*.
8. *Prostrate-bow down*.

b. The following was not found to be statistically significantly different at $p < 0.05$ (see table 9 in Appendix 8):

1. *Concealed-hid*.

c. *Explain and expound* were not analysed since an error was found in the writing up of the online questionnaire (see Appendix 4).

In all cases from 1-8 the less frequent term was rated as less understandable than the more frequent term. This is discussed in further detail along with differences between groups in section 5.3.1.3 below.

2. In relation to the different groups; English speakers (participants from the UK versus participants from India and Jordan), education (more educated versus less educated participants), age (younger versus older participants), the following

hypotheses concerning each individual lexical item were tested using a set of chi-square tests:

- a. Participants from India and Jordan will rate/perceive the less frequent and more archaic words as less understandable than the participants from the UK.
- b. More educated participants will rate/perceive old-fashioned and less frequent words as more understandable than less educated participants.
- c. Younger participants will rate/perceive less frequent words as less understandable than the older participants.

(see tables 11 - 64 in Appendix 8). Once again this is discussed in further detail in section 5.3.1.3 below.

As for the third hypothesis with respect to age group, it is to be noted that when the chi-square tests were conducted for each individual item across the age group (young and elderly participants), it was found out that there was no significant difference between younger and older participants at $p < 0.05$. However, there was a significant difference between younger and older participants in perceiving only two items *concealed* and *punishment* as understandable. The reason for the lack of overall significant difference in perceiving the items as understandable across the age groups may be due to the vast difference between the numbers of younger and older participants. While 120 participants were within (20-35) age category, only 17 participants were within (36-70) age category. Due to the small number of older participants compared to the large number of younger participants in the questionnaire's sample, testing the hypothesis with respect to the age group that younger respondents will perceive less frequent words as less understandable than the older participants is not very reliable as the results cannot be generalized. Therefore, this hypothesis was not investigated any further in this study. This is an aspect that could be pursued in a later study.

3. In relation to religious group, Muslim versus non-Muslim participants, the following hypotheses concerning two lexical items without their translated equivalent (*prostrate* and *Al-Aziz*) were tested using chi-square tests:

a. Muslim participants whether they are native speakers of English or non-native speakers of English will rate/perceive the transliterated word *Al-Aziz* as more understandable than non-Muslim participants (see table 10 in Appendix 8).

b. Muslim participants whether they are native speakers of English or non-native speakers of English will rate/perceive low-frequency words, such as *prostrate*, which are related to practices in Islam such as prayers as more understandable than non-Muslim participants who are native speakers of English (see section 5.3.1.3, point 8 below and see tables 65 - 66 in Appendix 8)

4. Table 5.4 below summarizes the results of chi-square tests of the investigated items across different groups.

	Item	participants from the UK versus participants from India and Jordan	More educated versus less educated participants	Younger versus older participants	Muslim versus non-Muslim participants
1	Posterity	Sig. UK.	Not Sig.	Not Sig.	
	Offspring	Sig. UK.	Not Sig.	Not Sig.	
2	Thy	Sig. UK.	Not Sig.	Not Sig.	
	Your	Not Sig.	Not Sig.	Not Sig.	
3	Chastisement	Not Sig.	Not Sig.	Not Sig.	
	punishment	Sig. UK.	Not Sig.	Sig. Young	
4	Kine	Sig. India & Jordan	Sig. More educated	Not Sig.	
	cows	Sig. UK.	Not Sig.	Not Sig.	
5	Bethought	Sig. India & Jordan	Sig. More educated	Not Sig.	
	remembered	Not Sig.	Not Sig.	Not Sig.	
6	Devour	Sig. UK.	Sig. Less educated	Not Sig.	
	eat	Not Sig.	Not Sig.	Not Sig.	
7	Betook	Not Sig.	Not Sig.	Not Sig.	
	received	Not Sig.	Not Sig.	Not Sig.	
8	Prostrate	Sig. India & Jordan	Sig. More educated	Not Sig.	Sig. Muslims
	bow down	Sig. UK.	Sig. Less	Not Sig.	

			educated		
9	Concealed	Sig. UK.	Not Sig.	Sig. Young	
	hid	Sig. UK.	Sig. Less educated	Not Sig.	
10	<i>Al-Aziz</i>				Sig. Muslims

Table 5.4: Summary of the results of chi-square tests of the investigated items across different groups.

Key to symbols:

Sig.: Significantly different $p < 0.05$. (There was a significant difference in perceiving the item as understandable across the group).

Not Sig.: Not significant at $p < 0.05$. (There was no significant difference in perceiving the item as understandable across the group).

Sig. UK: The participants from UK perceived the item as more understandable than the participants from India and Jordan.

Sig. India & Jordan: The participants from India and Jordan perceived the item as more understandable than the participants from UK.

Sig. More educated: More educated participants perceived the item as more understandable than the less educated participants.

Sig. Less educated: Less educated participants perceived the item as more understandable than the more educated participants.

Sig. Young: Younger participants perceived the item as more understandable than older participants.

Sig. Muslims: Muslim participants perceived the item as more understandable than non-Muslim participants.

Table 5.4 is discussed in further detail in the following sections.

5.3.1.3. The Analysis and the Discussion of the Results of Part Two

The results will be presented below for each pair of translated equivalents, firstly, by a comparison between the two items of each pair; secondly, by comparing each

individual item across English speakers and education groups for testing the two remaining hypotheses.

1. *Posterity-offspring*

1.a. The comparison between *posterity-offspring*:

Of the pairs of translated equivalents *posterity-offspring*, it was hypothesised that *posterity* would be rated less understandable than *offspring*.

The chi-square value revealed that there is a significant difference between the perceived understandability of *posterity* and *offspring*, $p < 0.05$ (see table 1 in Appendix 8). The result proved that the hypothesis was confirmed and valid. That is, the participants found that *posterity* is less understandable than *offspring*. See below figures 5.8 and 5.9.

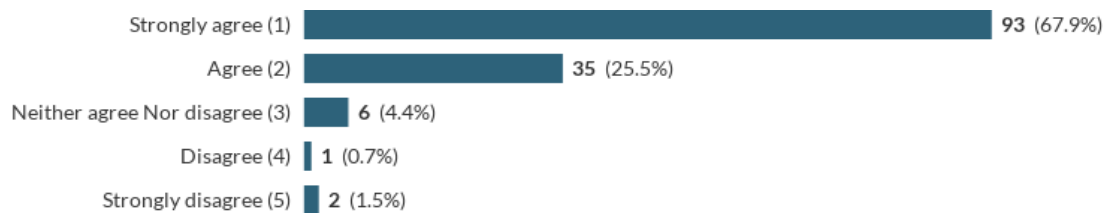


Figure 5.8: Numbers and percentages of rating *Offspring* as easily understandable.

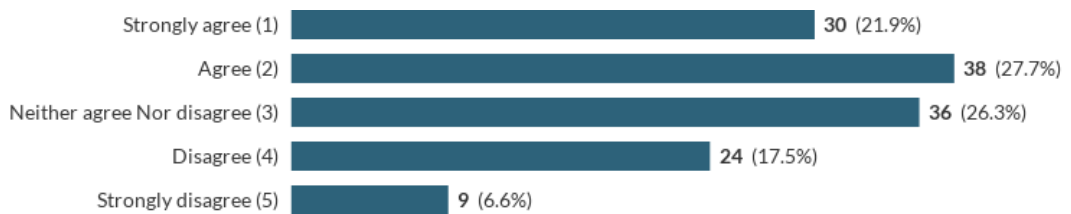


Figure 5.9: Numbers and percentages of rating *Posterity* as easily understandable.

Figures 5.8 and 5.9 show how much participants agreed (or) disagreed that *posterity* and *offspring* are easily understandable. The findings from figure 5.8 indicate that the majority of participants (93.4%) strongly agree (67.9%) and agree (25.5%) that *offspring* is understandable, while the findings in figure 5.9 indicate that 49.7% of the participants strongly agree (21.9%) and agree (27.7%) that *posterity* is understandable. On the other hand, 24.1% of the participants disagree (17.5%) and

strongly disagree (6.6%) that *posterity* is easily understandable compared with only 2.2% of the participants who disagree (0.7%) and strongly disagree (1.5%) that *offspring* is easily understandable as shown in figure 5.8.

These findings regarding *posterity* and *offspring* can possibly be related to a number of factors: firstly, to the observed difference between their frequencies in the BNC (181 and 939 respectively). *Posterity* is a very low-frequency word compared with *offspring*. Secondly, although both *posterity* and *offspring* are in Band 5 according to the OED online, *posterity* is labelled as archaic by the OED online and formal by the online Longman Dictionary of Contemporary English (LDOCE). However, *offspring* is a Standard English word according to LDOCE (see Appendix 3).

Because *posterity* is an archaic word, and was rated less understandable than *offspring*, it was expected that few participants would rate *posterity* as understandable, but it was not anticipated that 49.7% of the participants would rate *posterity* as understandable. One possible explanation might be that the majority of the participants from the UK and all the participants from Jordan are undergraduates from the Linguistics faculty, and it is possible that they have come across *posterity* or a similar word in one of the old texts which they have studied. Or perhaps they know *posterity* in the other, looser, sense *people in the future*, as in “I’m doing it for posterity.” They may have thought this was the intended sense.

1.b. Comparing each of *posterity-offspring* across English speakers and education groups.

Chi-square tests were conducted to find out whether there are significant differences in the perception of the understandability for each of *posterity* and *offspring* across different groups, which might have led to the above findings (see tables 11-16 in Appendix 8).

The results show that for both *posterity* and *offspring* there was no significant difference between more educated and less educated participants in perceiving *posterity* and *offspring* as understandable, i.e. there was no effect of educational qualification differences on the participants’ perception of the understandability of *posterity* and *offspring*.

As for participants from the UK versus participants from India and Jordan, the results show that there was a significant difference between participants from the UK versus participants from India and Jordan. Participants from the UK perceived *posterity* as more understandable, $p = 0.04$, and there was a significant difference between participants from the UK and participants from India and Jordan. Participants from the UK perceived *offspring* as more understandable than participants from India and Jordan, $p < 0.05$. See below figures 5.10 and 5.11.

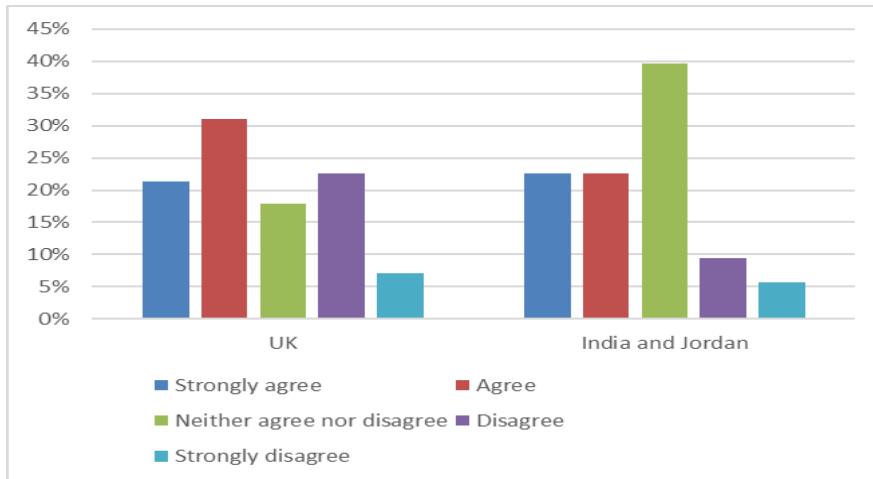


Figure 5.10: Participants from the UK versus participants from India and Jordan in rating *Posterity* as easily understandable.

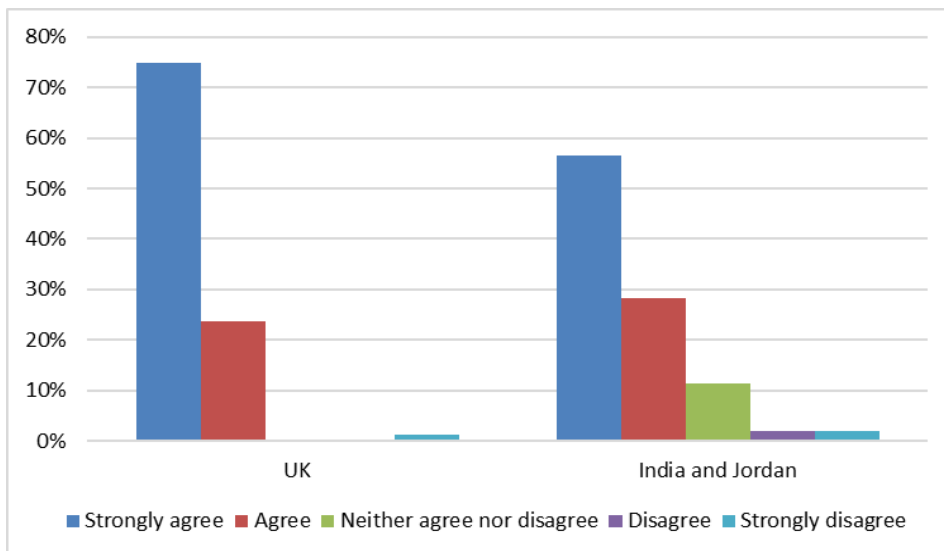


Figure 5.11: Participants from the UK versus participants from India and Jordan in rating *Offspring* as easily understandable.

Figure 5.10 shows the rating of *Posterity* given by participants from the UK and participants from India and Jordan. The findings from figure 3 indicate that 52.4% of participants from the UK strongly agree (21.4%) and agree (31%) that *posterity* is understandable, while only 45.2% of the participants from India and Jordan strongly agree (22.6%) and agree (22.6%) that *posterity* is understandable. On the other hand, 29.7% of the participants from the UK disagree (22.6%) and strongly disagree (7.1%) that *posterity* is easily understandable compared with 15.1% of the participants from India and Jordan who disagree (9.4%) and strongly disagree (5.7%) that *posterity* is easily understandable. However, more participants from India and Jordan (39.6%) neither agree nor disagree that *posterity* is easily understandable compared with only 17.9% of the participants from the UK who were uncertain that *posterity* is easily understandable.

Figure 5.11, on the other hand, shows the rating of *offspring* given by participants from the UK and participants from India and Jordan. The findings from figure 5.11 indicate that the vast majority of participants from the UK (98.8%) strongly agree (75%) and agree (23.8%) that *offspring* is understandable, while 84.9% of the participants from India and Jordan strongly agree (56.6%) and agree (28.3%) that *offspring* is understandable.

The above results support the following hypotheses:

- a. The less frequent and more archaic words such as *posterity* are rated/perceived as less understandable by the participants from India and Jordan than the participants from the UK.
- b. The more frequent words and words of Standard English such as *offspring* are rated/perceived as more understandable by the participants from the UK than the the participants from India and Jordan (See section 5.3.2.1.Question 5).

In order to provide evidence that *offspring* will be rated more understandable than *posterity* (i.e. high-frequency and/or Standard English words are rated as more understandable than low-frequency and/or archaic words by all participants), respondents were asked in question five in part three of the questionnaire to choose the most understandable word, among *offspring*, *posterity*, and *house* (see Appendix 4). The three words were presented within its translated verse (i.e. the three words

were presented within a context). Figure 5.12 below shows the frequencies and percentages of participants' choices among *offspring*, *posterity*, and *house* as the most understandable word.



Figure 5.12: Numbers and percentages of participants' choices among *offspring*, *posterity*, and *house* as the most understandable word.

The results confirmed the above hypothesis. That is, 43.8% of the participants perceived *offspring* as the most understandable word compared to 9.5% and 41.6% of the participants who perceived *posterity* and *house* respectively as the most understandable word.

The participants were asked as well *why they thought the word that they have chosen is the most understandable* (see Appendix 4) to allow them to explain their choices in the closed question in order to provide richer qualitative information.

The following is a summary of the reasons given by all the participants who chose *offspring* as the most understandable word:

1. The participants from UK, India, and Jordan agreed that *offspring* is the most straight forward word “that gives a direct meaning and an easy understanding to what it is intended by *offspring*”.

One possible explanation why the participants stated that *offspring* is the most straight forward word is that they are familiar with this high-frequency word.

2. The participants from the UK and India gave the following reasons why *offspring* is the most understandable word:

- a. It is a common word in modern English. This has been stated by the majority of the participants.

- b. It is a familiar word.

c. It is a widely used word. One of the participants stated that he chose *offspring* as the most understandable word because he is “a fan of documentaries, and *offspring* is often used”.

3. Only the participants from UK mentioned the following reasons why *offspring* is the most understandable word:

a. It is a fairly frequent word.

b. *Offspring* fits into the context more than the other two words.

One possible explanation why the participants stated that *offspring* fits into the context more than *house* and *posterity* is that they are familiar with this common high-frequency word, and they know what it is intended by *offspring*. Therefore, they found that *offspring* fits and is appropriate for the given context.

Taking into account all the reasons given by the participants sheds light on the things that make a word understandable from the readers’ perspective. The participants were of the opinion that if a word is common, high-frequency, familiar, widely used, or fits into the context, it will be perceived as understandable.

2. Thy-your

2.a. The comparison between *thy-your*:

Of the pairs of translated equivalents *thy-your*, it was hypothesised that *thy* would be rated less understandable *your*, since *thy* is an archaic word which does not feature in ordinary everyday contemporary spoken and written English.

The chi-square value revealed that there is a significant difference between the perceived understandability between *thy* and *your*, $p < 0.05$ (see table 2 in Appendix 8). The result proved that the hypothesis was confirmed and valid. That is, the participants found that *thy* is less understandable than *your*. See below figures 5.13 and 5.14.

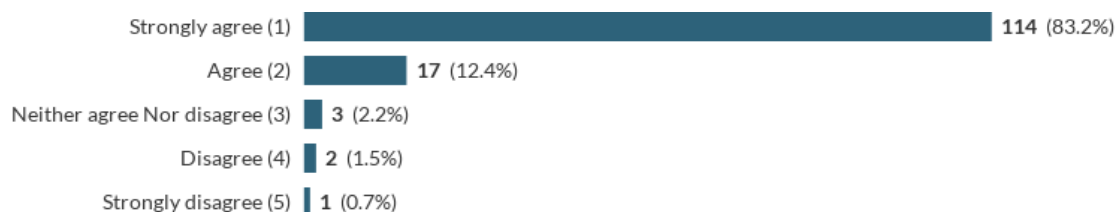


Figure 5.13: Numbers and percentages of rating *Your* as easily understandable.

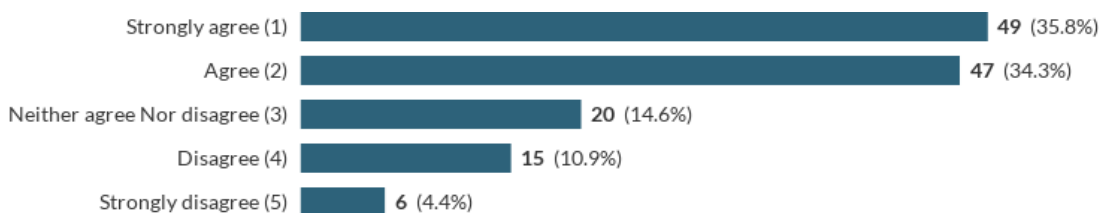


Figure 5.14: Numbers and percentages of rating *Thy* as easily understandable.

Figures 5.13 and 5.14 show how much participants agreed (or) disagreed that *thy* and *your* are easily understandable. The findings from figure 5.13 indicate that 95.6% of participants strongly agree (83.2%) and agree (12.4%) that *your* is understandable, while the findings in figure 5.14 indicate that 70.1% of the participants strongly agree (35.8%) and agree (34.3%) that *thy* is understandable. On the other hand, only 2.2% of the participants disagree (1.5%) and strongly disagree (0.7%) that *your* is easily understandable compared with 15.3% of the participants who disagree (10.9%) and strongly disagree (4.4%) that *thy* is easily understandable as shown in figure 5.14.

These findings regarding *thy* and *your* can possibly be related to a number of factors. Firstly, to the observed difference between their frequencies in the BNC 623 and 134241 respectively. *Thy* is a very low-frequency word compared with *your*. Secondly, although *thy* is in Band 6 according to the OED online, it is labelled as an archaic and regional word by the OED online and old use by the LDOCE online (see Appendix 3). On the other hand, *your* is in Band 7 according to the OED online and is a Standard English word according to the LDOCE online.

Despite the fact that *thy* is an archaic word, a large proportion of participants (70.1%) rated *thy* as understandable. One possible reason is that the majority of the participants from the UK and all the participants from Jordan are undergraduates

from the Linguistics faculty, and they are familiar with old English pronouns such as *thy* because they study older phases of English as part of their degree programme. Besides, they are exposed to old as well as modern English texts during their studies.

2.b. Comparing each of *thy*-*your* across English speakers and education groups:

Chi-square tests were conducted to find out whether there are significant differences in the perception of understandability for each of *thy* and *your* across different groups, which might have led to the above findings (see tables 17-22 in Appendix 8).

The results show that for both *thy* and *your* there was no significant difference between more educated and less educated participants in perceiving the words as understandable.

As for participants from the UK versus participants from India and Jordan, the results show that there was no significant difference between participants from the UK and participants from India and Jordan in perceiving *your* as understandable. However, there was a significant difference between participants from the UK and participants from India and Jordan in perceiving *thy* as understandable, $p = 0.04$. See below figure 5.15.

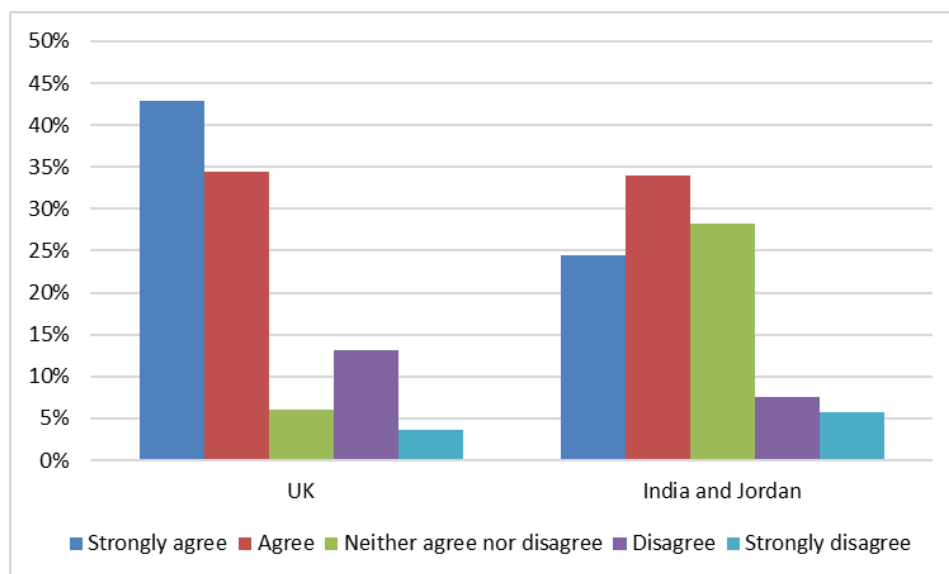


Figure 5.15: Participants from the UK versus participants from India and Jordan in rating *thy* as easily understandable.

The above figure shows the rating of *thy* given by participants from the UK and participants from India and Jordan. The findings from figure 5.15 indicate that the 77.4% of participants from the UK strongly agree (42.9%) and agree (34.5%) that *thy* is understandable, while only 58.5% of the participants from India and Jordan strongly agree (24.5%) and agree (34%) that *thy* is understandable.

The findings from figure 5.15 support the hypothesis that the old-fashioned words are rated/perceived as less understandable by the participants from India and Jordan than the participants from the UK. In this study, the participants from India and Jordan are undergraduates from the Linguistics faculty (i.e. the participants from Jordan) and highly educated (i.e. the participants from India). However, 41.5 % of them did not perceive *thy* as understandable compared to only 22.6% of the UK participants.

3. *Chastisement-punishment*

3.a. The comparison between *chastisement-punishment* :

Of the pairs of translated equivalents *chastisement-punishment*, it was hypothesised that *chastisement* would be rated less understandable than *punishment*.

The chi-square value revealed that there is a significant difference between the perceived understandability between *chastisement-punishment*, $p < 0.05$ (see table 3 in Appendix 8). The result proved that the hypothesis was confirmed and valid. That is, the participants found that *chastisement* is less understandable than *punishment*. See below figures 5.16 and 5.17.

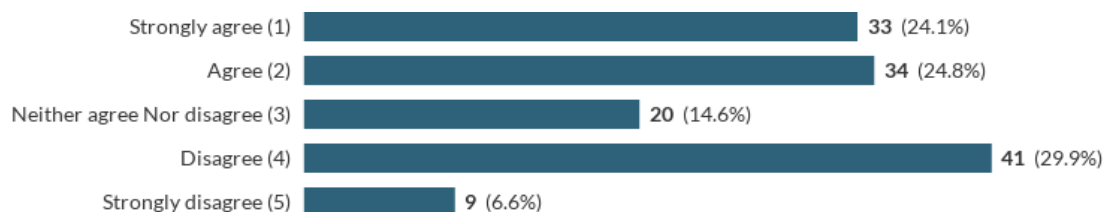


Figure 5.16: Numbers and percentages of rating *Chastisement* as easily understandable.

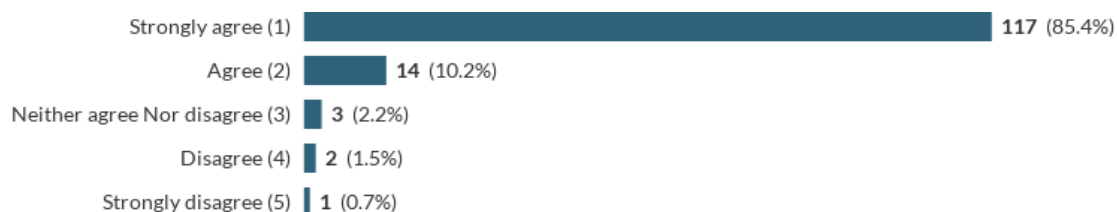


Figure 5.17: Numbers and percentages of rating *Punishment* as easily understandable.

Figures 5.16 and 5.17 show how much participants agreed (or) disagreed that *chastisement* and *punishment* are easily understandable. The findings from figure 5.17 indicate that 95.6% of the participants strongly agree (85.4%) and agree (10.2%) that *punishment* is understandable, while the findings in figure 5.16 indicate that 48.9% of the participants strongly agree (24.1%) and agree (24.8%) that *chastisement* is understandable. On the other hand, only 2.2% of the participants disagree (1.5%) and strongly disagree (0.7%) that *punishment* is easily understandable compared with 36.5% of the participants who disagree (29.9%) and strongly disagree (6.6%) that *chastisement* is easily understandable as shown in figure 5.17.

These findings regarding *chastisement* and *punishment* can possibly be related to a number of factors. Firstly, to the observed difference between their frequencies in the BNC (18 and 2212 respectively). *Chastisement* is a very low-frequency word compared with *punishment*. Secondly, while *punishment* is in Band 6 according to the OED online, *chastisement* is in Band 4, and words in the OED online which exist in Band 4 are less frequent than words in Band 6. Thirdly, while the LDOCE online recognises *punishment* as a Standard English word, *chastisement* is labelled as an old-fashioned word.

Though *chastisement* is an old-fashioned word, and was rated less understandable than *punishment*, it was not expected that 48.9% of the participants would rate *chastisement* as understandable. It is probably because the majority of the participants from the UK and all the participants from Jordan are undergraduates from the Linguistics faculty and they have come across *chastisement* or a similar word in one of the old texts which they have studied. Also the participants from India are highly educated, so it is possible that they have come across *chastisement* or a similar word in one of the translations of the Qur'an or in one of the old literary

texts. Another possible explanation is that some of the participants looked the word up in a dictionary.

3.b. Comparing each of *chastisement-punishment* across English speakers and education groups.

Chi-square tests were conducted to find out whether there are significant differences in the perception of understandability for each of *chastisement* and *punishment* across different groups, which might have led to the above findings (see tables 23-28 in Appendix 8).

The results show that for both *chastisement* and *punishment* there was no significant difference between more educated and less educated participants in perceiving *chastisement* and *punishment* as understandable, i.e. there was no effect of educational qualification differences on the participants' perception of understandability of *chastisement* and *punishment*.

As for the participants from the UK versus participants from India and Jordan, the results show that there was no significant difference between the participants from the UK and participants from India and Jordan in perceiving *chastisement* as understandable. Both found *chastisement* equally difficult to understand. However, there was a significant difference between people from the UK and people from India and Jordan in perceiving *punishment* as understandable, $p < 0.05$. See below figure 5.18.

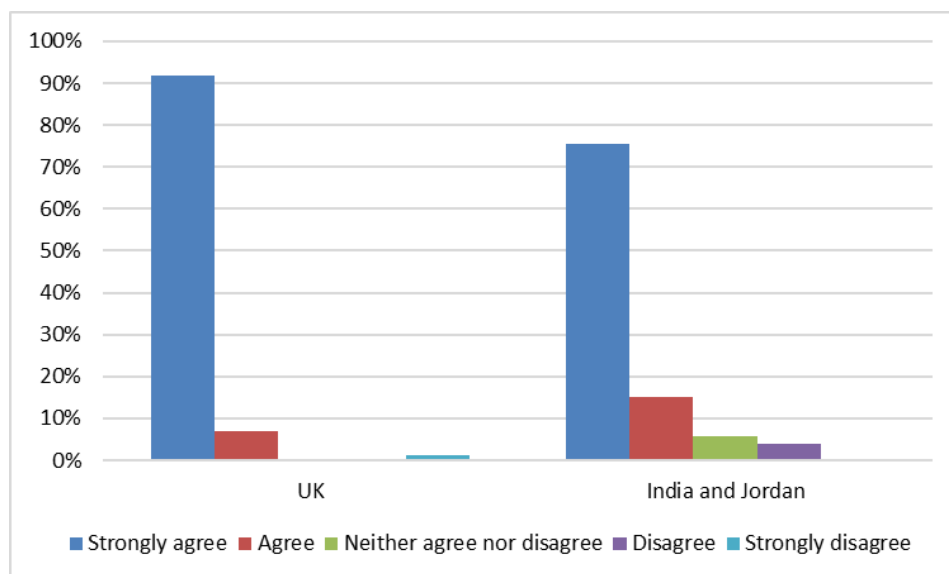


Figure 5.18: Participants from the UK versus participants from India and Jordan in rating *punishment* as easily understandable.

The above figure shows the rating of *punishment* given by the participants from the UK and the participants from India and Jordan. The findings from figure 5.18 indicate that almost all the participants from the UK (98.8%) strongly agree (91.7%) and agree (7.1%) that *punishment* is understandable, while 90.6% of the participants from India and Jordan strongly agree (75.5%) and agree (15.1%) that *punishment* is understandable. On the other hand, only 1.2% of the participants from the UK strongly disagree that *punishment* is easily understandable compared with 3.8% of the participants from India and Jordan who disagree that *punishment* is easily understandable.

The above results support the hypothesis that the high-frequency words and words of Standard English such as *punishment* are rated/perceived as more understandable by native speakers of English than non-native speakers of English.

On the other hand, it is initially concluded that very low-frequency and old-fashioned words such as *chastisement* are rated/perceived as not understandable by all English speakers whether they are from the UK and from India and Jordan

In order to provide evidence that *chastisement* is perceived as a more difficult word to understand than *punishment*, respondents were asked in question one in part three of the questionnaire to choose the most difficult word to understand among *torment*, *punishment*, and *chastisement* (See Appendix 4). The three words were presented within the translated verse (i.e. the three words were presented within a context). Figure 5.19 below shows the frequencies and percentages of participants' choices among *torment*, *punishment*, and *chastisement* as the most difficult word to understand.



Figure 5.19: Numbers and percentages of participants' choices among *torment*, *punishment*, and *chastisement* as the most difficult word to understand.

The results confirmed the above hypothesis. That is, 84.7% of the participants perceived *chastisement* as the most difficult word to understand compared to 10.9% and 4.4% of the participants who perceived *torment* and *punishment* respectively as the most difficult words to understand.

The participants were asked as well *why they thought the word that they have chosen is the most difficult to understand* (see Appendix 4) to allow them to explain their choices in the closed question in order to provide richer qualitative information.

The following is a summary of the reasons given by all the participants who chose *chastisement* as the most difficult word to understand (the reasons were consistent among the participants from UK, India, and Jordan):

- 1- The majority of the participants stated that it is not used (or commonly used) in everyday language as it is not a common word in modern English language.
- 2- It is a low-frequency word compared with *torment* and *punishment* which are more frequent words.
- 3- A number of participants explained that they rarely have seen or heard of *chastisement* before, some stated that it was the first time they had come across this word.
- 4- It's not well-known.
- 5- It is archaic.
- 6- It is an old English word.
- 7- It is an old-fashioned word.
- 8- It is not as familiar as *torment* and *punishment*.
- 9- It is a unique word.
- 10- It is not clear; it is ambiguous.
- 11- It is quite a long word and difficult to pronounce.

One participant from India who perceived *chastisement* as the most difficult word and did not know that *chastisement* is an old-fashioned word, stated that *chastisement* “looks like an advanced type of words”. It is possible that this participant thought it is “an advanced type of words” because he is a non-native speaker of English and might not be familiar with different types of words. Another participant from the UK was of the opinion that *chastisement* was perceived as the most difficult word because the structure of the overall translated verse is more difficult to understand than the other translated verses of *torment* and *punishment*.

Generally, all the participants agreed that *chastisement* is not familiar, not common, low-frequency, not used in everyday language, archaic, and old-fashioned. As a result it is perceived as not understandable. Interestingly, while some participants from the UK stated that the word was long, participants from India and Jordan expressed the opinion that *chastisement* was difficult to pronounce. People usually tend to use simple words, as they are much easier for them to remember and use in their daily lives.

4. *Kine-cows*

4.a. The comparison between *kine-cows*:

Of the pairs of translated equivalents *kine-cows*, it was hypothesised that *kine* would be rated less understandable than *cows*.

The chi-square value revealed that there is a significant difference between the perceived understandability between *kine* and *cows*, $p < 0.05$ (see table 4 in Appendix 8). The result proved that the hypothesis was confirmed and valid. That is, the participants found that *kine* is less understandable than *cows*. See below figures 5.20 and 5.21.

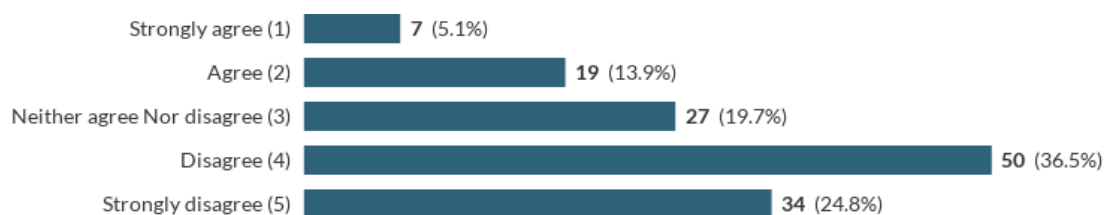


Figure 5.20: Numbers and percentages of rating *Kine* as easily understandable.

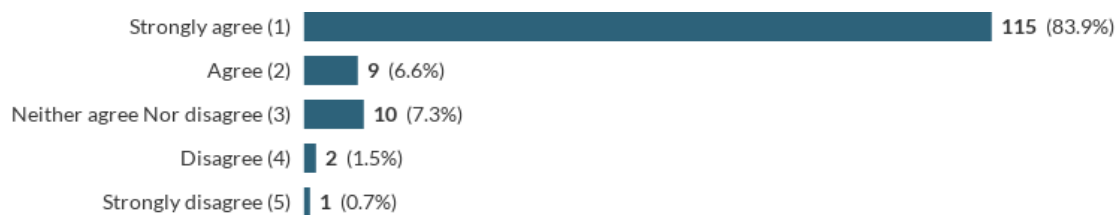


Figure 5.21: Numbers and percentages of rating *Cows* as easily understandable.

Figures 5.20 and 5.21 show how many participants agreed (or) disagreed that *kine* and *cows* are easily understandable. The findings from figure 5.21 indicate that the majority of participants (90.5%) strongly agree (83.9%) and agree (6.6%) that *cows* is understandable, while the findings in figure 5.20 indicate that only 19% of the participants strongly agree (5.1%) and agree (13.9%) that *kine* is understandable. On the other hand, 61.3% of the participants disagree (36.5%) and strongly disagree (24.8%) that *kine* is easily understandable compared with only 2.2% of the participants who disagree (1.5%) and strongly disagree (0.7%) that *cows* is easily understandable as shown in figure 5.21.

Similar to other pairs of low-frequency versus high-frequency words, these findings regarding *kine* and *cows* can possibly be related to a number of factors. Firstly, to the observed difference between their frequencies in the BNC (20 and 1351 respectively). *Kine* is a very low-frequency word compared with *cows*. Secondly, while *cows* exists in Band 6 according to the OED online, *kine* was not allocated into any Frequency Band in the OED online. However, the OED online labelled *kine* as archaic (see Appendix 3). Thirdly, while *cows* is a Standard English word according to the LDOCE online, no dictionary entry was found for *kine*. The LDOCE is a contemporary English dictionary which does not include any archaic words.

4.b. Comparing each of *kine-cows* across English speakers and education groups.

Chi-square tests were conducted to find out whether there are significant differences in the perception of the understandability for each of *kine* and *cows* across different groups, which might have led to the above findings (see tables 29-34 in Appendix 8).

As for participants from the UK versus participants from India and Jordan, the results show that there was a significant difference between participants from the UK

and participants from India and Jordan in perceiving *kine* as understandable, $p < 0.05$. There was also a significant difference between participants from the UK and participants from India and Jordan in perceiving *cows* as understandable, $p < 0.05$.

The participants from India and Jordan perceived the item more understandable than the participants from UK. See below figures 5.22 and 5.23.

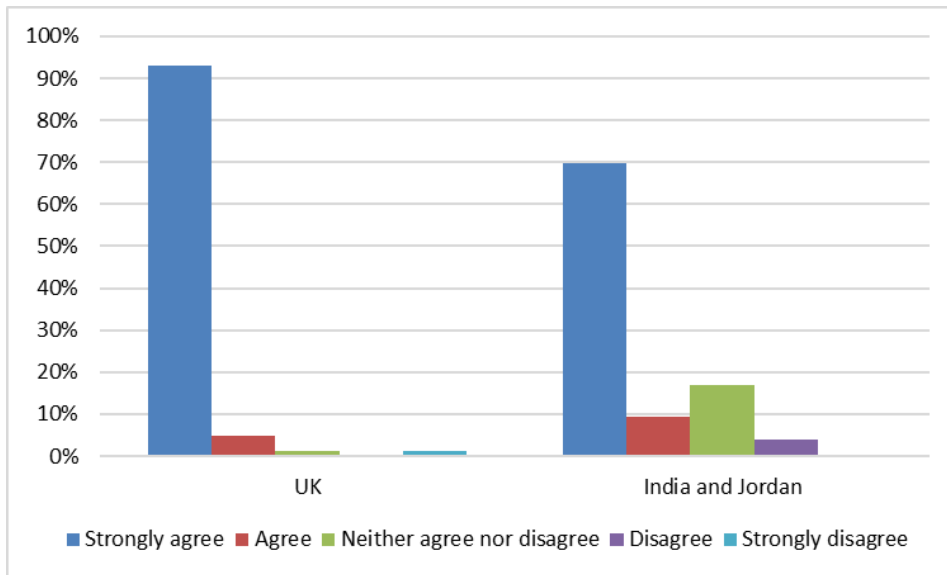


Figure 5.22: Participants from the UK versus participants from India and Jordan in rating *Cows* as easily understandable.

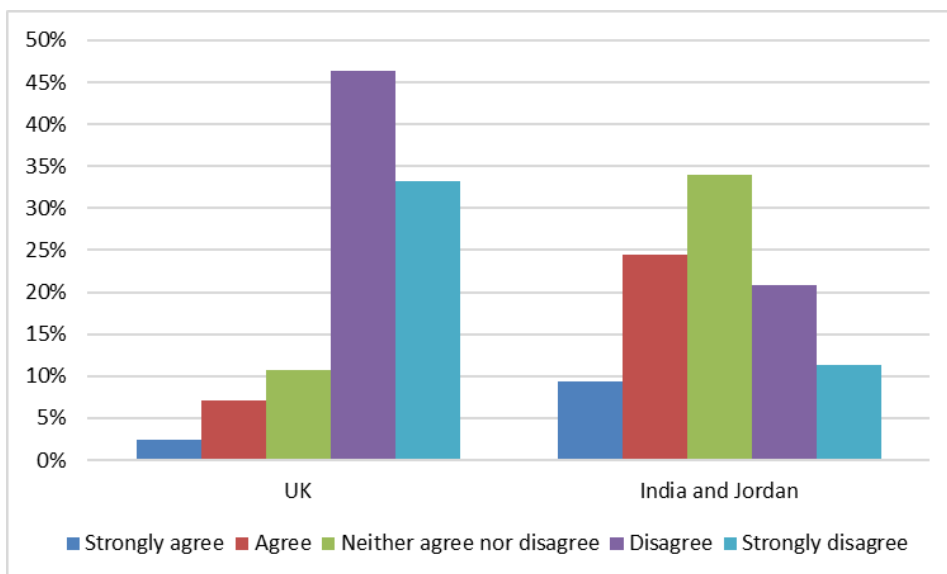


Figure 5.23: Participants from the UK versus participants from India and Jordan in rating *Kine* as easily understandable.

Figure 5.22 shows the rating of *cows* given by the participants from UK and participants from India and Jordan. The findings from figure 5.22 indicate that the vast majority of participants from the UK (97.7%) strongly agree (92.9%) and agree (4.8%) that *cows* is understandable, while only 79.2% of the participants from India and Jordan strongly agree (69.8%) and agree (9.4%) that *cows* is understandable. On the other hand, only 1.2% of the participants from the UK strongly disagree that *cows* is easily understandable compared with 3.8% of the participants from India and Jordan who disagree that *cows* is easily understandable.

Figure 5.23, on the other hand, shows the rating of *kine* given by participants from the UK and participants from India and Jordan. The findings from figure 5.23 indicate that only 9.5% of the participants from the UK strongly agree (2.4%) and agree (7.1%) that *kine* is understandable, while 33.9% of the participants from India and Jordan strongly agree (9.4%) and agree (24.5%) that *kine* is understandable. On the other hand, the majority of the participants from the UK (79.7%) disagree (46.4%) and strongly disagree (33.3%) that *kine* is easily understandable compared to 32.1% of the participants from India and Jordan who disagree (20.8%) and strongly disagree (11.3%) that *kine* is easily understandable. However, there is still the fact that more participants from India and Jordan 34% neither agree nor disagree that *kine* is easily understandable compared to only 10.7% of the participants from the UK who were uncertain whether *kine* is easily understandable.

The above results from figure 5.22 support again the hypothesis that the high-frequency words and words of Standard English such as *cows*, *offspring*, and *punishment* (see above *offspring*, and *punishment*) are rated/perceived as more understandable by native speakers of English (i.e. the participants from the UK) than non-native speakers of English (i.e. the participants from India and Jordan).

However, the results from figure 5.23 were unexpected. It was anticipated that very low-frequency and archaic word which has no entry in LDOCE such as *kine* would be rated/perceived as less understandable by non-native speakers of English than native speakers of English. It was not predicted that the participants from India and Jordan would rate *kine* as more understandable than the participants from the UK.

One possible explanation might be because the participants from India are highly educated, so it is possible that they have come across *kine* or a similar word in one of the translations of the Qur'an or in one of the old literary texts. Another possible explanation is that some of the participants from India and Jordan have looked the word up in a dictionary. After all, an online questionnaire is a self-report survey. Although researchers rely on the honesty of their respondents, the level of honesty differs from one respondent to another. Some participants without realizing it may try to appear as a highly knowledgeable respondent and worry about their self-image in front of the researcher. Therefore, they might agree that a particular item is understandable in a way, which does not reflect their accurate perceived understanding of that item. On the other hand, some respondents are biased to answer in a specific way. They might be either biased on agreeing that all the items are easily understandable or disagreeing that all the items are easily understandable.

As for educated participants, the results show that there was no significant difference between more educated and less educated participants in perceiving *cows* as understandable. However, there was a significant difference between more educated and less educated participants in perceiving *kine* as understandable, $p < 0.05$. See below figure 5.24.

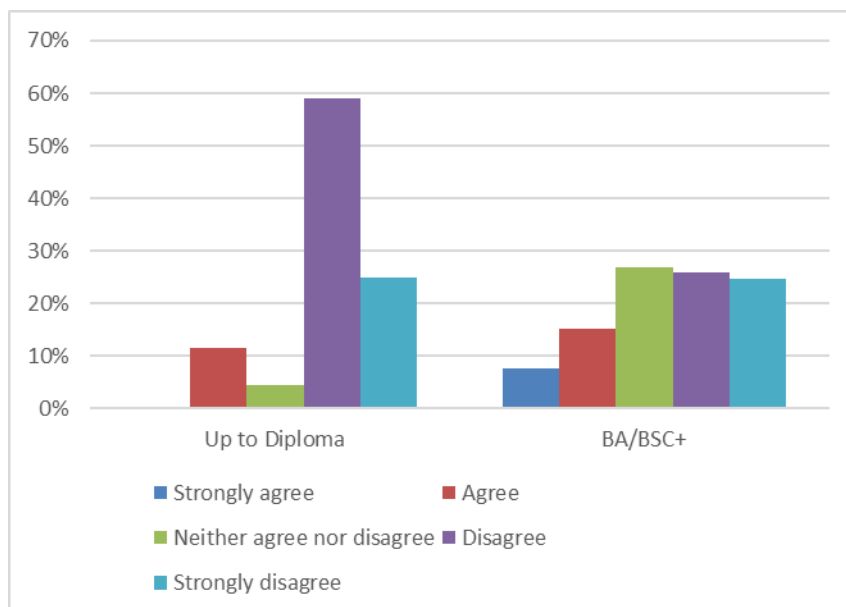


Figure 5.24: More educated versus less educated participants in rating *Kine* as easily understandable.

Figure 5.24 shows the rating of *kine* given by more educated and less educated participants. The findings indicate that only 11.4% of less educated participants agree that *kine* is understandable, while 22.4% of more educated participants strongly agree (7.5%) and agree (15.1%) that *kine* is understandable. On the other hand, the majority of less educated participants (84.1%) disagree (59.1%) and strongly disagree (25%) that *kine* is easily understandable compared with 50.5% of more educated participants who disagree (25.8%) and strongly disagree (24.7%) that *kine* is easily understandable. However, there is still the fact that 26.9% of more educated participants neither agree nor disagree that *kine* is easily understandable compared with only 4.5% of less educated participants who were uncertain that *kine* is easily understandable.

The findings represented in figure 5.24 might initially support the hypothesis that more educated participants will rate archaic, old-fashioned and low-frequency words as more understandable than less educated participants. More educated participants are exposed to wider range of old and modern English texts than less educated participants. On the other hand, there is still the fact that 26.9% of more educated participants neither agree nor disagree that *kine* is easily understandable compared with only 4.5% of less educated participants who were uncertain that *kine* is easily understandable. It is possible that the 26.9% of more educated participants who did not disagree that *kine* is understandable, did so because they did not want to appear as uninformed or less educated respondents. Therefore, they neither agree nor disagree that *kine* is easily understandable.

5. Bethought-remembered

5.a. The comparison between *bethought-remembered*:

Of the pairs of translated equivalents *bethought-remembered*, it was hypothesised that *bethought* would be rated less understandable than *remembered*.

The chi-square value revealed that there is a significant difference between the perceived understandability of *bethought* and *remembered*, $p < 0.05$ (see table 5 in Appendix 8). The result proved that the hypothesis was confirmed and valid. That is,

the participants found that *bethought* is less understandable than *remembered*. See below figures 5.25 and 5.26.

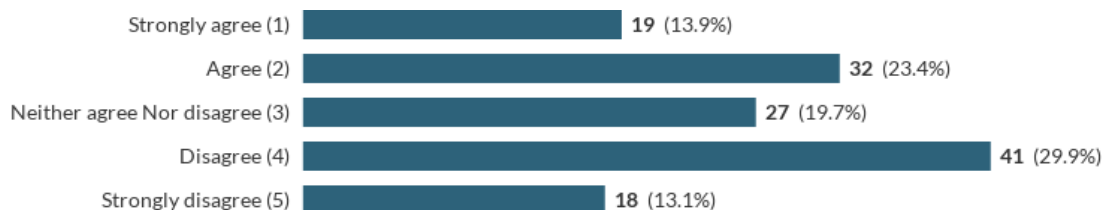


Figure 5.25: Numbers and percentages of rating *Bethought* as easily understandable.

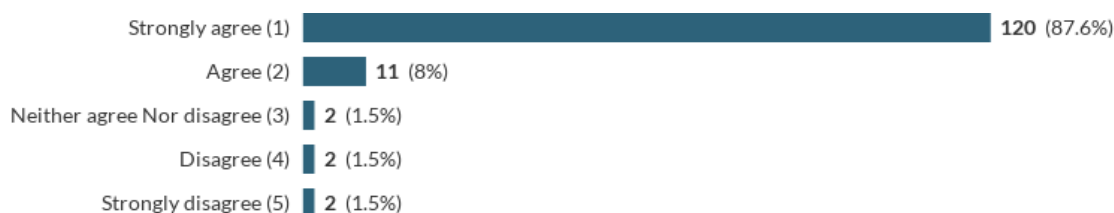


Figure 5.26: Numbers and percentages of rating *Remembered* as easily understandable.

Figures 5.25 and 5.26 show how much participants agreed (or) disagreed that *bethought* and *remembered* are understandable. The findings from figure 5.26 indicate that the majority of participants (95.5%) strongly agree (87.6%) and agree (8%) that *remembered* is understandable, while the findings in figure 5.25 indicate that only 37.3% of the participants strongly agree (13.9%) and agree (23.4%) that *bethought* is understandable. On the other hand, 43% of the participants disagree (29.9%) and strongly disagree (13.1%) that *bethought* is easily understandable compared with only 3% of the participants who disagree (1.5%) and strongly disagree (1.5%) that *remembered* is understandable as shown in figures 5.25 and 5.26.

These findings regarding *bethought* and *remembered* can possibly be related to a number of factors. Firstly, to the observed difference between their frequencies in the BNC (8 and 5011 respectively). *Bethought* is a very low-frequency word compared with *remembered*. Secondly, while *bethought* is an obsolete word according to the OED online, which exists in Frequency Band 4, *remembered* exists in Frequency Band 7. Thirdly, while *remembered* is a Standard English word according to LDOCE, no dictionary entry was found for *kine*. LDOCE online is a contemporary English dictionary which does not include obsolete words.

5.b. Comparing each of *bethought-remembered* across English speakers and education groups:

Chi-square tests were conducted to find out whether there are significant differences in the perception of understandability for each of *bethought* and *remembered* across different groups, which might have led to the above findings (see tables 35-40 in Appendix 8).

As for participants from the UK versus participants from India and Jordan, the results show that there was no significant difference between participants from the UK and participants from India and Jordan in perceiving *remembered* as understandable. However, there was a significant difference between participants from the UK and participants from India and Jordan in perceiving *bethought* as understandable, $p < 0.05$. See below figure 5.27.

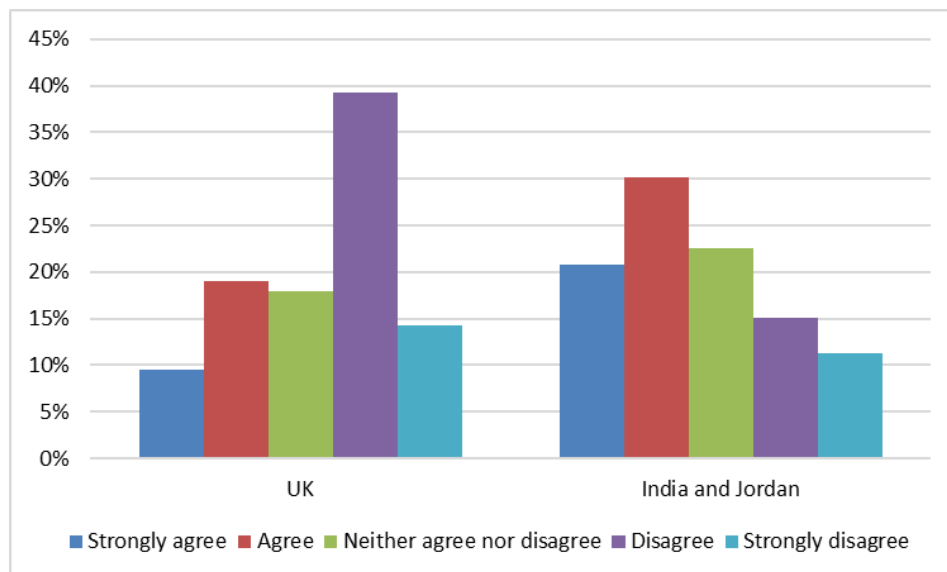


Figure 5.27: Participants from the UK versus participants from India and Jordan in rating *bethought* as easily understandable.

Figure 5.27 shows the rating of *bethought* given by participants from the UK and participants from India and Jordan. The findings from figure 5.27 indicate that only 28.5% of the participants from the UK strongly agree (9.5%) and agree (19%) that *bethought* is understandable, while 51% of the participants from India and Jordan strongly agree (20.8%) and agree (30.2%) that *bethought* is understandable. On the

other hand, 53.6% of the participants from the UK disagree (39.3%) and strongly disagree (14.3%) that *bethought* is easily understandable compared to 26.4% of the participants from India and Jordan who disagree (15.1%) and strongly disagree (11.3%) that *bethought* is easily understandable. However, more participants from India and Jordan 22.6% neither agree nor disagree that *bethought* is easily understandable compared to 17.9% of the participants from the UK who were uncertain that *bethought* is easily understandable.

The results from figure 5.27 were unexpected. It was anticipated that a very low-frequency and obsolete word which has no entry in LDOCE online such as *bethought* would be rated/perceived as less understandable by participants from India and Jordan than the participants from the UK. It was not predicted that the participants from India and Jordan would rate *bethought* as more understandable than the participants from the UK. However, the same unexpected result was revealed when *kine* was rated as more understandable by the participants from India and Jordan than the participants from the UK.

It is difficult to explain this unexpected result, but we can speculate that because the participants from India are highly educated, they might have come across *bethought* or a similar word in one of the translations of the Qur'an or in one of the old literary texts, or they did not distinguish between *bethought* and *thought*. Another possible explanation is that some of the participants from India and Jordan looked the word up in a dictionary. It is also possible that the participants from India and Jordan want to please the researcher so they rated *bethought* as understandable. But then if this is the case, there would be the question of why the participants from the UK did not do the same? It is also possible that the participants from the UK thought how other people such as non-native speakers of English would perceive *bethought* as understandable and rated it accordingly. This is a self-report survey and we can only speculate about the unexpected results. Bearing in mind, the problem of self-report data is that this is what people are reporting that they perceive to be understandable, but it is not really testing their understanding.

As for educated participants, the results show that there was no significant difference between more educated and less educated participants in perceiving *remembered* as understandable. However, there was a significant but a very small difference

between more educated and less educated participants in perceiving *bethought* as understandable, $p = 0.042$. See below figure 5.28.

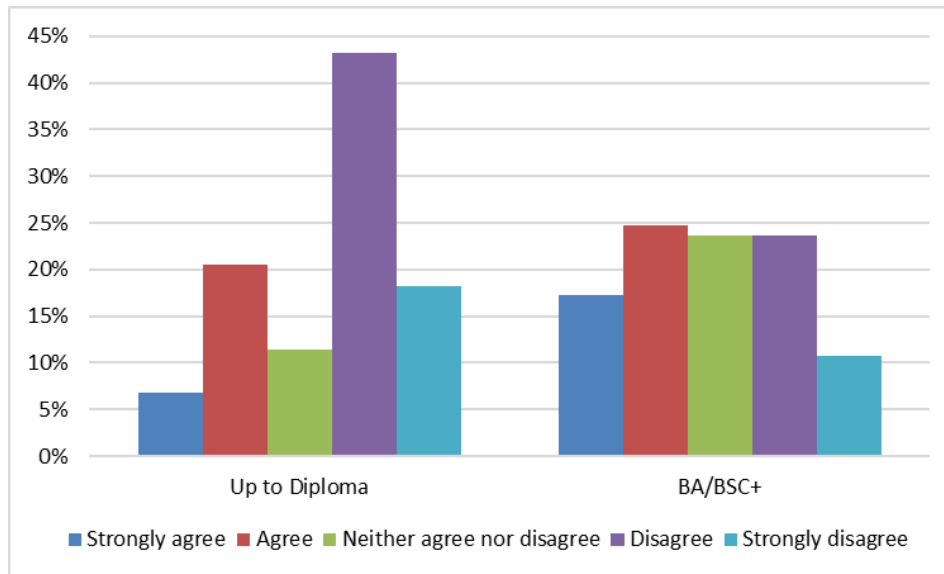


Figure 5.28: More educated versus less educated participants in rating *bethought* as easily understandable.

Figure 5.28 shows the rating of *bethought* given by more educated and less educated participants. The findings represented in figure 5.28 indicate that 27.3% of less educated participants strongly agree (6.8%) and agree (20.8%) that *bethought* is understandable, while 41.9% of more educated participants strongly agree (17.2%) and agree (24.7%) that *bethought* is understandable. On the other hand, the majority of less educated participants (61.4%) disagree (43.2%) and strongly disagree (18.2%) that *bethought* is easily understandable compared with 34.5% of more educated participants who disagree (23.7%) and strongly disagree (10.8%) that *bethought* is easily understandable. However, there is still the fact that 23.7% of more educated participants neither agree nor disagree that *bethought* is easily understandable compared with 11.4% of less educated participants who were uncertain that *bethought* is easily understandable.

The findings from figure 5.28 might support the hypothesis that more educated participants will rate obsolete and low-frequency words as more understandable than less educated participants. More educated participants are exposed to wider range of old and modern English texts than less educated participants. On the other hand, there is still the fact that 23.7% of more educated participants neither agree nor

disagree that *bethought* is easily understandable compared with 11.4% of less educated participants who were uncertain that *bethought* is easily understandable. It is possible that the 23.7% of more educated participants did not disagree that *bethought* is understandable, because they did not want to appear as uninformed or less educated respondents. Therefore, they neither agree nor disagree that *bethought* is easily understandable.

6. Devour-eat

6.a. The comparison between *devour-eat*:

Of the pairs of translated equivalents *devour-eat*, it was hypothesised that *devour* would be rated less understandable than *eat*.

The chi-square value revealed that there is a significant difference between the perceived understandability between *devour* and *eat*, $p < 0.05$ (see table 6 in Appendix 8). The result proved that the hypothesis was confirmed and valid. That is, the participants found that *devour* is less understandable than *eat*. See below figures 5.29 and 5.30.



Figure 5.29: Numbers and percentages of rating *eat* as easily understandable.

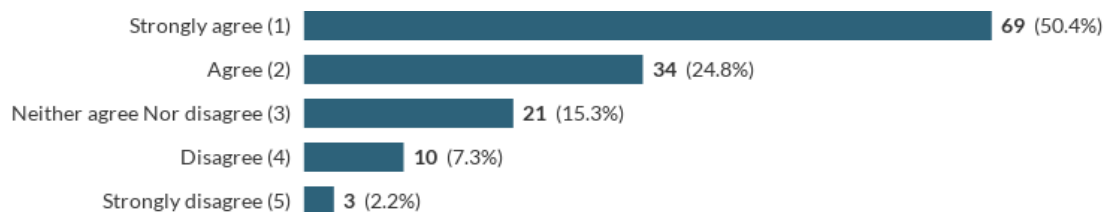


Figure 5.30: Frequencies and percentages of rating *devour* as easily understandable.

Figures 5.29 and 5.30 show how much participants agreed (or) disagreed that *devour* and *eat* are easily understandable. The findings from figure 5.29 indicate that 97.1% of participants strongly agree (89.1%) and agree (8%) that *eat* is understandable,

while the findings in figure 5.30 indicate that only 75.2% of the participants strongly agree (50.4%) and agree (24.8%) that *devour* is understandable. On the other hand, 9.5% of the participants disagree (7.3%) and strongly disagree (2.2%) that *devour* is easily understandable compared with only 2.2% of the participants who disagree (0.7%) and strongly disagree (1.5%) that *eat* is easily understandable as shown in figure 5.29. However, there is still the fact that 15.3% of the participants neither agree nor disagree that *devour* is easily understandable compared with only 0.7% of the participants who were uncertain that *eat* is easily understandable.

Although both *devour* and *eat* are Standard English words according to the LDOCE online, the findings regarding *devour* and *eat* can possibly be related to a number of factors, firstly, to the observed difference between their frequencies in the BNC (106 and 7259 respectively). *Devour* is a very low-frequency word compared with *eat*. Secondly, while *devour* is in Frequency Band 5 according to the OED online, *eat* is in Frequency Band 6.

Although *devour* is a low-frequency word and was rated less understandable than *eat*, it was not expected that 75.2% of the participants would rate *devour* as understandable. One possible explanation might be because that the majority of the participants from the UK and all the participants from Jordan are undergraduates from the Linguistics faculty, and it is possible that they have come across *devour* or a similar word in one of the texts which they have studied.

6.b. Comparing each of *devour-eat* across English speakers and education groups.

However, chi-square tests were conducted to find out whether there are significant differences in the perception of understandability for each of *devour* and *eat* across different groups, which might have led to the above findings (see tables 41-46 in Appendix 8).

The results show that there was no significant difference between participants from the UK and participants from India and Jordan in perceiving *eat* as understandable. However, there was a significant difference between participants from the UK and participants from India and Jordan in perceiving *devour* as understandable, $p < 0.05$. See below figure 5.31.

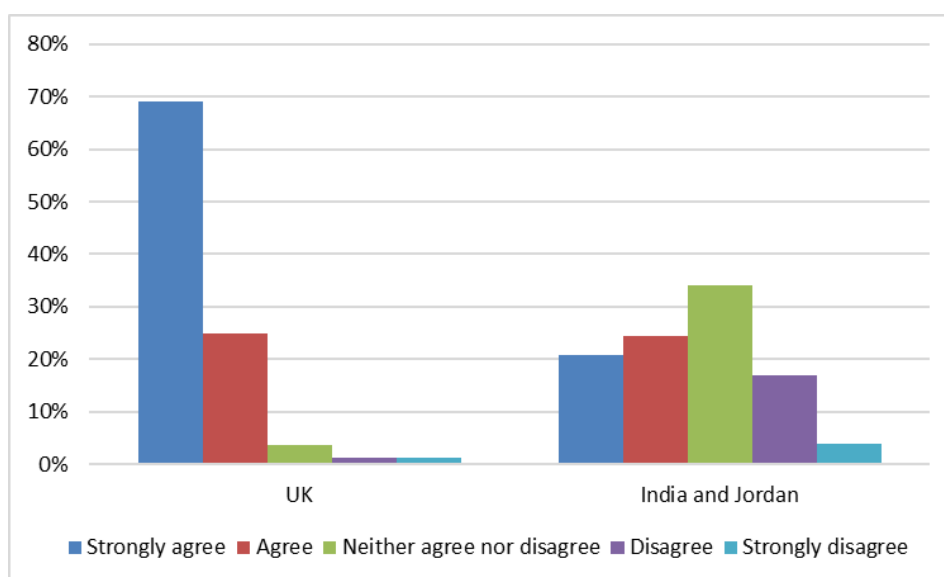


Figure 5.31: Participants from the UK versus participants from India and Jordan in rating *devour* as easily understandable.

Figure 5.31 shows the rating of *devour* given by participants from the UK and participants from India and Jordan. The findings from figure 5.31 indicate that the majority of the participants from the UK (94%) strongly agree (69%) and agree (25%) that *devour* is understandable, while 45.3% of the participants from India and Jordan strongly agree (20.8%) and agree (24.5%) that *devour* is understandable. On the other hand, only 2.4% of the participants from the UK disagree (1.2%) and strongly disagree (1.2%) that *devour* is easily understandable compared to 20.8% of the participants from India and Jordan who disagree (17%) and strongly disagree (3.8%) that *devour* is easily understandable. However, 34% of the participants from India and Jordan neither agree nor disagree that *devour* is easily understandable compared to only 3.6% of the participants from the UK who were uncertain that *devour* is easily understandable.

The findings represented in figure 5.31 support the hypothesis that low-frequency words are rated/perceived as less understandable by the participants from India and Jordan than the participants from the UK.

As for educated participants, the results show that there was no significant difference between more educated and less educated participants in perceiving *eat* as understandable. However, there was a significant difference between more educated

and less educated participants in perceiving *devour* as understandable, $p < 0.05$. See below figure 5.32.

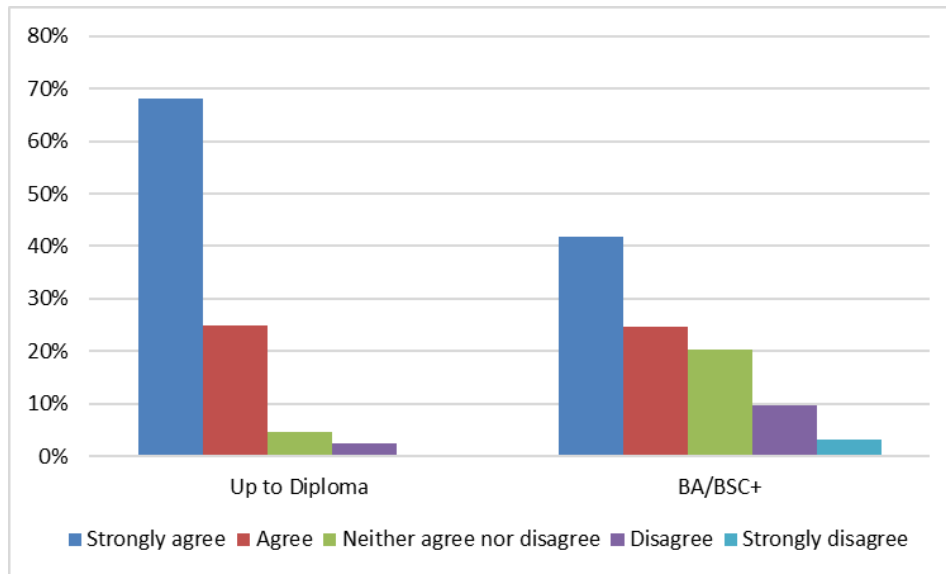


Figure 5.32: More educated versus less educated participants in rating *devour* as easily understandable.

Figure 5.32 shows the rating of *devour* given by more educated and less educated participants. The findings indicate that 93.2% of less educated participants strongly agree (68.2%) and agree (25%) that *devour* is understandable, while 66.6% of more educated participants strongly agree (41.9%) and agree (24.7%) that *devour* is understandable. On the other hand, only 2.3% of less educated participants disagree that *devour* is easily understandable compared with 12.9% of more educated participants who disagree (9.7%) and strongly disagree (3.2%) that *devour* is easily understandable. However, there is still the fact that 20.4% of more educated participants neither agree nor disagree that *devour* is easily understandable compared with 4.5% of less educated participants who were uncertain that *devour* is easily understandable.

The results were unexpected. It was anticipated that more educated participants would rate low-frequency words as more understandable than less educated participants. However, the same unexpected result was revealed when less educated participants rated/perceived *hid* as more understandable than more educated participants (See figure 5.47).

One possible explanation why less educated participants rated/perceived *devour* as more understandable than more educated participants is that the majority of less educated participants (i.e. 40 out of 44 participants) are from the UK. This possibly might explain why 66.6% of more educated participants strongly agree and agree that *devour* is understandable. Almost half the participants of more educated participants are from the UK (i.e. 44 out of 93 participants) as shown in figure 5.33 below.

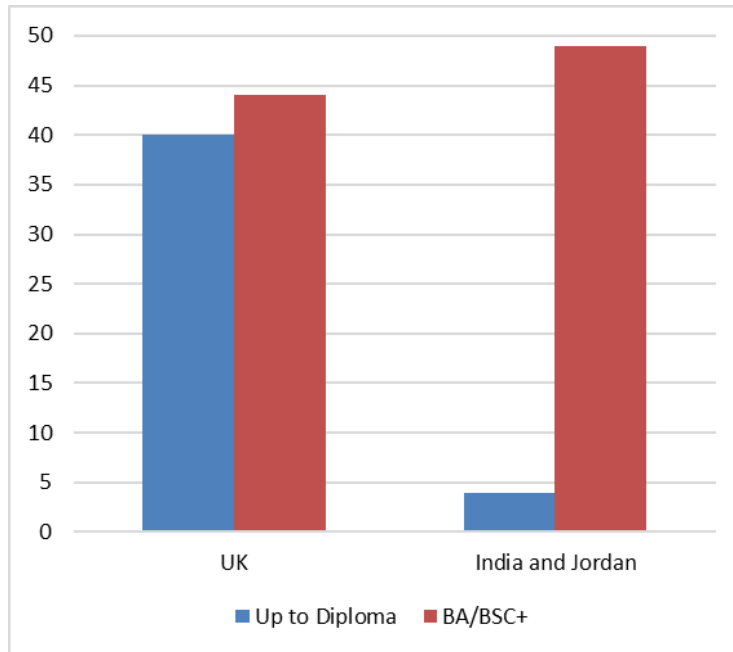


Figure 5.33: Numbers of more educated and less educated participants from the UK versus numbers of more educated and less educated participants India and Jordan.

It might be initially concluded from the findings in figures 5.32 and 5.33 that less educated participants who are from the UK will perceive low-frequency words as more understandable than more educated participants who are from India and Jordan. More educated participants are exposed to a wider range of old and modern English texts than less educated participants. More educated participants who are non-native speakers of English, from India and Jordan might be very good or excellent speakers of English or sometimes even fluent in English. Yet, they are not exposed to the English language all the time as they are not living in an English-speaking country and culture. Participants from India and Jordan, who are non-native speakers of English can speak and know formal English language very well, but they might not

know slang, literary, or some biblical, low-frequency and old-fashioned words which native speakers of English are familiar with.

7. *Betook-received*

7.a. The comparison between *betook-received*:

Of the pairs of translated equivalents *betook-received*, it was hypothesised that *betook* would be rated less understandable than *received*.

The chi-square value revealed that there is a significant difference between the perceived understandability of *betook* and *received*, $p < 0.05$ (see table 7 in Appendix 8). The result proved that the hypothesis was confirmed and valid. That is, the participants found that *betook* is less understandable than *received*. See below figures 5.34 and 5.35.

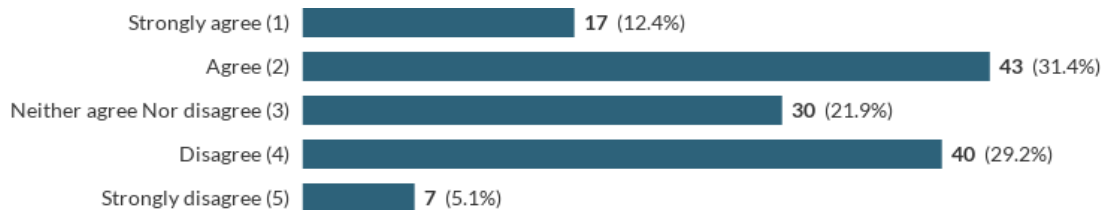


Figure 5.34: Numbers and percentages of rating *Betook* as easily understandable.

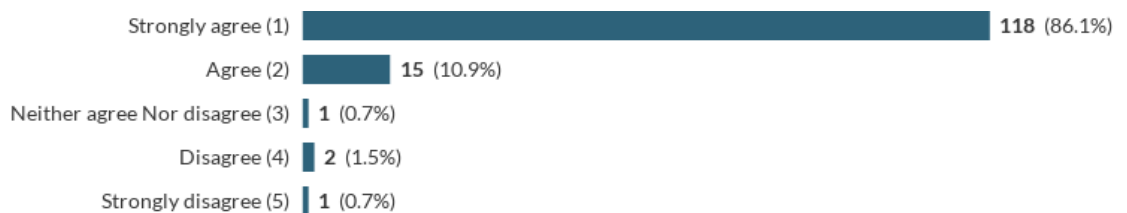


Figure 5.35: Numbers and percentages of rating *Received* as easily understandable.

Figures 5.34 and 5.35 show how much participants agreed (or) disagreed that *betook* and *received* are easily understandable. The findings depicted in figure 5.34 indicate that 43.8% of the participants strongly agree (12.4%) and agree (31.4%) that *betook* is understandable, while the findings in figure 5.35 indicate that the majority of the participants (97%) strongly agree (86.1%) and agree (10.9%) that *received* is

understandable. On the other hand, 34.3% of the participants disagree (29.2%) and strongly disagree (5.1%) that *betook* is easily understandable compared with only 2.2% of the participants who disagree (1.5%) and strongly disagree (0.7%) that *received* is easily understandable as shown in figure 5.35.

These findings regarding *betook* and *received* can possibly be related to a number of factors. Firstly, to the massive difference between their frequencies in the BNC (4 and 13051 respectively). *Betook* is a very low-frequency word compared with *received*. Secondly, while *received* exists in Band 7 according to the OED online, *betook* exists in Band 4, and words in the OED online which exist in Band 4 are less frequent than words exist in Band 7. Thirdly, while the LDOCE online recognises *received* as a formal word, no dictionary entry was found for *betook*. The LDOCE online is a contemporary English dictionary which only includes contemporary and present-time words.

Though *betook* is a low-frequency word, and was rated less understandable than *received*, it was not expected that 43.8% of the participants would rate *betook* as understandable. It is probably because the majority of the participants from the UK and all the participants from Jordan are undergraduates from the Linguistics faculty and they have come across *betook* or a similar word in one of the old texts which they have studied. Also the participants from India are highly educated, so it is possible that they have come across *betook* or a similar word in one of the translations of the Qur'an or in one of the old literary texts. Another possible explanation is that some of the participants have looked up the word in a dictionary.

7.b. Comparing each of *betook-received* across English speakers and education groups:

Chi-square tests were conducted to find out whether there are significant differences in the perception of understandability for each of *betook* and *received* across different groups, which might have led to the above findings (see tables 47-52 in Appendix 8).

The results show that for both *betook* and *received* there was no significant difference between more educated and less educated participants in perceiving *betook* and *received* as understandable, i.e. there was no effect of educational qualification differences on the participants' perception of understandability of *betook* and *received*.

As for participants from the UK versus participants from India and Jordan, the results show that there was also no significant difference between participants from the UK and participants from India and Jordan in perceiving *betook* and *received* as understandable. Whether the participants were native or non-native speakers of English there was no effect of English competence differences on the participants' perception of understandability of *betook* and *received*.

It may initially be concluded from the above results that the high-frequency words and words from Band 7 such as *received* are rated/perceived as understandable by all English speakers whether they are from the UK or from India and Jordan. On the other hand, very low-frequency words such as *betook* are perceived as not understandable by all English speakers whether they are from the UK or from India and Jordan.

8. Bow down-prostrate

8.a. The comparison between *bow down-prostrate*

Of the pairs of translated equivalents *bow down-prostrate*, it was hypothesised that *prostrate* would be rated less understandable than *bow down*.

The chi-square value revealed that there is a significant difference between the perceived understandability between *bow down* and *prostrate*, $p < 0.05$ (see table 8 in Appendix 8). The result proved that the hypothesis was confirmed and valid. That is, the participants found that *prostrate* is less understandable than *bow down*. See below figures 5.36 and 5.37.

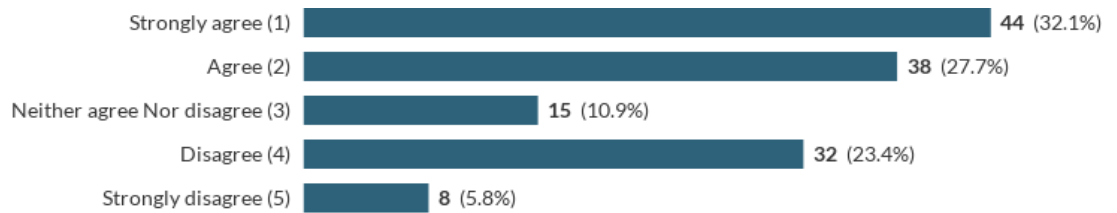


Figure 5.36: Numbers and percentages of rating *Prostrate* as easily understandable.

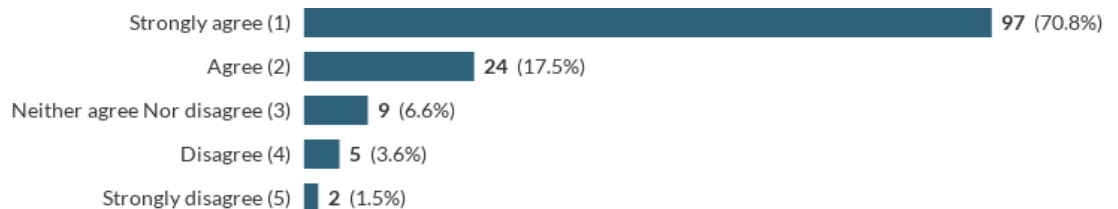


Figure 5.37: Numbers and percentages of rating *Bow down* as easily understandable.

Figures 5.36 and 5.37 show how much participants agreed (or) disagreed that *bow down* and *prostrate* are easily understandable. Figure 5.36 indicates that only 59.8% of the participants strongly agree (32.1%) and agree (27.7%) that *prostrate* is understandable, while the findings in figure 5.37 indicate that 88.3% of the participants strongly agree (70.8%) and agree (17.5%) that *bow down* is understandable. On the other hand, 29.2% of the participants disagree (23.4%) and strongly disagree (5.8%) that *prostrate* is easily understandable compared with only 5.1% of the participants who disagree (3.6%) and strongly disagree (1.5%) that *bow down* is easily understandable as shown in figure 5.37.

These findings regarding *bow down* and *prostrate* can possibly be related to a number of factors. Firstly, while *prostrate* is in Band 4 according to the OED online, *bow down* is in Band 5. Secondly, although the frequency of *prostrate* in the BNC is higher than *bow down* (their frequencies are 86 and 28 respectively), the participants found that *prostrate* is less understandable than *bow down*. One possible explanation is that *bow* itself in its broader sense outside the religious field is a high-frequency word; the frequency of *bow* in BNC is 1403. It is possible that participants related *bow down* to *bow* and rated it as more understandable than *prostrate*.

Though *prostrate* is a low-frequency word, and was rated less understandable than *bow down*, it was not expected that 59.8% of the participants would rate *prostrate* as understandable. Both *bow down* and *prostrate* are related to prayers in Islam. It is probably because the majority of the participants (80 participants out of 137

participants who took part in the questionnaire) are Muslims, that they knew both the words and rated them as understandable.

8.b. Comparing each of *bow down-prostrate* across English speakers and education groups.

Chi-square tests were conducted to find out whether there are significant differences in the perception of understandability for each of *bow down* and *prostrate* across different groups, which might have led to the above findings (see tables 53-58 and 65-66 in Appendix 8).

It was found out that there was a significant difference in the perception of understandability for each of *bow down* and *prostrate* between participants from the UK and participants from India and Jordan, between more educated and less educated participants, and between Muslim and non-Muslim participants. The following is an illustration and a discussion of the Results.

The results show that there was a significant difference between participants from the UK and participants from India and Jordan in perceiving *bow down* as understandable, $p < 0.05$. There was also a significant difference between participants from the UK participants from India and Jordan in perceiving *prostrate* as understandable, $p < 0.05$. See below figures 5.38 and 5.39.

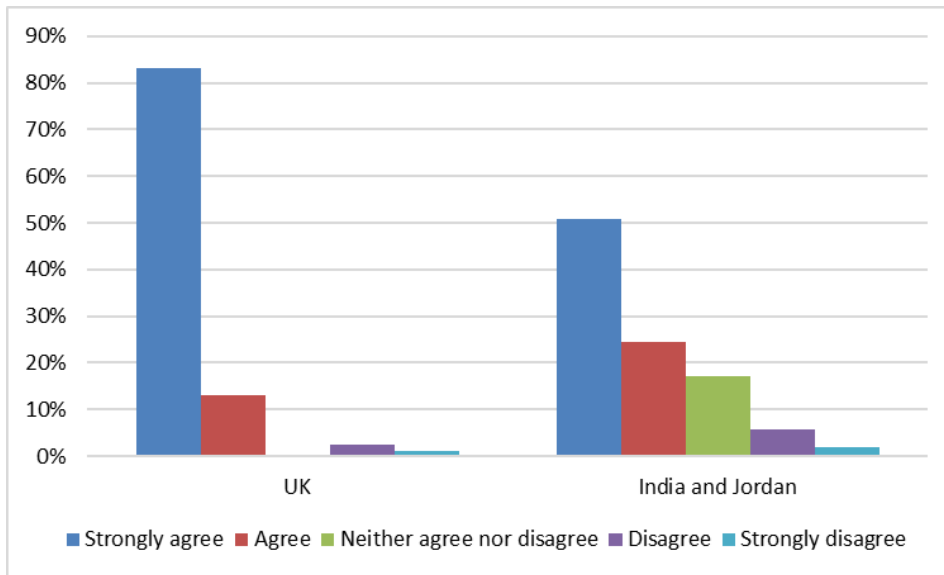


Figure 5.38: Participants from the UK versus participants from India and Jordan in rating *bow down* as easily understandable.

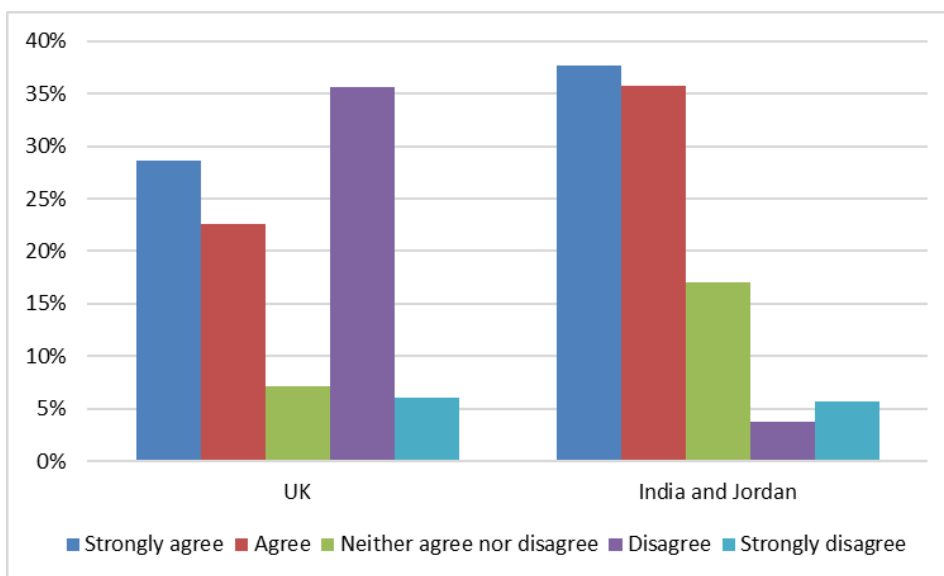


Figure 5.39: Participants from the UK versus participants from India and Jordan in rating *Prostrate* as easily understandable.

Figure 5.38 shows the rating of *bow down* given by participants from the UK and participants from India and Jordan. The findings from figure 5.38 indicate that the vast majority of participants from the UK (96.4%) strongly agree (83.3%) and agree (13.1%) that *bow down* is understandable, while only 75.4% of the participants from India and Jordan strongly agree (50.9%) and agree (24.5%) that *bow down* is understandable. On the other hand, only 3.6% of the participants from the UK

disagree (2.4%) and strongly disagree (1.2%) that *bow down* is easily understandable compared with 7.6% of the participants from India and Jordan who disagree (5.7%) and strongly disagree (1.9%) that *bow down* is easily understandable.

Figure 5.39, on the other hand, shows the rating of *prostrate* given by participants from the UK and participants from India and Jordan. The findings from figure 5.39 indicate that 73.5 of the participants from India and Jordan strongly agree (37.7%) and agree (35.8%) that *prostrate* is understandable, while a mere 51.2% of the participants from the UK strongly agree (28.6%) and agree (22.6%) that *prostrate* is understandable. On the other hand, 41.7% of the participants from the UK disagree (35.7%) and strongly disagree (6%) that *prostrate* is easily understandable compared to only 9.5% of the participants from India and Jordan who disagree (3.8%) and strongly disagree (5.7%) that *prostrate* is easily understandable. More participants from India and Jordan 17% neither agree nor disagree that *prostrate* is easily understandable compared to only 7.1% of the participants from the UK who were uncertain that *prostrate* is easily understandable.

The above results from figure 5.38 support again the hypothesis that the high-frequency words and words of Standard English such as *bow*, which people related to *bow down* (their frequencies in the BNC 1403 and 28 respectively) are rated/perceived as more understandable by the participants from the UK than the participants from India and Jordan (see above *offspring*, *punishment*, and *cows*).

Although the participants from India and Jordan rated *bow down* as less understandable than the participants from the UK, a large number of the participants from India and Jordan (75.4%) rated *bow down* as understandable. It is probably because the majority of the participants (80 participants out of 137 participants who took part in the questionnaire) are Muslims, that they knew *bow down* and rated it as understandable.

As for *prostrate*, it is usually expected that the less frequent words such as *posterity*, *thy*, *devour* will be rated/perceived as less understandable by the participants from India and Jordan than the participants from the UK. However, both participants from the UK and from India and Jordan rated *prostrate* as understandable. Yet, participants from India and Jordan rated *prostrate* as more understandable than

participants from the UK. It is probably because all the participants who are from India and Jordan are Muslims, that they knew *prostrate* and rated it as understandable, but there is still the fact that 17% of the participants from India and Jordan neither agree nor disagree that *prostrate* is easily understandable compared with 7.1% of participants from the UK who were uncertain that *prostrate* is easily understandable.

As for educated participants, the results show that there was a significant difference between more educated and less educated participants in perceiving *bow down* as understandable. There was also a significant difference between more educated and less educated participants in perceiving *prostrate* as understandable, $p < 0.05$. See below figures 5.40 and 5.41.

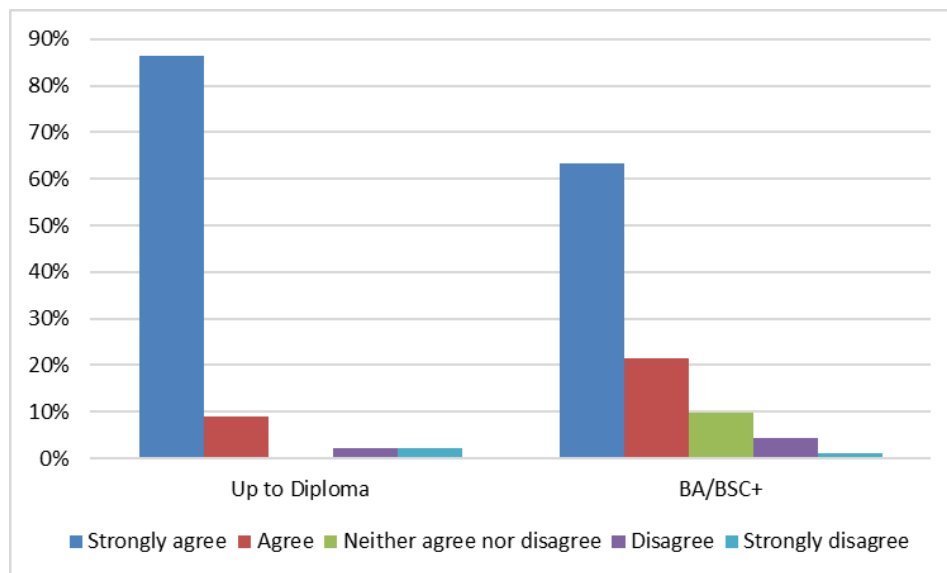


Figure 5.40: More educated versus less educated participants in rating *Bow down* as easily understandable.

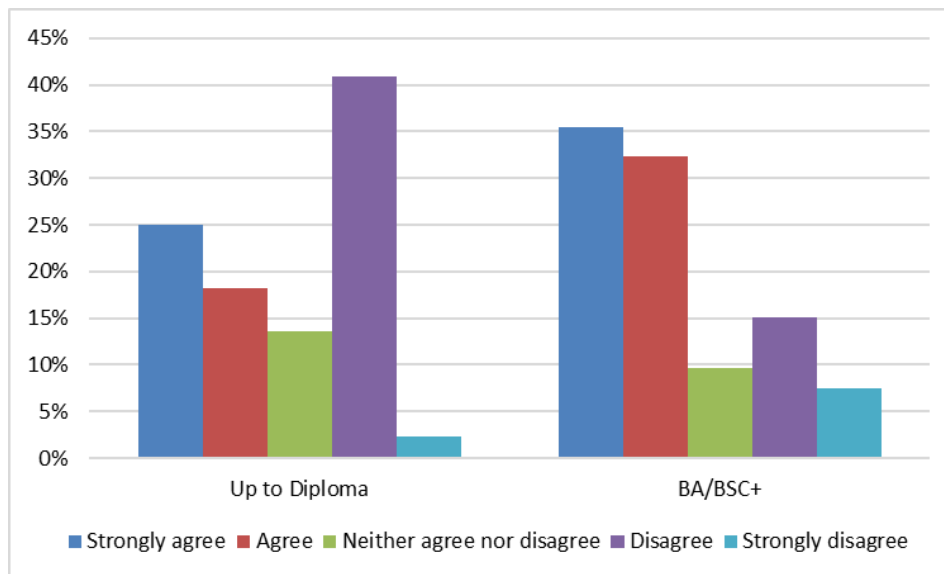


Figure 5.41: More educated versus less educated participants in rating *Prostrate* as easily understandable.

Figure 5.40 shows the rating of *bow down* given by more educated and less educated participants. The findings from figure 5.40 indicate that the majority of less educated participants (95.5%) strongly agree (86.4%) and agree (9.1%) that *bow down* is understandable, and a large proportion (84.9%) of more educated participants strongly agree (63.4%) and agree (21.5%) that *bow down* is understandable. On the other hand, 5.4% of more educated participants disagree (4.3%) and strongly disagree (1.1%) that *bow down* is easily understandable compared with 4.6% of less educated participants who disagree (2.3%) and strongly disagree (2.3%) that *bow down* is easily understandable. However, there is still the fact that 9.7% of more educated participants neither agree nor disagree that *bow down* is easily understandable while none of less educated participants were uncertain whether *bow down* is easily understandable.

Figure 5.41, on the other hand, shows the rating of *prostrate* given by more educated and less educated participants. The findings from figure 5.41 indicate that 67.8% of the more educated participants strongly agree (35.5%) and agree (32.3%) that *prostrate* is understandable, while 43.2% of less educated participants strongly agree (25%) and agree (18.2%) that *prostrate* is understandable. On the other hand, 22.6% of more educated participants disagree (15.1%) and strongly disagree (7.5%) that *prostrate* is easily understandable compared with 43.2% of less educated participants

who disagree (40.9%) and strongly disagree (2.3%) that *prostrate* is easily understandable.

The findings from figure 5.40 show that both less and more educated participants perceived *bow down* as understandable (95.5% and 84.9% of the participants respectively). However, less educated participants perceived *bow down* as more understandable than more educated participants. One possible reason why less educated participants perceived *bow down* as more understandable than more educated participants is that the majority of less educated participants are from the UK (40 out of 44 participants), while more than half the more educated participants are from India and Jordan (49 out of 93 participants). This might support again the hypothesis that the high-frequency words and words of Standard English are rated/perceived as more understandable by the participants from the UK than the participants from India and Jordan.

On the other hand, the findings from figure 5.41 show that more educated participants perceived *prostrate* as more understandable than less educated participants. One possible explanation is that more educated participants are exposed to wider range of old and modern English texts than less educated participants. Those findings might again support the hypothesis that more educated participants will rate low-frequency words as more understandable than less educated participants. Another possible explanation why more educated participants perceived *prostrate* as more understandable than less educated participants is that more than half of more educated participants are Muslims (49 out of 93 participants). As *prostrate* is related to prayers in Islam, the Muslim participants knew the word and rated it as understandable.

The chi-square test was conducted in order to examine the hypothesis that there is a significant difference between the perceived understandability of *prostrate* between Muslim and non-Muslim respondents. The chi-square value revealed that there is a significant difference between the perceived understandability of *prostrate* between Muslim and non-Muslim respondents, $p < 0.05$. The result showed that the hypothesis was confirmed and valid. See below figure 5.42.

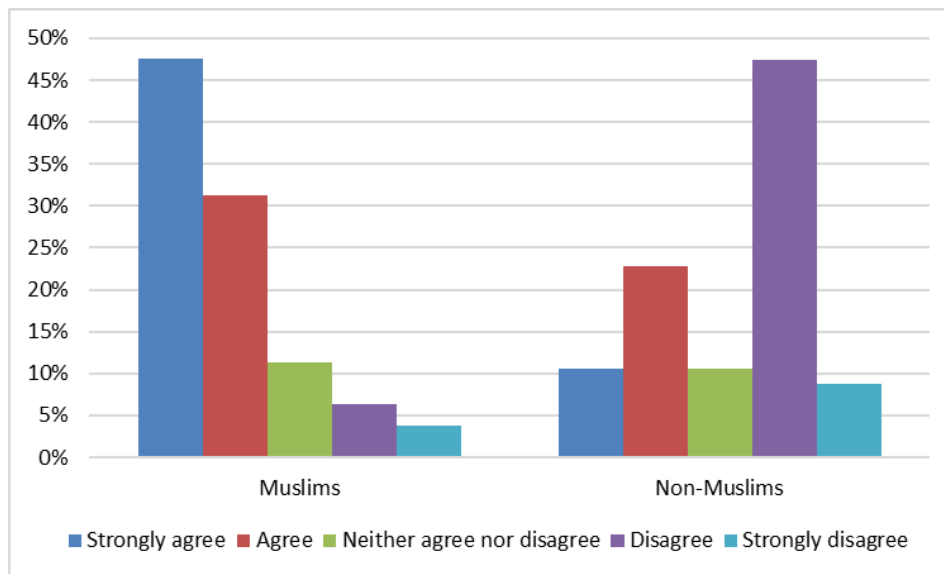


Figure 5.42: Muslim and non-Muslim participants in rating *Prostrate* as easily understandable.

Figure 5.42 illustrates the rating of *Prostrate* as easily understandable given by Muslim and non-Muslim participants. Figure 5.42 shows that the majority of Muslims (78.8%) strongly agree (47.5%) and agree (31.3%) that *prostrate* is easily understandable compared with 33.3% of non-Muslims who strongly agree (10.5%) and agree (22.8%) that *prostrate* is easily understandable. On the other hand, the majority of non-Muslims participants (56.3%) disagree (47.5%) and strongly disagree (8.8%) that *prostrate* is easily understandable compared with only 10.1% of Muslim participants who disagree (6.3%) and strongly disagree (3.8%) that *prostrate* is easily understandable.

One possible explanation for the differences in the perceived understandability of *prostrate* between Muslim and non-Muslim is that *prostrate* is related to prayers in Islam, and familiar to Muslim respondents, whether they are from the UK or from India and Jordan. On the other hand, all the non-Muslims in the questionnaire sample were from the UK, and do not speak Arabic.

It may be concluded from the findings from figure 5.42 that if low-frequency words are related to practices in Islam such as prayers, Muslim participants, whether they are from the UK or from India and Jordan, will rate/perceive those low-frequency words as more understandable than non-Muslim participants who are from the UK.

9. *Concealed-hid*

9.a. The comparison between *concealed-hid*:

Of the pairs of translated equivalents *concealed-hid*, it was hypothesised that there would not be a difference in the perceived understandability between the two words. Nonetheless, *concealed* is more formal than *hid* and might be considered less understandable. Besides, *hid* is more common word than *concealed*.

The chi-square value revealed that there is not a significant difference at $p < 0.05$. The p -value is 0.261429 (see table 1 in Appendix 8). The result proved that the hypothesis was confirmed and valid. That is, the participants perceived no difference in understandability between *concealed* and *hid*. See below the figures 5.43 and 5.44.

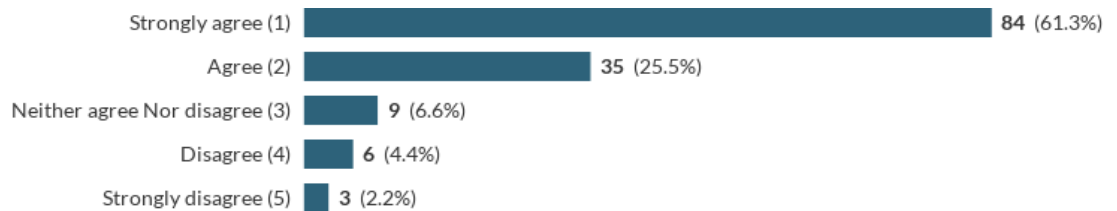


Figure 5.43: Numbers and percentages of rating *Concealed* as easily understandable.

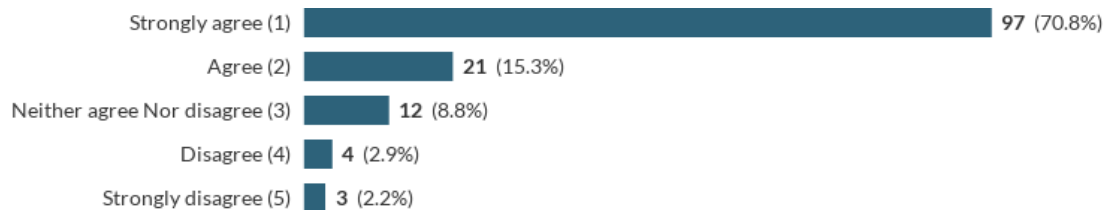


Figure 5.44: Numbers and percentages of rating *hid* as easily understandable.

Figures 5.43 and 5.44 show how much participants agreed (or) disagreed that *concealed* and *hid* are easily understandable. The findings from the figures 5.43 and 5.44 indicate that the majority of the participants (86.8% and 86.1%) strongly agree and agree that *concealed* and *hid* respectively are understandable, and almost within the same range.

These findings regarding *concealed* and *hid* can possibly be related to a number of factors. Firstly, there is not much difference between their frequencies in the BNC

(889 and 616 respectively). The two words are considered frequent words. Secondly, both *concealed* and *hid* are within Band 6 according to the OED online, and usually words in Band 6 are common and familiar words. However, *concealed* is more formal than *hid*. Therefore, it was hypothesised that *concealed* might be rated less understandable than *hid*. The results in figures 5.43 and 5.44 confirm the hypothesis. Figure 5.43 indicates that 61.3% of the participants strongly agree that *concealed* is understandable compared with 70.8% of the participants who strongly agree that the word *hid* is understandable as shown in figure 5.44. Yet, the difference in the perceived understandability between the two words is not big.

9.b. Comparing each of *concealed-hid* across English speakers and education groups:

Chi-square tests were conducted to find out whether there are significant differences in the perception of understandability for each of *concealed* and *hid* across different groups, which might have led to the above findings (see tables 59-62 in Appendix 8).

The results show that there was a significant difference between people from the UK and people from India and Jordan in perceiving *concealed* as understandable, $p < 0.05$. There was also a significant difference between participants from the UK participants from India and Jordan in perceiving *hid* as understandable, $p < 0.05$. See below figures 5.45 and 5.46.

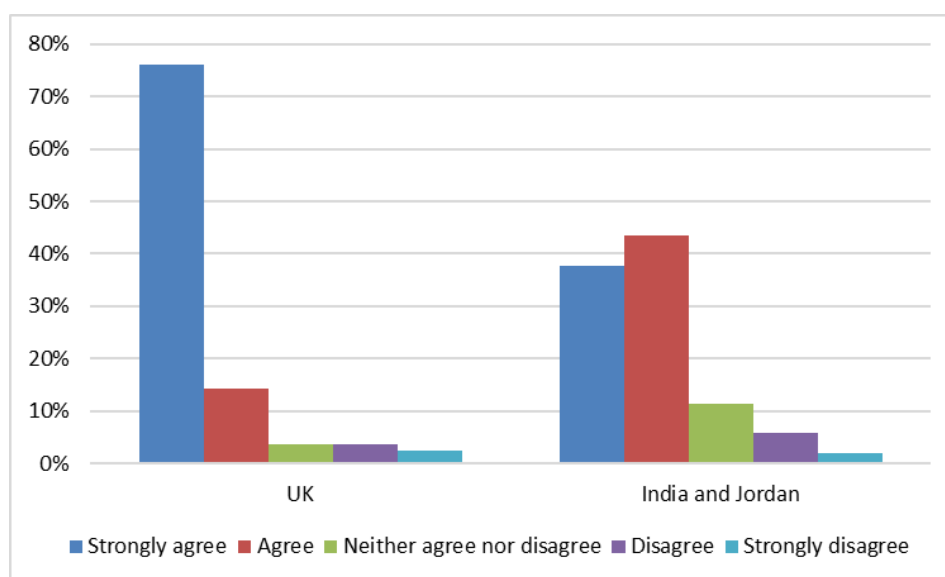


Figure 5.45: Participants from the UK versus participants from India and Jordan in rating *concealed* as easily understandable.

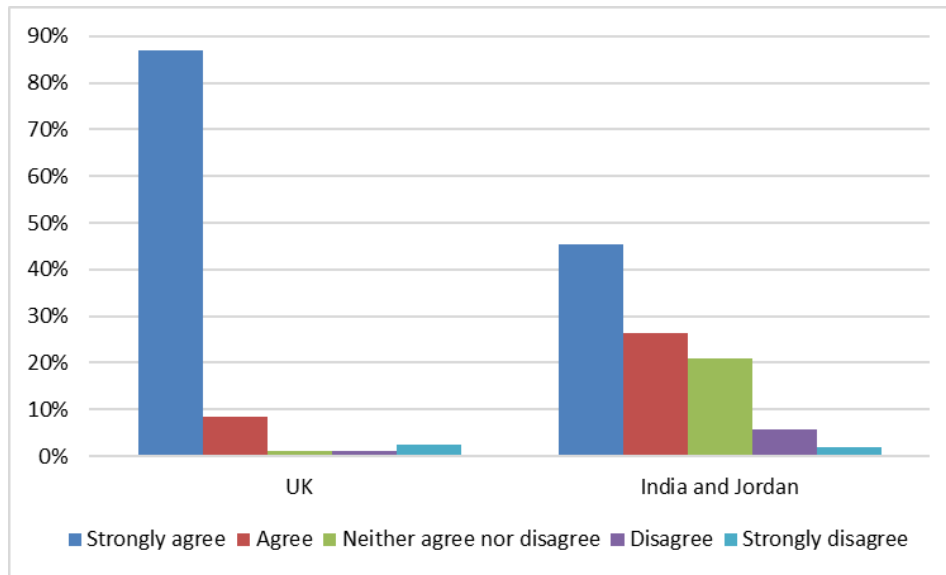


Figure 5.46: Participants from the UK versus participants from India and Jordan in rating *hid* as easily understandable.

Figure 5.45 shows the rating of *concealed* given by participants from the UK and participants from India and Jordan. The findings from figure 5.45 indicate that the vast majority of participants from the UK (76.2%) strongly agree that *concealed* is understandable, while only 37.7% of the participants from India and Jordan strongly agree that *concealed* is understandable.

There was no difference between the participants from the UK and participants from India and Jordan in disagreeing that *concealed* is understandable. 6% of the participants from the UK disagree (3.6%) and strongly disagree (2.4%) that *concealed* is easily understandable, and 7.6% of the participants from India and Jordan disagree (5.7%) and strongly disagree (1.9%) that *concealed* is easily understandable. However, there is still the fact that more participants from India and Jordan 11.3% neither agree nor disagree that *concealed* is easily understandable compared with only 3.6% of the participants from the UK who were uncertain that *concealed* is easily understandable.

Figure 5.46, on the other hand, shows the rating of *hid* given by participants from the UK and participants from India and Jordan. The findings from figure 5.46 indicate that the vast majority of participants from the UK (86.9%) strongly agree that *hid* is understandable, while only 45.3% of the participants from India and Jordan strongly agree that *hid* is understandable. On the other hand, only 3.6% of the participants

from the UK disagree (1.2%) and strongly disagree (2.4%) that *hid* is easily understandable compared with 7.6% of the participants from India and Jordan who disagree (5.7%) and strongly disagree (1.9%) that *hid* is easily understandable. However, there is still the fact that more participants from India and Jordan (20.8%) neither agree nor disagree that *hid* is easily understandable compared with only 1.2% of the participants from the UK who were uncertain that *hid* is easily understandable.

The above results from figures 5.45 and 5.46 support again the hypothesis that the high-frequency words and words of Standard English are rated/perceived as more understandable by the participants from India and Jordan than the participants from the UK.

As for educated participants, the results show that there was no significant difference between more educated and less educated participants in perceiving *concealed* as understandable. However, there was a significant but very small difference between more educated and less educated participants in perceiving *hid* as understandable, $p = 0.031$. See below figure 5.47.

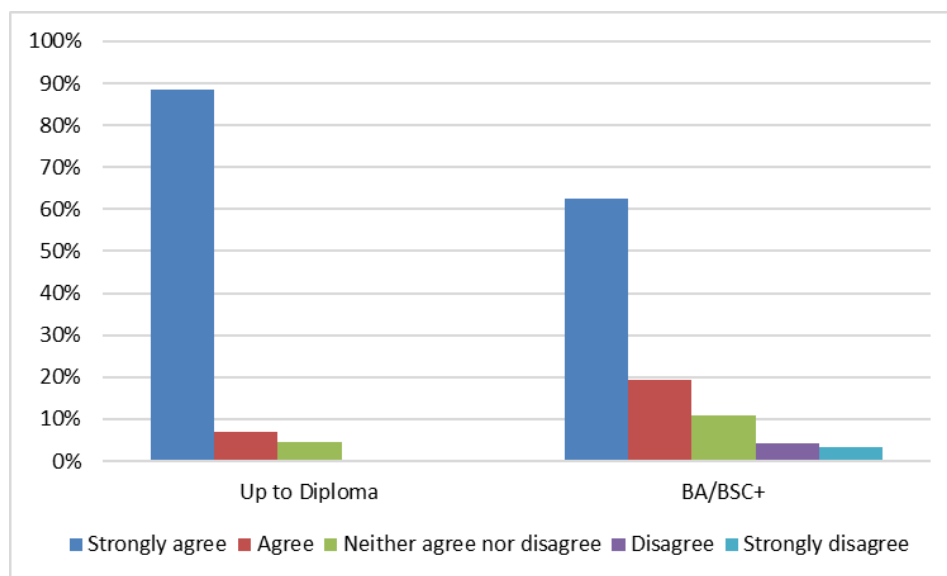


Figure 5.47: More educated versus less educated participants in rating *hid* as easily understandable.

Figure 5.47 shows the rating of *hid* given by more educated and less educated participants. The findings from figure 5.47 indicate that the majority of less educated participants (95.4%) strongly agree (88.6%) and agree (6.8%) that *hid* is understandable, while only 77.8% of more educated participants strongly agree

(62.4%) and agree (19.4%) that *hid* is understandable. On the other hand, none of the less educated participants disagree or strongly disagree that *hid* is easily understandable compared with 7.5% of more educated participants who disagree (4.3%) and strongly disagree (3.2%) that *hid* is easily understandable. Moreover, 10.8% of more educated participants neither agree nor disagree that *hid* is easily understandable compared with only 4.5% of less educated participants who were uncertain that *hid* is easily understandable.

The results from figure 5.47 were unexpected. It was anticipated that more educated participants will rate/perceive *hid* as more understandable than less educated participants.

Hid is a Standard English word, it is simple, and it is used in informal usage as well as in formal. It is possible that the vast majority of less educated participants rated *hid* as understandable because they often use *hid* in their daily life rather than using a more formal word such as *concealed*. On the other hand, more educated participants tend to use more formal words. It is possible that more educated participants rarely use *hid*. There is also the fact that *hid* is morphologically irregular verb, and in general, people tend to use regular verbs more than irregular ones. Therefore, some of the participants might not recognise the word and were uncertain that *hid* is easily understandable.

10. *Al-Aziz*

10. a. Perception of *Al-Aziz* as easily understandable among the participants

As for the word *Al-Aziz*, it was hypothesised that there would be a tension between agreeing and disagreeing whether the word is understandable or not among the respondents, and it would be rated as understandable overall as the Muslim respondents, both native speakers of English and non-native speakers of English, outnumber the non-Muslim native speakers of English in the sample. See below figure 5.48.

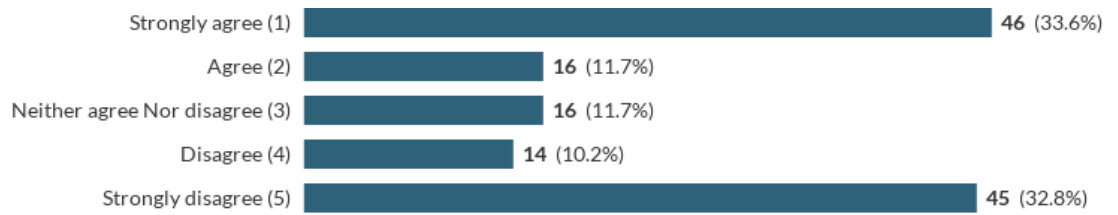


Figure 5.48: Numbers and percentages of rating *Al-Aziz* as easily understandable.

Figure 5.48 shows how much participants agreed (or) disagreed that *Al-Aziz* is easily understandable. The findings from figure 5.48 indicate that there is a tension between agreeing and disagreeing whether the word is understandable or not among the participants. Figure 5.48 shows that 45.3% of the participants strongly agree (33.6%) and agree (11.7%) that the word *Al-Aziz* is understandable comparing with 43% of the participants strongly disagree (32.8%) and disagree (10.2%) that the word *Al-Aziz* is understandable.

10. b. Comparing *Al-Aziz* across religion group.

In order to test the hypothesis that Muslim participants whether they are from the UK or from India and Jordan will rate/perceive the transliterated word *Al-Aziz* as more understandable than non-Muslim participants, a chi-square test were conducted to find out whether there are significant differences in the perceived understandability of *Al-Aziz* between Muslim and non-Muslim participants (see table 10 in Appendix 8). The chi-square test revealed that there is a significant difference between the perceived understandability of *Al-Aziz* between Muslim and non-Muslim participants, $p < 0.05$. Muslim participants perceived *Al-Aziz* as more understandable than non-Muslim participants. The result showed that the hypothesis was confirmed and valid. See below figure 5.49.

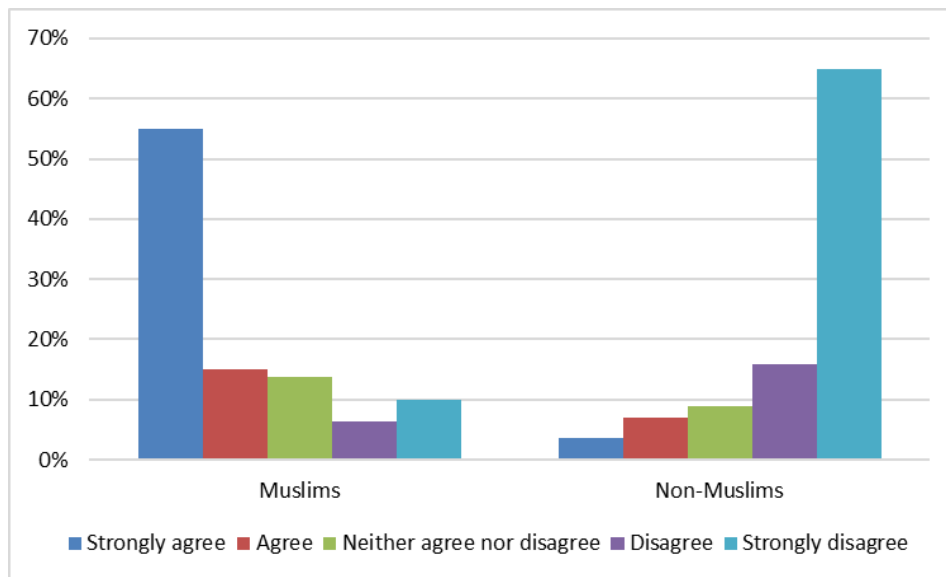


Figure 5.49: Muslim and non-Muslim participants in rating *Al-Aziz* as easily understandable.

Figure 5.49 illustrates the rating of the perceived understandability of *Al-Aziz* given by Muslim and non-Muslim participants. Figure 5.49 shows that the majority of Muslims (55%) strongly agree that *Al-Aziz* is easily understandable compared with only 3.5% of non-Muslims who found that the word is easily understandable. On the other hand, the majority of non-Muslims (64.9%) strongly disagree that *Al-Aziz* is easily understandable compared with 10% of Muslims who did not find the word easily understandable.

One possible explanation for the differences in the perceived understandability of *Al-Aziz* between Muslim and non-Muslim as expected in section 4.3.4.1.2, point B is that *Al-Aziz* is a familiar word to Muslim respondents, whether they are from the UK or from India and Jordan. On the other hand, all the non-Muslims in the questionnaire sample were speakers of English with no Arabic.

The findings from figure 5.49 support the hypothesis that non-Muslim participants rate/perceive transliterated words as less understandable than Muslim participants.

5.3.1.4. Summary of the Results from Part Two

Having reported the results of the statistical analysis of the items from part two of the questionnaire, most of the hypotheses have been confirmed. The following section summarizes the initial results:

1. Very high-frequency words and words of Standard English are perceived as understandable by all English speakers whether they are from the UK or from India and Jordan, such as: *Your, received, eat, and remembered* (their frequencies in the BNC are 134241, 13051, 7259, and 5011 respectively). This result is supported by chi-square tests which revealed that there was no significant difference between participants from the UK and participants from India and Jordan in perceiving *your, received, eat, and remembered* as understandable.

2. The more frequent words and words of Standard English are perceived as more understandable by participants from the UK than the participants from India and Jordan, such as: *punishment, bow, bow down, cows, offspring, concealed and hid* (their frequencies in the BNC are 2212, 1403, 28, 1351, 939, 889, and 616 respectively). This result is supported by chi-square tests which revealed that there was a significant difference between participants from the UK and participants from India and Jordan in perceiving *punishment, bow 'bow down', cows, offspring, concealed and hid* as understandable.

3. Low-frequency, archaic, obsolete, old-fashioned words, and words which cannot be found in the LDOCE online affect readers' perception of the understandability.

4. Low-frequency, archaic, obsolete, old-fashioned words, and words which cannot be found in the LDOCE online, such as: *chastisement, betook, devour, posterity, thy, bethought, kine and prostrate*, are perceived as less understandable than high-frequency and/or Standard English words.

5. Very low-frequency, old-fashioned words, and words which cannot be found in the LDOCE online, such as: *chastisement and betook* (their frequencies in the BNC 18 and 4 respectively), are perceived as not understandable by all English speakers whether they are from the UK or from India and Jordan. This result is supported by chi-square tests which revealed that there was no significant difference between participants from the UK and participants from India and Jordan in perceiving *chastisement and betook* as not understandable.

6. Low-frequency, archaic, old-fashioned words, and words which cannot be found in the LDOCE online, such as: *devour, posterity, and thy* (their frequencies in the BNC are 106, 181 and 623 respectively), are perceived as less understandable by

participants from India and Jordan than participants from the UK. This result is supported by chi-square tests which revealed that there was a significant difference in favour of people from the UK than participants from India and Jordan in perceiving *devour*, *posterity*, and *thy* as understandable.

However, some unexpected results were revealed in the analysis, as follows:

- a. It was found out that *bethought*, *kine* and *prostrate*, which are very low-frequency words (their frequencies in the BNC are 8, 20 and 86 respectively) were perceived as more understandable by participants from India and Jordan than participants from the UK.

It is difficult to explain this unexpected result, but we can speculate that because the participants from India are highly educated, they might have come across *bethought*, *kine* and *prostrate* or a similar word in one of the translations of the Qur'an or in an old literary texts. Participants from India and Jordan rated *prostrate* as more understandable than participants from the UK. It is probably because all the participants who are from India and Jordan are Muslims that they knew *prostrate*. *Prostrate* is related to prayers in Islam, so they rated it as understandable, but the fact remains that 17% of participants from India and Jordan neither agree nor disagree that *prostrate* is easily understandable compared with 7.1% of participants from the UK who were uncertain whether *prostrate* is easily understandable.

As for *bethought* and *kine*, it is possible that some of the participants from India and Jordan looked the words up in a dictionary. Another explanation might be that the participants from India and Jordan want to please the researcher so they rated *bethought* and *kine* as understandable. But then if this is the case, there would be the question of why the participants from the UK did not do the same? It is also possible that the participants from the UK thought how other people such as non-native speakers of English would perceive those words as understandable and rated it accordingly. Or it is possible that the respondents from India and Jordan mixed up *bethought* and *kine* with other words, and rated them as understandable. As mentioned previously, this is a self-report survey and we can only speculate about the unexpected results. The problem of self-report data is that this is what people

are reporting that they perceive as understandable, but it is not really testing their understanding.

b. The analysis revealed as well that among all the investigated pairs of translated equivalents only *bethought*, *kine* and *prostrate* were perceived as more understandable by more educated participants than by less educated participants. One possible explanation is that more educated participants are exposed to wider range of old and modern English texts than less educated participants. On the other hand, there is still the fact that larger number of more educated participants neither agree nor disagree that *bethought* and *kine* are easily understandable compared with less educated participants who were uncertain that *bethought* and *kine* are easily understandable. It is possible that the more educated participants did not disagree that *bethought* and *kine* are understandable, because they did not want to appear as uninformed or less educated respondents. Another possible explanation why more educated participants perceived *prostrate* as more understandable than less educated participants is that more than half of more educated participants are Muslims (49 out of 93 participants). As *prostrate* is related to prayers in Islam, the Muslim participants knew the word and rated it as understandable.

These results cannot fully support the hypothesis that more educated participants will rate obsolete and low-frequency words as more understandable than less educated participants because if this is the case, why did the more educated participants not perceive *chastisement*, *betook*, *devour*, *posterity* and *thy* as understandable as well?

c. Another unexpected result is that among all the investigated pairs of translated equivalents only *devour*, *hid*, and *bow down* were perceived as more understandable by less educated participants than more educated participants. One possible reason why less educated participants perceived *devour*, *hid*, and *bow down* as more understandable than more educated participants is that the majority of less educated participants are participants from the UK who are more exposed to English than the participants from India and Jordan (40 out of 44 participants), while more than half the more educated participants are from India and Jordan who are non-native speakers

of English and less exposed to English than the ones from the UK (49 out of 93 participants). However, if this is the case, why did the less educated participants not perceive other words rather than *devour*, *hid*, and *bow down* as understandable?

7. If low-frequency words are related to practices in Islam such as prayers, Muslim participants whether they are from the UK or from India and Jordan rate/perceive those low-frequency words as more understandable than non-Muslim participants who are from the UK.

8. Transliterated words are perceived as not understandable by participants from the UK who are non-Muslims, such as *Al-Aziz*.

Having discussed the results of the questionnaire Part Two in this section, the following section discusses the results obtained from Part Three of the questionnaire.

5.3.2. Results: Questionnaire Part 3

In part three the participants were asked five questions about words of different lexical styles used in the three translations of the Qur'an. Within each question the respondents were asked to choose from among a set of translated equivalents the most understandable word, the most difficult word to understand, the most understandable translation, and/or the most difficult translation to understand. Open questions were also included to allow participants to explain their choices in the closed questions on why they think that certain words affect their understanding of the translations. The participants were given the opportunity to write down any words they did not perceive as understandable. The following is a discussion of the results.

5.3.2.1. Results of Questions 1-5 in Part Three

Q1. In Question One about the words: *torment*, *punishment*, and *chastisement*, it was hypothesised that among a set of translated equivalents *punishment* would be perceived as the most understandable word, *chastisement* would be perceived as the most difficult word to understand, and the most difficult translation to understand would be Translation C. The results proved that the three hypotheses were confirmed and valid as follows:

Q1.1. The majority of the respondents (89.8%) rated *punishment* as the most understandable word. See below figure 5.50.



Figure 5.50: Numbers and percentages of participants' choices among *torment*, *punishment*, *chastisement*, and none as the most understandable word.

The results above in figure 5.50 can be related to number of factors. Firstly, *punishment* is a high-frequency word compared with *torment* and *chastisement* according to the BNC. Secondly, while *punishment* is a Standard English word and exists in Frequency Band 6 according to the OED online, *torment* and *chastisement* are also Standard English words, but they are less frequent words which exist in frequency bands 4 and 5.

Q1.2. 84.7% of the participants rated *chastisement* as the most difficult word to understand. See below figure 5.51.



Figure 5.51: Numbers and percentages of participants' choices among *torment*, *punishment*, and *chastisement* as the most difficult word to understand.

One possible explanation for the above results in figure 5.51 is that *chastisement* is an old-fashioned word. Therefore, it was perceived as the most difficult word to

understand compared with the more Standard English words *punishment* and *torment*.

Q1.3. The participants were asked as well *why they thought the word that they have chosen is the most difficult to understand* to allow them to explain their choices in the closed question in order to provide richer qualitative information. It is to be noted that participants from the UK elaborated more and participated in this question more than the participants from India and Jordan.

A full summary of the reasons given by all the participants who chose *chastisement* as the most difficult word was given previously in section 5.3.1.3, point 3.

Briefly, it was found out that all the participants agreed that if a word is not familiar, not common, low-frequency, not used in everyday language, archaic, or old-fashioned, it will be perceived as not understandable.

Q1.4. The participants were given the opportunity to write down any words they did not perceive as understandable excluding *torment*, *punishment*, and *chastisement* from the three given translations.

The following are the words along with the number of the participants who perceived the words as not understandable from the three translations:

	Translation A		Translation B		Translation C	
Translation by	Hilali and Khan		Abdel Haleem		Abdullah Yusuf Ali	
Words + No. of Participants	- raced	1	- raced	1	- raced	1
	- prison	1	- prison	1	- prison	1
	- tore	1	- tore	1	- tore	1
	- lord	5			- lord	5
	- design	6			- design	6
	- recompense	33	- behind	1	- thy	5
					- grievous	8
					- fitting	2

Total	6 words	47	4 words	4	8 words	29
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Table 5.5: Words along with the number of the participants who perceived the words as not understandable excluding *torment*, *punishment*, and *chastisement* from the three given translations.

Table 5.5 shows that the largest number of words which participants perceived as not understandable were in Translation C (i.e. Translation by Abdullah Yusuf Ali), the second largest number of words which participants perceived as not understandable were in Translation A (i.e. Translation by Hilali and Khan), and the least number of words which participants perceived as not understandable were in Translation B (i.e. Translation by Abdel Haleem). Moreover, the number of the participants who perceived the words as not understandable in Translations C and A is more than the number of the participants who perceived the words as not understandable in Translation B. Table 5.5 shows that there are words in Translations A and C such as: *recompense*, *grievous*, *design*, *lord*, *thy*, and *fitting* which a number of participants perceived as not understandable compared with words in Translation B.

Since the largest number of words which participants perceived as not understandable were in Translation C (i.e. Translation by Abdullah Yusuf Ali), we would expect Translation C to be perceived as the most difficult translation to understand. See point Q1.5 of Part Three below.

Q1.5. More than half of the respondents (55.5%) rated Translation C (i.e. Translation by Abdullah Yusuf Ali) as the most difficult translation to understand. Translation A (i.e. Translation by Hilali and Khan) was rated as the second most difficult Translation by 33.6% of the respondents. Finally, Translation B (i.e. Translation by Abdel Haleem) was rated as the third most difficult translation to understand; only 10.9% of the respondents rated it as the most difficult translation to understand. See below figure 5.52.



Figure 5.52: Numbers and percentages of participants' choices among Translation A, Translation B, and Translation C as the most difficult translation to understand.

One possible explanation for the results in figure 5.52 is that Translation C used low-frequency and old-fashioned words such as *chastisement* that affected the perception of the understandability of the translated verse as the participants found it the most difficult translation to understand. On the other hand, the other translators used higher-frequency words which were more common and familiar to the respondents than *chastisement*.

Another explanation for the results in the above figure is that when the participants were given the opportunity to write down any words they did not perceive as understandable excluding *torment*, *punishment*, and *chastisement* from the three given translations, it was found out that the largest number of words which participants perceived as not understandable were in Translation C, which meant that Translation C was considered the most difficult Translation to understand.

Q2. In Question Two about the words: *prone*, *inclined*, and *incites*, it was hypothesised that among a set of translated equivalents *inclined* would be perceived as the most understandable word, *incites* would be perceived as the most difficult word to understand, and the most difficult translation to understand would be Translation C. The results showed that only one of the hypotheses was confirmed and valid; that is *incites* was perceived as the most difficult word to understand. The other two hypotheses were not confirmed as follows:

Q2.1. Almost half of the respondents (46.7%) rated *prone* as the most understandable word. See below figure 5.53.

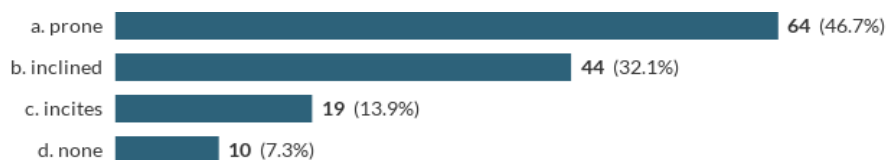


Figure 5.53: Numbers and percentages of participants' choices among *prone*, *inclined*, and *incites*, and none as the most understandable word.

It was not expected that *prone* would be perceived as the most understandable word. *Prone* is a low-frequency word compared with *inclined* according to the BNC, besides *inclined* is a Standard English word that exists in Frequency Band 6

according to the OED online, and *prone* is less frequent Standard English word which exists in frequency band 5. A quite large number of respondents (32.1%) did find *inclined* to be the most understandable word, but it is not clear why more respondents perceived *prone* as the most understandable word than *inclined*. One of the speculations was that the respondents might have recognised or have been familiar with the phrase *prone to evil* more than the phrase *inclined to evil*. However, when the researcher searched in the BNC for the frequencies of *prone to evil* and *inclined to evil* it was found out that there are no matches for either query. This means that the speculation that the respondents might have been familiar with *prone to evil* more than *inclined to evil* is not valid. Another speculation might be that the context and the surrounding words in the translated verse led the respondents to perceive *prone* as the most understandable word. Yet, due to the questionnaire's length and time limitation, the respondents were not asked *why they thought the word that they have chosen is the most understandable*, otherwise that would have allowed them to explain their choices.

Q2.2. The majority of the respondents (69.3%) rated *incites* as the most difficult word to understand. See below figure 5.54.



Figure 5.54: Numbers and percentages of participants' choices among *prone*, *inclined*, and *incites* as the most difficult word to understand.

One possible explanation why *incites* was perceived as the most difficult word to understand is that *incites* is a very low-frequency word; its frequency in the BNC is 40 compared with *prone* and *inclined* whose frequencies are 791 and 1385 respectively. Low-frequency words are usually uncommon and unfamiliar that is one of the reasons why *incites* was perceived as the most difficult word to understand according to the participants. See point Q2.3 below.

Q2.3. The participants were asked *why they thought the word that they have chosen is the most difficult to understand* to allow them to explain their choices. Again participants from the UK elaborated and participated in this question more than the

participants from India and Jordan. Participants from Jordan participated the least in this question.

The following is a summary of the reasons given by the participants who chose *incites* as the most difficult word to understand:

1. The participants from UK, India, and Jordan agreed on one reason why they chose *incites* as the most difficult word to understand that it was the first time they had come across this word, they did not know it, and they had never heard it before doing the questionnaire.

It was not surprising that the participants mentioned that it was the first time they had come across *incites*. It is a very low-frequency word, and the chances that the participants might have come across it before doing the questionnaire are not high. Yet, this word is used in English translations of the Qur'an.

2. The participants from the UK and India gave the following reasons why they chose *incites* as the most difficult word to understand:

- a. It is not a commonly used word.
- b. It is not familiar.
- c. It is not frequently used.
- d. It is rarely used.
- e. It is not in use.

3. The participants from the UK mentioned further reasons why they chose *incites* as the most difficult word to understand:

- a. It is not a word which is often heard or used. One of the participants expressed that *incites* is not often used in everyday English. If it is used, it will be in formal writing. Another participant stated that “*prone* and *inclined* are more widely used in everyday English, whereas *incites* would be used more in formal writing”.

b. There was a feeling among some participants that *incites* does not fit in the given context, because they thought its meaning is different from *prone* and *inclined*.

Generally, it seems that whether a word fits in a given context or not affects whether people perceive the words as understandable or not. While *offspring* was perceived as the most understandable word compared to *house* and *posterity* because the participants found that *offspring* fits into the context better than *house* and *posterity*, *incites* was perceived as the most difficult word to understand compared to *prone* and *inclined* because the participants found that *incites* did not fit in the given context. See point Q5.3 in part three below.

c. *Incites* is the most lexically challenging word among the three given words since it is the first time that some participants have come across it.

d. It is a difficult word to visualise and to think about.

e. It is an ambiguous word.

It appears from the points c, d, and e above that if the participants perceive a word, which they have not heard of before, as difficult to understand, they will find it lexically challenging, a difficult word to think about, and mostly ambiguous.

One participant from UK stated that *incites* is possibly not so well-known for people who did not study at a high level.

Two participants from India who perceived *incites* as the most difficult word to understand stated that *incites* looks like “an advanced type of words” and “looks like a new word”. It is possible that those participants thought *incites* is an advanced type of word and a new word because they are non-native speakers of English and they might not be familiar with those words. They did not expect that *incites* is a very low-frequency word used in the given translation.

Another participant from Jordan who did not know *incites* and perceived it as the most difficult word to understand stated that he could not guess its meaning

even though he fully read the translated text. This supports the result regarding words used within or without a context in point 8 below.

In the case of *chastisement*, it was found out that if a word is not familiar, not common, low-frequency, not used in everyday language, long and difficult to pronounce, archaic, and old-fashioned, it will be perceived as not understandable. As for *incites*, the participants agreed that if a word is not commonly used, not familiar, not frequently used, rarely used, not in use any more, and not well-known for people with no high educational qualification, it will be perceived as not understandable.

Q2.4. The participants were given the opportunity to write down any words they did not perceive as understandable excluding *prone*, *inclined*, and *incites* from the three given translations.

The following are the words along with the number of the participants who perceived the words as not understandable from the three translations:

	Translation A		Translation B		Translation C	
Translation by	Abdullah Yusuf Ali		Hilali and Khan		Abdel Haleem	
Words + No. of Participants	- bestow	16	- bestows	16		
	- Oft-forgiving	21	- Oft-forgiving	21		
	- absolve	29	- Verily	23		
Total	3 words	66	3 words	60	--	--

Table 5.6: Words along with the number of the participants who perceived the words as not understandable excluding *prone*, *inclined*, and *incites* from the three given translations.

Table 5.6 shows that the words which participants perceived as not understandable are in Translation A (i.e. Translation by Abdullah Yusuf Ali) and in Translation B (i.e. Translation by Hilali and Khan). On the other hand, participants did not find any difficult words in Translation C (i.e. Translation by Abdel Haleem). Moreover, the number of the participants who perceived the words as not understandable in Translation A is more than the number of the participants who perceived the words

as not understandable in Translation B. This suggests that Translation A would be perceived as the most difficult translation to understand. See point Q2.5 below.

Q2.5. The highest number of the respondents (42.3%) rated Translation A (i.e. Translation by Abdullah Yusuf Ali) as the most difficult translation to understand. Translation B (i.e. Translation by Hilali and Khan) was rated as the Second difficult Translation by 36.5% of the respondents. Finally, Translation C (i.e. Translation by Abdel Haleem) was rated as the third difficult translation to understand; 21.2% of the respondents rated it as the most difficult translation to understand. See below figure 5.55.

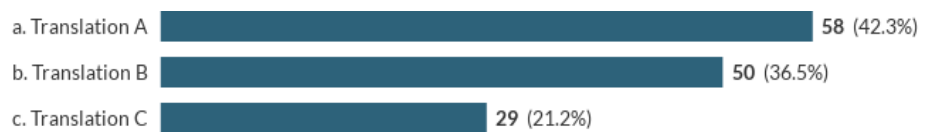


Figure 5.55: Numbers and percentages of participants' choices among Translation A, Translation B, and Translation C as the most difficult translation to understand.

While it was hypothesised that the respondents would rate Translation C as the most difficult translation to understand as Translation C uses old-fashioned words such as *incites*, (and the results in point 2.2 above show that the majority of the respondents (84.7%) rated *incites* as the most difficult word to understand), the respondents found that Translation A is the most difficult translation to understand. Yet, it was not totally surprising that the respondents found Translation A as the most difficult translation to understand because when the respondents were asked to revisit the three given translations in Question 2, and write down any words they did not understand excluding *prone*, *inclined*, and *incites*, most respondents perceived words used in Translation A such as *absolve* and *bestow* as not understandable, and this caused Translation A to be the most difficult translation to understand. On the other hand, the respondents did not perceive any words in the third translation other than *incites* as not understandable. This might be the reason why the respondents found Translation C to be the least difficult translation to understand.

Q3. In Question Three about the words: *treachery*, *snare* and *plot*, it was hypothesised that among a set of translated equivalents *plot* would be perceived as

the most understandable word, *snare* would be perceived as the most difficult word to understand, and the most difficult translation to understand would be Translation B. The results proved that the three hypotheses were confirmed and valid as follows:

Q3.1. Most respondents (62%) rated *plot* as the most understandable word. See below figure 5.56.

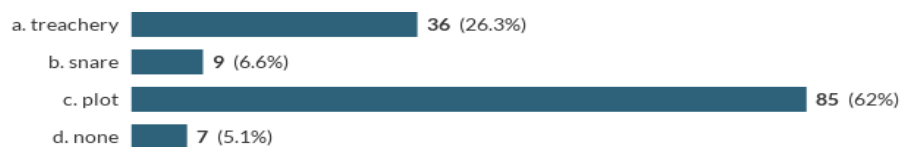


Figure 5.56: Numbers and percentages of participants' choices among *treachery*, *snare*, *plot*, and none as the most understandable word.

Respondents perceived *plot* as the most understandable word probably because according to the BNC *plot* is a high-frequency word compared with *treachery* and *snare*. Besides, while *plot* according to the OED online is in Frequency Band 6, *treachery* and *snare* are less frequent words which exist in frequency band 5.

Q3.2. The majority of the respondents (62%) rated *snare* as the most difficult word to understand. See below figure 5.57.

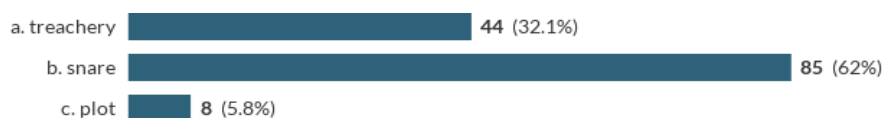


Figure 5.57: Numbers and percentages of participants' choices among *treachery*, *snare*, and *plot* as the most difficult word to understand.

In fact, it was anticipated to get the results shown above in figure 5.57 *Snare* is a literary word which is not common and familiar to most of the respondents. Therefore, it was perceived as the most difficult word to understand by comparison with the more Standard English words *treachery* and *plot*. Moreover, according to the BNC *snare* is a very low-frequency word compared with *treachery* and *plot*. Therefore, many respondents were not familiar with it as some of them explained. See point 3.3 below for a summary of all the reasons given by the respondents.

Q3.3. The participants were asked *why they thought the word that they had chosen is the most difficult to understand* to allow them to explain their choices. Participants from the UK elaborated more and participated in this question more than the

participants from India and Jordan. Participants from Jordan participated the least in this question.

The following is a summary of the reasons given by the participants who chose *snare* as the most difficult word to understand:

1. The participants from UK, India, and Jordan agreed on the following reasons why they chose *snare* as the most difficult word to understand:

a. It is not a common word in daily usage.

b. It is the first time to come across *snare* as the participants have not heard it before.

2. The participants from India gave the following reasons why they chose *snare* as the most difficult word to understand:

a. It is not familiar.

b. It is rarely used.

c. It is not in use.

One participant from India stated that *snare* was the most difficult word to understand because “it is an advanced type of words”. This participant gave the same reason when he perceived *chastisement* and *incites* as the most difficult words to understand. One possible explanation why this participant gave this particular reason as mentioned in points Q1.3 and Q2.3 in part three above is that when this participant, who is from India and a non-native speaker of English, found the word difficult to understand, he thought that *snare* is an advanced type of word which he is not familiar with. He did not expect that *snare* is actually a literary and low-frequency word used in the given translation.

3. The participants from the UK mentioned further reasons why they chose *snare* as the most difficult word to understand:

a. It is not frequently used.

b. It is not a well-known word.

c. It is a low-frequency word.

d. It is rarely used.

e. Some participants found that *snare* as a word choice is not appropriate for the context. As a result, it was difficult to understand. Other participants stated that *snare* does not relate to the context, and it is not often used in the given context.

A number of participants from the UK and Jordan found *snare* difficult to understand even though it was presented within a context. This again supports the result in point 8 below. However, only one participant who mentioned that he had never come across *snare* before doing the questionnaire and perceived it as the most difficult word to understand stated that “the context of the sentence around it helped to give me an idea” but it is really unknown how much the context did give him an idea about *snare*, and whether the context helped him understand the word or not.

In the case of *chastisement* and *incites*, it was found out that if a word is low-frequency, not familiar, not common, not used in everyday language, long and difficult to pronounce, archaic, and old-fashioned, not commonly used, not frequently used, rarely used, not in use any more, not well-known for people without a higher educational qualification, it will be perceived as not understandable. As for *snare*, it was found out once more if a word is low-frequency, not common in everyday language, not familiar, not well-known, not frequently used, rarely used, not used in modern language, or as a word choice is not appropriate for the context, it will be perceived as not understandable.

Q3.4. The participants were given the opportunity to write down any words they did not perceive as understandable excluding *treachery*, *snare* and *plot* from the three given translations.

The following are the words along with the number of participants who perceived the words as not understandable from the three translations:

	Translation A		Translation B		Translation C	
Translation by	Abdel Haleem		Abdullah Yusuf Ali		Hilali and Khan	
Words + No. of Participants	- torn	1	- torn	1	- torn	1
			- Mighty	3	- Mighty	3
	- instance	2	- behold	2	- Yusuf	1
Total	2 words		3 words		3 words	
		3		6		5

Table 5.7: Words along with the number of the participants who perceived the words as not understandable excluding *treachery*, *snare*, and *plot* from the three given translations.

Table 5.7 shows that a few words were perceived as not understandable in the three Translations, and only a small number of the participants perceived those words as not understandable. However, there is the fact that participants with open questions are not always enthusiastic to contribute with their feedback and observations. They may want to save time in order to finish the questionnaire as soon as possible.

Yet, the number of participants who perceived Translation B (i.e. Translation by Abdullah Yusuf Ali) as not understandable is more than the number of participants who perceived Translation C (i.e. Translation by Hilali and Khan) and Translation A (i.e. Translation by Abdel Haleem). Even though the number of participants is not high, it gives a clue that this will influence the overall perception of the verse in Translation B as the most difficult translation to understand, and Translation A as the most understandable translation . See point Q3.5 below.

Q3.5. Almost half of the respondents (51.1%) rated Translation B (i.e. Translation by Abdullah Yusuf Ali) as the most difficult translation to understand. Translation C (i.e. Translation by Hilali and Khan) was rated over again as the Second most difficult Translation by 25.5% of the respondents, and Translation A (i.e. Translation by Abdel Haleem) was rated as the third most difficult translation to understand; only 23.4% of the respondents rated it as the most difficult translation to understand. See below figure 5.58

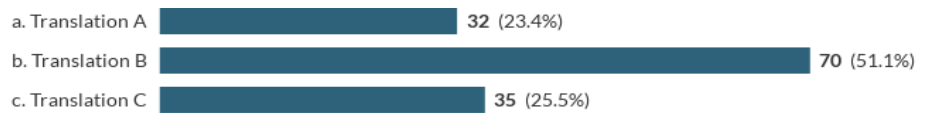


Figure 5.58: Numbers and percentages of participants' choices among Translation A, Translation B, and Translation C as the most difficult translation to understand.

It is possible that because Translation B used a literary word such as *snare* which is a very low-frequency word, uncommon and unfamiliar to most of the respondents, it caused the translation to be rated as not understandable more than the other two translations. As a result, it was rated as the most difficult translation to understand. A more plausible explanation for Translation B being found as the most difficult translation to understand is that when the participants were asked to write down any words they did not perceive as understandable excluding *treachery*, *snare* and *plot* from the three given translations, it was found that the number of participants who perceived words in Translation B as not understandable is more than the number of participants who perceived words in Translation C and A which caused Translation B to be found as the most difficult translation to understand.

Q4. In Question Four about the words: *exalted*, *stunned*, and *extol*, it was hypothesised that among the set of translated equivalents *extol* would be perceived as the most difficult word to understand, *stunned* would be perceived as the most understandable word, and the most understandable translation would be Translation B. The results proved that the three hypotheses were confirmed and valid as follows:

Q4.1. *Extol* was rated as the most difficult word to understand by 75.2% of the respondents. See below figure 5.59.



Figure 5.59: Numbers and percentages of participants' choices among *exalted*, *stunned*, and *extol* as the most difficult word to understand.

Exalted, *stunned*, and *extol* are of the same frequency band; i.e. they are all in Frequency Band 5 according to the OED online. However, *extol* is a very low-frequency word in the BNC and the least frequent word compared with the other two

words. It was perceived as the most difficult word to understand by 75.2% of the respondents.

Q4.2. The majority of the respondents (89.8%) rated *stunned* as the most understandable word. See below figure 5.60.



Figure 5.60: Numbers and percentages of participants' choices among *exalted*, *stunned*, *extol*, and none as the most understandable word.

This result can be related to the fact that *stunned* is a high-frequency word compared with *exalted* and *extol* according to the BNC; *stunned* is a Standard English word which is more familiar to the respondents than the formal words *extol* and *exalted*. Therefore, *stunned* was perceived as the most understandable word among the three given words.

Q4.3. The participants were asked *why they thought the word that they have chosen is the most understandable* to allow them to explain their choices in order to provide richer qualitative information. It is to be noted that participants from the UK elaborated more and participated in this question than the participants from India and Jordan. Jordanian residents participated the least in this question.

The following is a summary of the reasons given by the participants who chose *stunned* as the most understandable word:

1. The participants from the UK, India, and Jordan agreed on the following reasons why they chose *stunned* as the most understandable word:
 - a. It is commonly used word.
 - b. It is frequently used word in daily life.
 - c. It is a well-known word.
2. The participants from the UK and India stated that they chose *stunned* as the most understandable word because it is a simple word.

It seems that simple versus long and complicated words do affect the way how people perceive the words as understandable or not. While *stunned* was perceived as the most understandable word compared to *exalted* and *extol* because *stunned* is a simple word, *chastisement* was perceived as the most difficult word to understand compared to *punishment* and *torment* because *chastisement* is a long and difficult word to pronounce. See point 1.3 above.

3. One participant from India stated that *stunned* is the most understandable word because it is mostly used by the general public (i.e. ordinary people).

4. The participants from the UK mentioned further reasons why they chose *stunned* as the most understandable word:

- a. It is a high-frequency word.
- b. It is regularly used.
- c. It is a widely used word.
- d. It is a familiar word.
- e. It is used in everyday language (i.e. it is part of everyday vocabulary).
- f. It is a modern word compared to other two words.

Based upon the reasons given by the participants, if a word is commonly used, widely used, frequently used in daily life, regularly used, familiar, well-known, high-frequency, used in everyday language (i.e. it is part of everyday vocabulary), used by ordinary people, modern, or/and simple, it will be perceived as understandable.

Q4.4. More than three-quarters of the respondents (76.6%) rated Translation B (i.e. Translation by Abdel Haleem) as the most understandable translation. On the other hand, only 11.7% and 8.8% of the respondents found Translation C (i.e. Translation by Abdullah Yusuf Ali) and Translation A (i.e. Translation by Hilali and Khan) respectively as the most understandable translation. See below figure 5.61.



Figure 5.61: Numbers and percentages of participants' choices among Translation A, Translation B, and Translation C as the most understandable translation.

One possible explanation why the respondents rated Translation B as the most understandable translation is that it used Standard English words such as *stunned* which is familiar to the respondents. As a result, respondents found it the most understandable translation. In particular, the other two translations used low-frequency words which might not be common and understandable to the respondents.

Q5. In Question Five about the words: *offspring*, *posterity*, and *house*, it was hypothesised that among the set of translated equivalents *posterity* would be perceived as the most difficult word to understand, *offspring* would be perceived as the most understandable word, and the most understandable translation would be Translation C. The results proved that the three hypotheses were confirmed and valid as follows:

Q5.1. Almost three-quarters of the respondents (75.9%) perceived *posterity* as the most difficult word to understand. See below figure 5.62.



Figure 5.62: Numbers and percentages of participants' choices among *offspring*, *posterity*, and *house* as the most difficult word to understand.

The reason why 75.9% of the respondents perceived *posterity* as the most difficult word to understand is that *posterity* is a low-frequency word compared with *offspring* and *house* according to the BNC, also *posterity* is an archaic word compared with the Standard English words *offspring* and *house*. Archaic words are uncommon and unfamiliar to respondents which cause the words to be perceived as not understandable.

Q5.2. Almost half of the respondents (43.8%) found *offspring* to be the most understandable word compared with 41.6% and 9.5% of the participants who perceived *house* and *posterity* respectively as the most understandable word. See below figure 5.63.



Figure 5.63: Numbers and percentages of participants' choices among *offspring*, *posterity*, *house*, and none as the most understandable word.

It was hypothesised that *offspring* would be perceived as the most understandable word. Moreover, it was hypothesised that a high percentage of respondents would choose *offspring* as the most understandable word, and an approximately equal high percentage of respondents would choose *House* as the most understandable word since *House* exists in Frequency Band 7 and has the highest frequency among the above investigated three words. The results in figure 5.63 confirmed those hypotheses. 43.8% of the respondents perceived *offspring* as the most understandable word, and an approximately equal percentage of respondents (41.6%) perceived *house* as the most understandable word. The reasons for the results in figure 5.63 above might be due to the following:

First: The reason why *offspring* was perceived as the most understandable word is that the broader sense of *House* is a building or a place for human habitation. However, using *House* to refer to a person's antecedents is not as frequent as using *House* to refer to a place for human habitation (for more details see section 3.4.4.1.3, Question 5).

Secondly: The reason why a high percentage of respondents chose *offspring* as the most understandable word, and an approximately equal high percentage of respondents chose *House* as the most understandable word is that the UK participants chose *offspring* as the most understandable word because they are more familiar with this word which refers to a person's antecedents than *House* as the person's antecedents. On the other hand, the participants in India and Jordan chose *House* as the most understandable word because they are more familiar with *House* as it occurs in Frequency Band 7 than *offspring*, which

occurs in Frequency Band 5, and they are familiar with *House* which refers to the person's antecedents.

Chi-square tests were conducted and the results revealed that there was a significant difference between the UK residents and residents of India and Jordan in perceiving *offspring*, *posterity*, *house*, or none as understandable, $p < 0.05$ (see tables 67-68 in Appendix 8). While the UK residents perceived *offspring* as the most understandable word, Indian and Jordanian residents perceived *House* as the most understandable word. The results showed that the hypothesis was confirmed and valid. See below figure 5.64.



Figure 5.64: The participants from the UK versus the participants from India and Jordan's choices among *offspring*, *posterity*, *house*, and none as the most understandable word.

Figure 5.64 shows the following:

- a. 54.8% of the participants from the UK perceived *offspring* as the most understandable word versus 40.5% of the participants from the UK who perceived *house* as the most understandable word.
- b. 43.4% of the participants from India and Jordan perceived *house* as the most understandable word versus 26.4% of the participants from India and Jordan who perceived *offspring* as the most understandable word. For more details see below figure 5.65.

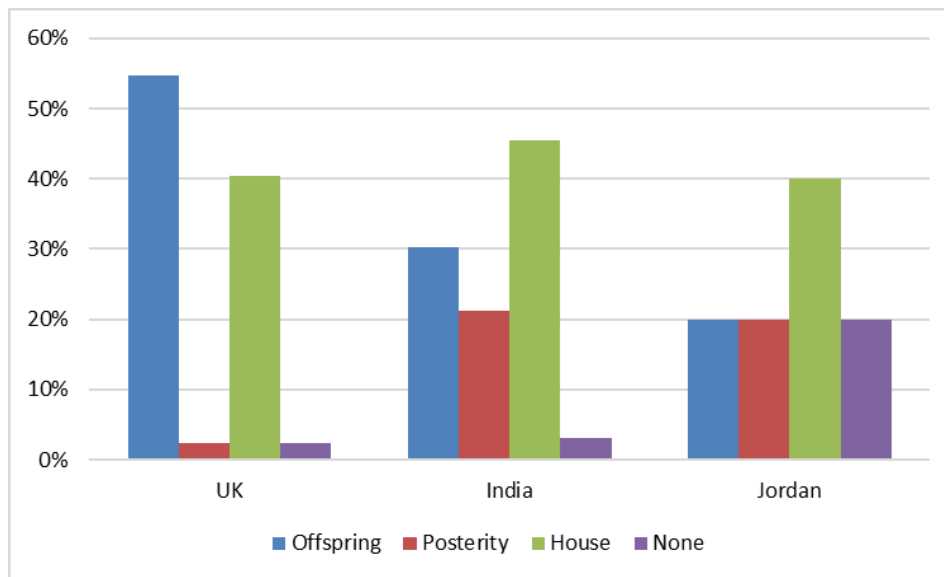


Figure 5.65: The choices of the participants from the UK, from India, and from Jordan among *offspring*, *posterity*, *house*, and *none* as the most understandable word.

Figure 5.65 shows the following:

- a. More than half of the participants from the UK (54.8%) perceived *offspring* as the most understandable word, while 40.5% of the participants from the UK perceived *house* as the most understandable word.
- b. 45.5% of the participants from India perceived *house* as the most understandable word versus 30.3% of the participants from India who perceived *offspring* as the most understandable word.
- c. 40% of the participants from Jordan perceived *house* as the most understandable word versus 20% of the participants from Jordan who perceived *offspring* as the most understandable word.

Q5.3. The participants were asked as well *why they thought the word that they have chosen is the most understandable* to allow them to explain their choices in the closed question in order to provide richer qualitative information. It is to be noted that participants from the UK elaborated more and participated in this question than the participants from India, and Jordan. Participants from Jordan participated the least in this question.

A full summary of the reasons given by all the participants who chose *offspring* as the most understandable word was pointed out previously in section 5.3.1.3, point 1.

In the case of *stunned*, it was found out that if a word is commonly used, widely used, frequently used in daily life, regularly used, familiar, well-known, high-frequency, used in everyday language (i.e. it is part of everyday vocabulary), used by ordinary people, modern, or/and simple, it will be perceived as understandable. Similar to *offspring*, the participants were of the opinion that if a word is common, high-frequency, familiar, widely used, or fits into the context, it will be perceived as understandable.

Q5.4. Translation C (i.e. Translation by Abdel Haleem) was rated as the most understandable translation by 53.3% of the respondents. Yet, 28.5% and 13.9% of the respondents found Translation A (i.e. Translation by Hilali and Khan) and Translation B (i.e. Translation by Yusuf Ali) respectively as the most understandable translation. See below figure 5.66.

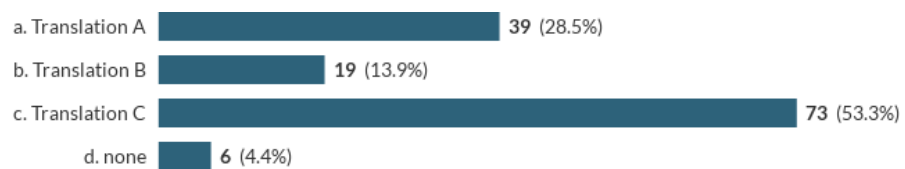


Figure 5.66: Numbers and percentages of participants' choices among Translation A, Translation B, and Translation C as the most understandable translation.

One possible explanation for the results in figure 5.66 is that both translations A and B use old-fashioned words; such as: *verily*, *thy*, and *posterity*, and that affected the perception of the understandability of the translated text of the Qur'an. On the other hand, Translation C used common, familiar, and high-frequency words. Therefore, a larger proportion of the respondents rated Translation C as the most understandable translation.

5.3.2.2. General Results of Questions 1-5 in Part Three

1. In questions 1-3, translations by Yusuf Ali were always found to be the most difficult translations to understand by the majority of the respondents. Then translations by Hilali and Khan came as the second most difficult translations. Finally, translations by Abdel Haleem were rated as the least difficult translations to understand. Furthermore, in both questions 4 and 5, the majority of the respondents rated the translations by Abdel Haleem as the most understandable translations.

2. When participants do not perceive words in a translated verse as understandable, it will influence perception of the translated verse as a difficult translation to understand. This was evident in points Q1.4, Q2.4, and Q3.4.

3. It was hypothesised that if the word used in the translations of the Qur'an is a low-frequency word; such as *posterity* and *chastisement*, it will be perceived as not understandable whether it is out of context or in context (see section 4.3.4.1.2).

In order to test this hypothesis, respondents were asked in Part 2 of the questionnaire whether they agreed or disagreed that *posterity* and *chastisement* among other words out of context were easily understandable. Then, in Part 3 of the questionnaire each of *posterity* and *chastisement* were presented along with a set of translated equivalents within their translated verses (i.e. within a context) and respondents were asked to choose the most difficult word to understand. The results proved that the hypothesis was confirmed. Below is a summary of the results:

3.a. As for *posterity*, the results from Part 2 showed that 49.7% of the participants strongly agreed and agreed that *posterity* (out of context) is understandable. Yet, 24.1% of the participants disagreed and strongly disagreed that *posterity* is understandable, and 26.3% of the participants were uncertain whether *posterity* is understandable or not (see figure 2). On the other hand, results from part 3 showed that among a set of translated equivalents (*offspring*, *posterity*, and *house*) almost three-quarters of the respondents (75.9%) perceived *posterity* which was presented within a context i.e. within its translated verse, as the most difficult word to understand, and only 9.5% of the participants perceived *posterity* as the most understandable word (see figures 5.62 and 5.63).

3.b. Regarding *chastisement*, the results from Part 2 showed that 48.9% of the participants strongly agreed and agreed that *chastisement* (out of context) is understandable. Yet, 36.5% of the participants disagreed and strongly disagreed that *chastisement* is understandable, and 14.6% of the participants were uncertain whether *chastisement* is understandable or not (see figure 5.16). On the other hand, results from part 3 showed that among a set of translated equivalents (*torment*, *punishment*, and *chastisement*) the majority of the respondents (84.7%) perceived *chastisement* which was presented within a context, i.e. within its translated verse, as

the most difficult word to understand, and only 2.2% of the participants perceived *chastisement* as the most understandable word (see figures 5.50 and 5.51).

It was not expected that 49.7% and 48.9% of the participants would rate *posterity* and *chastisement* respectively when out of context as understandable (see section 5.3.1.3, points 1 and 3). Yet, the results above shows that if the word used in the translations of the Qur'an is a low-frequency word, it will be perceived as not as understandable as other higher frequency words even though it is presented within a context.

This section analysed the results of words presented within their translated verses. The following section presents the results obtained from the questionnaire part 4.

5.3.3. Results: Questionnaire Part 4

In part four the participants were asked four questions about whether they considered particular words of different styles – *wrath* ‘formal’, *thy* ‘archaic and old-use’, *rent* ‘literary’, and *eat* ‘Standard English word’- sacred and/or appropriate for the style of the translated text of the Qur'an. The participants were also asked whether they agreed that the words were easily understandable, and to investigate whether there is a relation between the words being perceived as not understandable and being rated sacred and/or appropriate for the style of the translated text of the Qur'an. The following is a discussion of the results.

5.3.3.1. Results of Questions 1-4 in Part Four

Q1. In Question One about the formal word *wrath*, it was expected that the respondents would consider *wrath* appropriate for the style of the translated text of the Qur'an and a sacred word, but they might also rate it as not very understandable.

Table 5.8 below summarizes the results of Question 1 as follows:

	Strongly agree (1)	Agree (2)	Neither agree nor disagree (3)	Disagree (4)	Strongly disagree (5)	Total
Understandable	40.4%	36.8%	5.1%	15.4%	2.2%	100%
Appropriate for the style of the translated text of the Qur'an	26.3%	42.1%	24.1%	5.3%	2.3%	100%
Sacred	8.3%	25%	49.2%	12.1%	5.3%	100%

Table5.8: Percentages of rating *Wrath* as easily understandable, appropriate and sacred.

The results in table 5.8 show that the majority of the participants (77.2%) strongly agreed and agreed that *wrath* is understandable, and the majority of the participants (68.4%) found that *wrath* is appropriate for the style of the translated text of the Qur'an. However, the largest proportion of the participants (49.2%) were uncertain whether *wrath* is sacred or not.

It was not expected that the majority of the participants would perceive *wrath* as understandable. One possible explanation why the participants perceived *wrath* as understandable might be because *wrath* was presented within its translated verse: “Do they then feel secure from the coming against them of the covering veil of the wrath of Allah,- or of the coming against them of the (final) Hour all of a sudden while they perceive not?” i.e. the context helped the participants in perceiving *wrath* as understandable.

Q2. In Question Two about *thy*, it was expected that if an old-fashioned word, such as *thy*, is used in the translations of the Qur'an, the participants would consider it appropriate for the style of the translated text of the Qur'an and a sacred word. They might also find it an understandable word.

Table 5.9 below summarizes the results of Question two as follows:

	Strongly agree (1)	Agree (2)	Neither agree nor disagree (3)	Disagree (4)	Strongly disagree (5)	Total
Understandable	40.4%	36%	9.6%	12.5%	1.5%	100%
Appropriate for the style of the translated text of the Qur'an	33.8%	36.1%	16.5%	9.8%	3.8%	100%
Sacred	17.4%	22.7%	42.4%	14.4%	3%	100%

Table5.9: Percentages of rating *thy* as easily understandable, appropriate and sacred.

The results in table 5.9 show that the majority of the participants (76.4%) strongly agreed and agreed that *thy* is understandable, and the majority of the participants (69.9%) found that *thy* is appropriate for the style of the translated text of the Qur'an. However, the largest proportion of the participants (42.4%) were uncertain whether *thy* is sacred or not.

Although *thy* is an old-fashioned word, it was expected that the majority of the participants would perceive *thy* as understandable. Most of the participants are undergraduates from the Linguistics faculty, and they are familiar with old English pronouns such as *thy* because they study older phases of English as part of their degree programme. Besides, they are exposed to old English as well as modern texts during their studies.

Q3. Question Three about the literary word *rent* aimed to investigate whether the participants would consider it appropriate for the style of the translated text of the Qur'an and a sacred word or not, and whether they will find it an understandable word or not.

Table 5.10 below reveals summarizes the results of Question 3 as follows:

	Strongly agree (1)	Agree (2)	Neither agree nor disagree (3)	Disagree (4)	Strongly disagree (5)	Total
Understandable	15.4%	22.8%	14.7%	36.8%	10.3%	100%
Appropriate for the style of the translated text of the Qur'an	9%	23.1%	43.3%	21.6%	3%	100%
Sacred	3.8%	9.9%	48.9%	31.3%	6.1%	100%

Table 5.10: Percentages of rating *rent* as easily understandable, appropriate and sacred.

The results in table 5.10 show that the largest proportion of the participants (47.1%) disagreed and strongly disagreed that *rent* is understandable, and 43.3% of the participants were uncertain whether *rent* is appropriate for the style of the translated text of the Qur'an or not. Moreover, while 48.9% of the participants were uncertain whether *rent* is sacred or not, 31.3% of the participants disagree that *rent* is sacred.

It is possible because the participants did not perceive the word as understandable that they were uncertain whether *rent* is appropriate for the style of the translated text of the Qur'an or not.

On the other hand, it was expected that Muslim participants from the UK and from India and Jordan would rate *rent* as more understandable than non-Muslim participants from the UK. Therefore, a chi-square test was conducted to find out whether there is a significant difference in the perception of understandability of *rent* between Muslim and non-Muslim participants (see table 72 in Appendix 8).

The chi-square value revealed that there is a significant difference between the perceived understandability of *rent* between Muslim and non-Muslim participants, $p < 0.05$. Muslim participants rated *rent* as more understandable than non-Muslim participants. One possible explanation is that Muslim readers are familiar with the text of the Qur'an and will therefore have less difficulty in understanding it than non-Muslim readers.

Q4. In Question Four about the Standard English word *eat*, it was expected that the majority of the participants would perceive *eat* as understandable. However, it was not certain whether they will consider it sacred and/or appropriate for the style of the translated text of the Qur'an or not.

Table 5.11 below reveals and summarizes the results of Question 4 as follows:

	Strongly agree (1)	Agree (2)	Neither agree nor disagree (3)	Disagree (4)	Strongly disagree (5)	Total
Understandable	78.7%	16.9%	3.7%	0.7%	0%	100%
Appropriate for the style of the translated text of the Qur'an	30.1%	35.3%	24.8%	9%	0.8%	100%
Sacred	8.4%	13.7%	38.9%	29%	9.9%	100%

Table 5.11: Percentages of rating *eat* as easily understandable, appropriate and sacred.

The results in table 5.11 show that the majority of the participants 95.9% strongly agreed and agreed that *eat* is understandable, and 65.4% of the participants found that *eat* is appropriate for the style of the translated text of the Qur'an. Unexpectedly, an equal number of the participants 38.9% were uncertain whether *eat* is sacred or not, and 38.9% disagree and strongly disagree that *eat* is sacred. It is possible that respondents do not find high-frequency, Standard English words to be sacred. That might be why 38.9% of the respondents disagree and strongly disagree that *eat* is sacred. Yet, it is not clear why 38.9% of the participants were uncertain whether *eat* is sacred or not.

5.3.3.2. Conclusion from Part Four

The following is concluded from the above findings of part four of the questionnaire:

1. The participants consider words of different styles – formal, archaic, old-use, and Standard English words - appropriate for the style of the translated text of the Qur'an as long as they perceive the words as understandable.
2. It was found that there is a relation between the words being perceived as understandable and being rated appropriate for the style of the translated text of the Qur'an. If the participants perceive a word as understandable, they will consider it appropriate for the style of the translated text of the Qur'an. On the other hand, if a word is not perceived as understandable, the participants will be uncertain whether it is appropriate for the style of the translated text of the Qur'an or not (See *rent* above).
3. It is not clear why the participants were uncertain whether the investigated words in part four were sacred or not. It is possible that the respondents only consider words such as God '*Allah*', angels, or Amen as sacred, but not words of formal, literary, archaic, old use styles, or Standard English words, i.e. neutral words.
4. When it comes to high-frequency, Standard English words, there will be a tension among the participants whether to disagree that the word is sacred or to be uncertain that the word is sacred or not.

A chi-square test was conducted to find out whether there is a significant difference between Muslim and non-Muslim participants in rating the investigated words as sacred or not. It was found out that there was no significant difference between Muslim and non-Muslim respondents in considering *wrath*, *thy*, and *rent* as sacred words. Both Muslim and non-Muslim participants neither agree nor disagree that *wrath*, *thy*, and *rent* are sacred words (see tables 73-75 in Appendix 8).

However, the chi-square value revealed that there is a significant difference between Muslim and non-Muslim respondents in considering *eat* as a sacred word or not, $p < 0.05$. Muslims were uncertain whether *eat* is sacred or not,

whereas non-Muslims disagree that *eat* was sacred. While 40% of Muslim respondents were uncertain whether *eat* is sacred or not, the majority of non-Muslim respondents 55.4% disagree and strongly disagree that *eat* is sacred (see table 76 in Appendix 8). It is perplexing why the majority of non-Muslim respondents disagree that *eat* is sacred while they were uncertain that words such as: *wrath*, *thy*, and *rent* are sacred or not. One possible explanation that respondents do not find high-frequency, Standard English words to be sacred.

This section analysed the results of questionnaire part 4 which discussed whether participants consider particular words of different styles – *wrath* ‘formal’, *thy* ‘archaic and old-use’, *rent* ‘literary’, and *eat* ‘Standard English word’- sacred and/or appropriate for the style of the translated text of the Qur’an. The following section presents the results of the last part of the questionnaire concerning old-fashioned words.

5.3.4. Results: Questionnaire Part 5

In part five the participants were asked to choose one statement from four given statements that best reflects their opinions regarding old-fashioned words such as: *verily, thy, bethought, wrath* in the translations of the meanings of the Qur'an. Figure 5.67 below shows the participants' preferences and opinions.

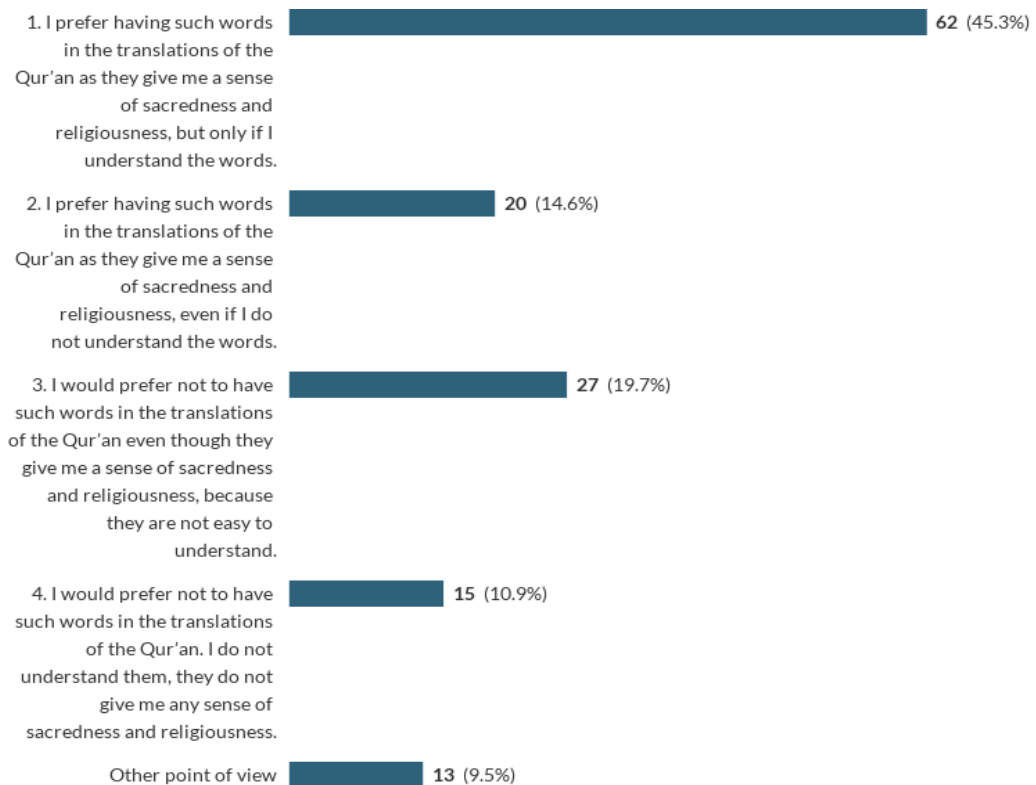


Figure 5.67: Numbers and percentages of the participants' preferences and opinions regarding old-fashioned words such as: *verily, thy, bethought, wrath* in the translations of the meanings of the Qur'an.

The results from figure 5.67 regarding old-fashioned words such as: *verily, thy, bethought, wrath* in the translations of the meanings of the Qur'an show the following:

1. The largest proportion of the participants 45.3% prefer having old-fashioned words in the translations of the Qur'an as they give them a sense of sacredness and religiousness, but only if they understand the words.

2. 19.7% of the participants would prefer not to have such words in the translations of the Qur'an even though they give them a sense of sacredness and religiousness, because they are not easy to understand.
3. Interestingly, 14.6% of the participants prefer having such words in the translations of the Qur'an as they give them a sense of sacredness and religiousness, even if they do not understand the words.
4. 10.9% of the participants would prefer not to have such words in the translations of the Qur'an, as they do not understand them, and they do not give them any sense of sacredness and religiousness.
5. The participants in part 4 were uncertain whether words such as *wrath*, *thy*, *rent*, and *eat* were sacred or not, but according to their responses in part 5 it appears that old-fashioned words give them the sense of sacredness and religiousness. While 79.6% of the participants who chose the statements 1, 2, and 3 agreed that the old-fashioned words give them a sense of sacredness and religiousness, only 10.9% of the participants who chose statement 4 disagreed that the old-fashioned words give them any sense of sacredness and religiousness. Few participants who gave other points of view also stated that they do not feel that the old-fashioned words give them any sense of sacredness and religiousness. Yet, it is not clear why the participants did not disagree in the first place in part 4 that those words are sacred. One possible explanation why they were hesitant to agree or disagree that those words are sacred, is because they might have preferred as the questionnaire deals with religious translations not to get involved in this matter as they might have thought in order to answer such question they need to be experts, or simply they might have thought that there is only one particular answer and as they did not know it and were not sure. The majority preferred "neither agree nor disagree" that those words are sacred.

Another possible explanation why the participants in part 4 were uncertain whether words such as *wrath*, *thy*, *rent*, and *eat* were sacred or not, while 79.6% of the participants who chose the statements 1, 2, and 3 in part 5 agreed that the old-fashioned words give them a sense of sacredness and religiousness, might be due to a problem with the form of the question which involved a double-barrelled statement. Dörnyei (2008:55) points out when constructing a questionnaire the researchers

should avoid double-barrelled questions and items. Even though the participants chose the statements 1, 2, and 3, it is not possible to know which part of the statements they were agreeing on. For example, in statement 1 “*I prefer having such words in the translations of the Qur’an as they give me a sense of sacredness and religiousness, but only if I understand the words*”, the participants who chose this statement might have agreed on the first part “*I prefer having such words in the translations of the Qur’an*” without necessarily agreeing on the second part of the statement “*as they give me a sense of sacredness and religiousness*” or the participants who chose this statement might have agreed on the two parts of the statement “*I prefer having such words in the translations of the Qur’an as they give me a sense of sacredness and religiousness*”. Unfortunately, it is not possible in this study to be sure whether the participants were only agreeing on the first part of the given statements or were agreeing on the two parts.

6. Only 9.5% of the participants elaborated and added further opinions, which were not included within the given statements. More participants from the UK (11.9%) made further comments compared to only 5.7% of the participants from India and Jordan (see table 69 in Appendix 8). The vast majority of the participants are in favour of modern words rather than old-fashioned words, and the new translations of the Qur’an need to be in a clear and plain modern English. The following is a summary of their opinions regarding old-fashioned words such as: *verily, thy, bethought, wrath* in the translations of the meanings of the Qur’an:

- 1) Old-fashioned words are difficult to understand.
- 2) It is preferable to have contemporary and modern words rather than old-fashioned words.
- 3) It is better to have translations of the Qur’an in a plain language that is easy to read and understand which makes the text more accessible. One of the participants clearly stated that “It seems strange to choose ‘sacredness’ over ‘accessibility’, when the words themselves are not sacred (even if the text as a whole is deemed to be so), they are just outdated/archaic”.
- 4) A simple understandable language is preferable over old-fashioned language when translating the Qur’an. It was stated by one of the participants that in

order to get the most out of the translation of the Qur'an simple language should be used.

- 5) The usage of easy words may make the reader understand the translated text more.
- 6) There was a general feeling expressed by a couple of participants that a number of English translations of the Qur'an mimic the style of the King James Bible; i.e. the old-fashioned style of language in order to give a religious feeling. Still, the participants understand and clearly stated that the translations of the Qur'an do not need to be "legitimised" through the usage of old-fashioned language which is traditionally associated with religious books. It was expressed that using this kind of old-fashioned language in the translation of the Qur'an makes it hard to interact with or read. Besides, to understand the old-fashioned words people must probably have an educational background or need to have a class that endows them with the ability to know those words to properly interact with the text. Therefore, new translations of the Qur'an should be in a direct and plain modern English. Otherwise, to keep using old-fashioned language will isolate people who are unable to understand the translated text.
- 7) Religious people would appreciate the sacredness of the text but not the usage of pretentious archaisms.
- 8) For people who hold no religion and were not exposed to religious texts or books, it would be easier to understand the translations without old-fashioned words.
- 9) It was stated that the translations of the Qur'an need to take into consideration the different degrees of education of different readers of the translations of the Qur'an. Otherwise, people with no education might struggle with some low-frequency words.
- 10) Although only 10.9% of the participants were of the opinion that they would prefer not to have old-fashioned words in the translations of the Qur'an as they do not understand them, and they do not give them any sense of sacredness and religiousness (see above point 5.4), a number of participants

emphasized that those old-fashioned words are simply old versions of words and do not give them any sense of sacredness and religiousness.

11) As for word choices in translations of the Qur'an, it is the business of linguists rather than of translators.

12) The nature of Qur'an's text is completely different from any other text. Yet translators must not deviate from the right track which is to guarantee readers a perfect understanding of the translations of the Qur'an.

7. Chi-square tests were conducted to find out whether there are significant differences in participants' preferences and opinions across different groups, which might have led to the above findings (see tables 69-71 in Appendix 8). The results show that there was no significant difference between the participants from the UK and the participants from India and Jordan, between Muslim and non-Muslim participants, or between more educated and less educated participants in their preferences and opinions at $p < 0.05$. Yet, more participants from the UK (11.9%) gave further opinions regarding old-fashioned words in the translations of the meanings of the Qur'an compared to only 5.7% of the participants from India and Jordan (see point 6 above).

5.4. Summary

This chapter presented the analysis of data and the results obtained from the questionnaire. In section 5.2 (the data analysis), the first part of the questionnaire was analysed and provided demographic information about the participants, while in section 5.3 (the results section), the questionnaire items and questions from Part Two to Part Five were analysed and discussed quantitatively and qualitatively. In summary, the results in this chapter indicate that the majority of the participants perceived the more frequent, common, every day, less archaic words as understandable, and perceived the translations of every day, common, high-frequency, and familiar words as more understandable. The results revealed as well that a minority of the participants expressed a preference for old-fashioned words as they were appropriate for the style of the translated texts of the Qur'an and gave them a sense of sacredness and religiousness. Further implications of these results

will be discussed and will be used to answer the research questions in the next chapter, the Conclusion Chapter.

Chapter 6

Conclusions

This study aimed to investigate the relative understandability of three translations of the Qur'an, and to identify the stylistic choices which contribute to readers' perceptions of understandability. The perceptions of different types of reader were compared.

The study focused particularly on lexical selection and archaisms, and was conducted in two phases to respond to its aims. The first phase was qualitative analysis, in which the different English lexical choices and archaisms employed by the translators were identified. In the second phase of this study, an essentially quantitative method was used by adopting a reader-response questionnaire approach. The questionnaire elicited reactions from readers of the Qur'an (people from the UK, India and Jordan, Muslims, and non-Muslims) to investigate the effects of the different English lexical choices and archaisms identified in phase one on the readers' perceived understanding of the translation.

Taking all the results obtained from the questionnaire analysis into consideration, the implications of the results and the conclusions of this study will be discussed in the following section.

With respect to the four research questions, the study has found the following:

RQ1: To what extent does the stylistic variation in different English translations of a word in an Arabic verse affect the perceived understandability of the word and/or the translated text of the Qur'an?

Different English lexical selections of a translated word in an Arabic verse affect the perceived understandability of the translated text of the Qur'an in different degrees, from a positive to a negative perception of understandability, i.e. different stylistic choices of words have different effects on the way translated texts are perceived as understandable. The translations that use the more frequent words and words of standard English which belong according to the OED online to frequency bands 6 and 7 were perceived as understandable, whereas the translations that use low-

frequency, archaic, obsolete, old use, old-fashioned words, and words that belong to frequency bands 4 were perceived as not understandable even though they are presented within a context.

RQ2: To what extent are archaic expressions, such as *verily* or *behold* preferred by different readers of English (people from the UK, people from India and Jordan, Muslim, and non-Muslim) in the translations of the Qur'an?

The results of this study showed, perhaps unsurprisingly, that the majority of participants prefer more frequent and familiar words which are perceived as understandable rather than less frequent, old-fashioned and archaic words which are not perceived as understandable. However, the results also showed that there were different opinions among the participants regarding their preferences for old-fashioned and archaic words, as follows:

1. A large number of participants preferred archaic and old-fashioned words as they give them a sense of sacredness and religiousness, but only if they understand the words.
2. A fairly large number of participants did not prefer archaic and old-fashioned words whether they give them a sense of sacredness and religiousness or not, because they are not easy to understand. It is to be noted that for some of those participants, the archaic and old-fashioned words did not give them any sense of sacredness and religiousness, while for the other participants, they give them a sense of sacredness and religiousness.
3. A minority of the participants prefer having such words in the translations of the Qur'an as they give them a sense of sacredness and religiousness, even if they do not understand the words.

RQ3: Which of the different lexical styles – e.g. archaic, formal, literary, old-fashioned - associated with particular words contributes to a more positive perception of the understandability of the translated texts of the Qur'an?

The investigation of different lexical styles showed that neutral high-frequency words which are not associated to any stylistic labels and belong to frequency band 7 and/or 8 according to the OED online contribute to the most positive perception of the understandability of the translated texts of the Qur'an. Words of formal high-frequency style come next. Mostly, those formal words belong to frequency bands 6 and more. However, words of formal low-frequency style do not contribute to a positive perception of the understandability. Therefore, formality alone does not contribute to understandability – raw frequencies and frequency bands are an important factor. Words of literary style come next. They contribute to a less positive perception of the understandability of the translated texts of the Qur'an. Finally, regional, old use, old-fashioned, archaic and obsolete words contribute to a highly negative perception of the understandability of the translated texts of the Qur'an.

RQ4: Are there differences in the perception of understandability across the four groups; people from the UK, India and Jordan, Muslims, and non-Muslims?

It was found that there are some differences in the perception of understandability across the four groups; as follows:

1. Very high-frequency words and words of Standard English that belong to frequency band 7 or higher are perceived as understandable by all English speakers whether they are from India and Jordan or from the UK.
2. Frequent words and words of Standard English that belong to frequency bands 6 and 5 are perceived as more understandable by participants from the UK than those in India and Jordan.
3. Very low-frequency words are perceived as not understandable by all English speakers whether they are from India and Jordan or from the UK. However, participants from India and Jordan in general perceived the less frequent, old-fashioned, and more archaic words as less understandable than those from the UK.
4. Muslim participants whether they are from India and Jordan or from the UK perceived transliterated words as more understandable than non-Muslim participants.

5. Muslim participants whether they are from India and Jordan or from the UK perceived low-frequency words, such as *prostrate*, which are related to practices in Islam such as prayers, or words which are part of familiar texts or stories in the Qur'an as more understandable than non-Muslim participants who are from the UK.

In summary, the broader conclusions to emerge from this study relate to word frequency and highlight the need to take reader responses into account. They are as follows:

It was found that generally there is no difference between more educated and less educated participants in perceiving less frequent, old-fashioned, and more archaic words as understandable or not. Both groups perceived those words as not understandable. However, there were a few cases in which more educated participants perceived low-frequency, archaic, and obsolete words as more understandable than less educated participants. Also there were a similar number of cases in which less educated participants perceived low-frequency words that belong to frequency bands 5 and 6 as more understandable than more educated participants.

Words will be perceived as not understandable if they are not familiar, not common, low-frequency, not used in everyday language, archaic, old-fashioned.

Words will be perceived as understandable if they are commonly used, widely used, frequently used in daily life, regularly used, familiar, well-known, high-frequency, used in everyday language (i.e. it is part of everyday vocabulary), used by ordinary people, modern, or/and simple.

Dictionary-based analysis of stylistic labels and corpus-based analysis of frequency of words can be seen as compatible methods which complement each other in empirical research in translation studies. In my opinion, if a translator wants to choose a word among a set of translation equivalents, s/he needs to check first the stylistic labels. If the word is labelled as archaic, old-fashioned, obsolete, it is evident that it may not be perceived as understandable, and it is better to choose a more common, Standard English word. However, if no label is given, as was the case

with most of the words investigated in this study (see section 4.2.3.a), then, and based on the evidence from section 4.2.3.b, section 4.2.3.c, and Appendix 3, it is better to rely on the frequency of words in the BNC than the frequency bands in the dictionary. The frequency of words in the BNC identifies precisely how common and frequent words are, even if the words are part of Standard English, which this is not the case with the frequency bands in the OED online. If a translator is not a native speaker of English and does not know how common or frequent the word is, referring to the BNC will be useful for her/him. The translations by Abdullah Yusuf Ali, which used low-frequency, literary, old-fashioned, uncommon, and unfamiliar words, were found to be the most difficult translations to understand by the majority of the participants who took part in this study. Translations by Hilali and Khan came as the second most difficult translations. Finally, the majority of the participants rated the translations by Abdel Haleem, which used Standard English words, high frequency, common and familiar words, as the most understandable translations. In this respect, this study acknowledges the efforts and the tremendous task the three translators have done by translating the Qur'an. This study neither tries to judge the three translators, nor tries to find the best translation out of the three, but it tries to offer some insight into a way of looking at how participants perceive the translations as understandable.

The contribution of this study has been to confirm the significance of a reader-response approach for investigating translations in general and religious translations particularly, and it has provided a deeper insight into the reader's role in investigating the understandability of the translated texts and words associated with different stylistic labels. It has identified what makes the text understandable in an explicit linguistic way, focusing particularly on lexical selections and archaisms.

The empirical findings in this study provide a new understanding of the *skopos*, i.e. the purpose of religious translations, particularly the translations of the Qur'an. The results in section 5.3.4 contributed to what my participants think the purpose of the translations of the Qur'an is namely that readers perceive the translated texts as easily understandable. It was found from the empirical findings that my participants perceived the communicative translations (see section 2.2.3; Newmark's communicative translation) as more understandable than the literal, formal translations of words (see section 2.2.1 for Cicero and St. Jerome approaches, and

section 2.2.2 for Nida's formal equivalence). Besides, the results in section 5.3 provide a new understanding about the text-type of the translations of the Qur'an based on Reiss's (1977/1989) classifications of text varieties (see section 2.4.3.3). The participants preferred the understandable words rather than archaic style of words. This reveals that they recognise the translations of the Qur'an as an informative and operative text type that represents information and knowledge about the Arabic text of the Qur'an and appeals to readers by using understandable words. On the other hand, they seem not to recognise the translations of the Qur'an as an expressive text type. However, the translators who think that the translations of the Qur'an are expressive use an archaic style of words and/or particular artistic style of words. This opposed my participants' stated preferences for communicative translations of the Qur'an such as the translation of Abdel Haleem (2014) (see sections 5.3.2.1 and 5.3.2.2)

The findings from this study add a contribution to the current literature around the style of the religious texts. It has investigated whether particular words of different styles – formal, old-fashioned, literary, and words of Standard English – are considered sacred and/or appropriate for the style of the translated text of the Qur'an.

The participants in this study neither agreed nor disagreed that words of different styles were sacred or not. However, the results show that a large number of participants feel that old-fashioned and archaic words give them a sense of sacredness and religiousness, but the words themselves are not sacred. This was evident when a few participants who gave qualitative comments stated clearly among other views that old-fashioned and archaic words are not sacred, but simply they are old versions of words.

The participants consider words of different styles – formal, archaic, old-use, and Standard English words - appropriate for the style of the translated text of the Qur'an only if they are perceived as understandable.

Linguists and translators need to recognise that the translations of religious texts are not a substitute for the original sacred source text, at least as far as the Qur'an is concerned. The original source texts are indeed sacred. However, the translations of the religious texts were made in order for target readers to understand and comprehend the message and the meanings of the original texts. One strong piece of

evidence for this is that Muslims do not recite the translated texts of the Qur'an when they perform prayers. They need to recite from the original Arabic text of Qur'an.

The readers' qualitative responses to more open-ended questions in this study have raised some points regarding the nature of English translations of the Qur'an which they would prefer to read the most. They would prefer to read a translation with simple, understandable language that uses contemporary and modern words rather than onerous old-fashioned words.

This study recommends that translators of religious texts, particularly translators of the Qur'an, take readers' responses into consideration before initiating the process of translation rather than being passive consumers of a text with which they are not interacting. The primary purpose of the translations of the Qur'an is that people understand the texts easily. The use of common and familiar words is recommended rather than formal style which draws on unfamiliar, old-fashioned words, and archaisms.

Further studies need to be carried out in order to investigate other linguistic factors rather than the lexical selections and archaisms, which might affect the understandability of the translated texts.

A limitation of this study is the use of double paralleled statements in part five of the questionnaire when participants were asked about their opinions regarding old-fashioned words. It was not possible to be sure whether the participants were only agreeing on the first part of the given statements or were as well agreeing with the second, which state that: *they (the old-fashioned words) give me a sense of sacredness and religiousness; and they do not give me any sense of sacredness and religiousness.* Notwithstanding this limitation, this study offers some insight into the participants' preferences whether to include old-fashioned words in religious translations or not.

It is unfortunate that this study could not investigate whether there are differences in the perception of understandability between young and elderly readers of English or not due to small number of older participants who took part in this study compared with young participants. This would be a fruitful area for further work.

The methods and approaches used for this study may be applied to other translations in different fields to investigate their understandability.

Pym (2000: 73-81) focuses on the role which publishers play in producing English literary translations which are standard to English readers in both the UK and the USA or as he refers to them as countries “on both side of the Atlantic” by avoiding region-specific words. This study also emphasises the role which publishers play in producing English translations of the Qur’an which are understandable by an English readership worldwide by encouraging and guiding translators to avoid low-frequency, old-fashioned words and archaisms in their translations which undermine the perception of the understandability of the translated texts.

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Appendix 1: List of the Selected Words from the three translations of *Sūrat Yūsuf*

	Verse No	Arabic term	Transliteration	Translation by Abdullah Yusuf Ali	Translation by Hilali and Khan	Translation by Abdel Haleem
1	12:4	ساجدين (سجد)	<i>sâjidîna</i> (<i>sajada</i>)	prostrate	prostrating	bow down
2	12:5	مبين	<i>mubînun</i>	avowed	open	sworn
3	12:6	آل	<i>âli</i>	posterity	offspring	House
4	12:8	عصبة	<i>'uṣ'batun</i>	goodly body	<i>Usbah</i> (a strongly group)	many
5	12:8	ضلال	<i>ḍalâlin</i>	wandering (in his mind)	error	(in the) wrong
6	12:13	يأكله (أكل)	<i>yakulahu</i> (<i>akala</i>)	devour	devour	eat
7	12:15	أجمعوا (أجمع)	<i>ajma 'û</i> (<i>ajma 'a</i>)	agreed	agreed	resolved
8	12:19	أسروه (أسر)	<i>asarrûhu</i> (<i>asarra</i>)	concealed	hid	hid
9	12:19	غلام	<i>ghulâmun</i>	young man	boy	boy
10	12:20	بخس	<i>bakhsin</i>	miserable	low	small
11	12:22	حكماً	<i>ḥuk'man</i>	power	wisdom	judgement
12	12:23	غلقت (غلق)	<i>ghallaqati</i> (<i>ghallaqa</i>)	fastened	closed	bolted
13	12:24	هم	<i>hamma</i>	desired	-----	succumbed
14	12:25	عذاب	<i>'adhâbun</i>	chastisement	torment	punishment
15	12:26	قَدَّ	<i>qudda</i>	rent	torn	torn
16	12:28	كيدكن (كيد)	<i>kaydikunna</i> (<i>kaydi</i>)	snare	plot	treachery
17	12:30	العزیز	<i>l- 'azîzi</i>	the great	<i>Al-Aziz</i>	the governor
18	12:31	أكبرنه (أكبر)	<i>akbarnahu</i> (<i>akbara</i>)	extol	exalted	stunned
19	12:32	أمره (أمر)	<i>âmuruhu</i> (<i>âmara</i>)	bidding	order	command

20	12:32	الصاغرين (صاغر)	<i>l-ṣâghirîna</i> (<i>ṣâghir</i>)	the vilest	disgraced	degraded
21	12:37	ملة	<i>millata</i>	the ways	the religion	the faith
22	12:39	القهار	<i>l-qahâru</i>	Supreme and Irresistible	The irresistible	The all powerful
23	12:40	يعلمون (يعلم)	<i>ya 'lamûna</i> (<i>ya 'lamû</i>)	understand	know	realize
24	12:42	فلبث (لبث)	<i>falabitha</i> (<i>labitha</i>)	lingered	stayed	remained
25	12:42	ربك (رب)	<i>rabbika</i> (<i>rabba</i>)	thy lord	your lord (i.e. your king)	your master
26	12:43	المأ	<i>l-mala-u</i>	chiefs	notables	counsellors
27	12:43	أفتوني (أفتى)	<i>aftûnî</i> (<i>afta</i>)	expound (to me)	explain (to me)	tell (me the meaning)
28	12:43	بقرات	<i>baqarâtin</i>	kine	cows	cows
29	12:43	يابسات	<i>yâbisâtin</i>	withered	dry	withered
30	12:45	ادكر	<i>iddakara</i>	bethought	remembered	remembered
31	12:48	شداد	<i>shidâdun</i>	dreadful	hard	hardship
32	12:52	الخائنين	<i>l-khâinîna</i>	false ones	betrayers	treacherous
33	12:53	لأمانة (أمانة)	<i>la-ammâratun</i> (<i>ammâratun</i>)	prone	inclined	Incites
34	12:62	بضاعتهم (بضاعة)	<i>biḍâ 'atahum</i> (<i>biḍâ 'ata</i>)	stock-in-trade	money	goods
35	12:67	أغني	<i>ugh'nî</i>	profit	avail	help
36	12:67	الحكم	<i>l-ḥuk'mu</i>	command	decision	all power
37	12:68	أمرهم (أمر)	<i>amarahum</i> (<i>amara</i>)	enjoined	advice	told
38	12:69	أوى	<i>âwâ</i>	received	betook	drew
39	12:72	صواع	<i>ṣuwâ 'a</i>	beaker	bowl	drinking cup
40	12:88	الضر	<i>l-ḍuru</i>	distress	hard time	misfortune
41	12:104	للعالمين (عالمين)	<i>lil' 'âlamîna</i> (<i>'âlamîna</i>)	(for) all creatures	(unto) the ' <i>Alamin</i> (men and jinns)	(for) all people
42	12:107	عذاب	<i>'adhâbi</i>	wrath	torment	punishment

The transliteration of *Sūrat Yūsuf* was adopted from:

<http://corpus.quran.com/wordbyword.jsp?chapter=12&verse=1>

Appendix 2.A: The Chapter of Joseph translated by Yusuf Ali (2014:546-584)

Sūrah 12.

Yūsuf (Joseph)

In the Name of Allah Most Gracious, Most Merciful

1. Alif Lam Ra. These are the symbols (or Verses) of the perspicuous Book.
2. We have sent it down as an Arabic Qur'an, in order that ye may learn wisdom.
3. We do relate unto thee the most beautiful of stories, in that We reveal to thee this (portion of the) Qur'an: before this, thou too was among those who knew it not.
4. Behold, Joseph said to his father: "O my father! I did see eleven stars and the sun and the moon: I saw them prostrate themselves to me!"
5. Said (the father): "My (dear) little son! relate not thy vision to thy brothers, lest they concoct a plot against thee: for Satan is to man an avowed enemy!"
6. "Thus will thy Lord choose thee and teach thee the interpretation of stories (and events) and perfect His favour to thee and to the posterity of Jacob - even as He perfected it to thy fathers Abraham and Isaac aforetime! for Allah is full of knowledge and wisdom."
7. Verily in Joseph and his brethren are signs (or symbols) for seekers (after Truth).
8. They said: "Truly Joseph and his brother are loved more by our father than we: But we are a goodly body! really our father is obviously wandering (in his mind)!"
9. "Slay ye Joseph or cast him out to some (unknown) land, that so the favour of your father may be given to you alone: (there will be time enough) for you to be righteous after that!"
10. Said one of them: "Slay not Joseph, but if ye must do something, throw him down to the bottom of the well: he will be picked up by some caravan of travellers."

11. They said: "O our father! why dost thou not trust us with Joseph,- seeing we are indeed his sincere well-wishers?"

12. "Send him with us tomorrow to enjoy himself and play, and we shall take every care of him."

13. (Jacob) said: "Really it saddens me that ye should take him away: I fear lest the wolf should devour him while ye attend not to him."

14. They said: "If the wolf were to devour him while we are (so large) a party, then should we indeed (first) have perished ourselves!"

15. So they did take him away, and they all agreed to throw him down to the bottom of the well: and We put into his heart (this Message): 'Of a surety thou shalt (one day) tell them the truth of this their affair while they know (thee) not'

16. Then they came to their father in the early part of the night, weeping.

17. They said: "O our father! We went racing with one another, and left Joseph with our things; and the wolf devoured him... But thou wilt never believe us even though we tell the truth."

18. They stained his shirt with false blood. He said: "Nay, but your minds have made up a tale (that may pass) with you, (for me) patience is most fitting: Against that which ye assert, it is Allah (alone) Whose help can be sought"..

19. Then there came a caravan of travellers: they sent their water-carrier (for water), and he let down his bucket (into the well)...He said: "Ah there! Good news! Here is a (fine) young man!" So they concealed him as a treasure! But Allah knoweth well all that they do!

20. The (Brethren) sold him for a miserable price, for a few dirhams counted out: in such low estimation did they hold him!

21. The man in Egypt who bought him, said to his wife: "Make his stay (among us) honourable: may be he will bring us much good, or we shall adopt him as a son." Thus did We establish Joseph in the land, that We might teach him the interpretation

of stories (and events). And Allah hath full power and control over His affairs; but most among mankind know it not.

22. When Joseph attained His full manhood, We gave him power and knowledge: thus do We reward those who do right.

23. But she in whose house he was, sought to seduce him from his (true) self: she fastened the doors, and said: "Now come, thou (dear one)!" He said: "(Allah) forbid! truly (thy husband) is my lord! he made my sojourn agreeable! truly to no good come those who do wrong!"

24. And (with passion) did she desire him, and he would have desired her, but that he saw the evidence of his Lord: thus (did We order) that We might turn away from him (all) evil and shameful deeds: for he was one of Our servants, sincere and purified.

25. So they both raced each other to the door, and she tore his shirt from the back: they both found her lord near the door. She said: "What is the (fitting) punishment for one who formed an evil design against thy wife, but prison or a grievous chastisement?"

26. He said: "It was she that sought to seduce me - from my (true) self." And one of her household saw (this) and bore witness, (thus):- "If it be that his shirt is rent from the front, then is her tale true, and he is a liar!

27. "But if it be that his shirt is torn from the back, then is she the liar, and he is telling the truth!"

28. So when he saw his shirt,- that it was torn at the back,- (her husband) said: "Behold! It is a snare of you women! truly, mighty is your snare!

29. "O Joseph, pass this over! (O wife), ask forgiveness for thy sin, for truly thou hast been at fault!"

30. Ladies said in the City: "The wife of the (great) 'Aziz is seeking to seduce her slave from his (true) self: Truly hath he inspired her with violent love: we see she is evidently going astray."

31. When she heard of their malicious talk, she sent for them and prepared a banquet for them: she gave each of them a knife: and she said (to Joseph), "Come out before them." When they saw him, they did extol him, and (in their amazement) cut their hands: they said, "(Allah) preserve us! no mortal is this! this is none other than a noble angel!"

32. She said: "There before you is the man about whom ye did blame me! I did seek to seduce him from his (true) self but he did firmly save himself guiltless!....and now, if he doth not my bidding, he shall certainly be cast into prison, and (what is more) be of the company of the vilest!"

33. He said: "O my Lord! the prison is more to my liking than that to which they invite me: Unless Thou turn away their snare from me, I should (in my youthful folly) feel inclined towards them and join the ranks of the ignorant."

34. So his Lord hearkened to him (in his prayer), and turned away from him their snare: Verily He heareth and knoweth (all things).

35. Then it occurred to the men, after they had seen the signs, (that it was best) to imprison him for a time.

36. Now with him there came into the prison two young men. Said one of them: "I see myself (in a dream) pressing wine." said the other: "I see myself (in a dream) carrying bread on my head, and birds are eating, thereof." "Tell us" (they said) "The truth and meaning thereof: for we see thou art one that doth good (to all)."

37. He said: "Before any food comes (in due course) to feed either of you, I will surely reveal to you the truth and meaning of this ere it befall you: that is part of the (duty) which my Lord hath taught me. I have (I assure you) abandoned the ways of a people that believe not in Allah and that (even) deny the Hereafter.

38. "And I follow the ways of my fathers,- Abraham, Isaac, and Jacob; and never could we attribute any partners whatever to Allah. that (comes) of the grace of Allah to us and to mankind: yet most men are not grateful.

39. "O my two companions of the prison! (I ask you): are many lords differing among themselves better, or the One Allah, Supreme and Irresistible?"

40. "If not Him, ye worship nothing but names which ye have named,- ye and your fathers,- for which Allah hath sent down no authority: the command is for none but Allah. He hath commanded that ye worship none but Him: that is the right religion, but most men understand not..."

41. "O my two companions of the prison! As to one of you, he will pour out the wine for his lord to drink: as for the other, he will hang from the cross, and the birds will eat from off his head. (so) hath been decreed that matter whereof ye twain do enquire"...

42. And of the two, to that one whom he consider about to be saved, he said: "Mention me to thy lord." But Satan made him forget to mention him to his lord: and (Joseph) lingered in prison a few (more) years.

43. The king (of Egypt) said: "I do see (in a vision) seven fat kine, whom seven lean ones devour, and seven green ears of corn, and seven (others) withered. O ye chiefs! Expound to me my vision if it be that ye can interpret visions."

44. They said: "A confused medley of dreams: and we are not skilled in the interpretation of dreams."

45. But the man who had been released, one of the two (who had been in prison) and who now bethought him after (so long) a space of time, said: "I will tell you the truth of its interpretation: send ye me (therefore)."

46. "O Joseph!" (he said) "O man of truth! Expound to us (the dream) of seven fat kine whom seven lean ones devour, and of seven green ears of corn and (seven) others withered: that I may return to the people, and that they may understand."

47. (Joseph) said: "For seven years shall ye diligently sow as is your wont: and the harvests that ye reap, ye shall leave them in the ear,- except a little, of which ye shall eat."

48. "Then will come after that (period) seven dreadful (years), which will devour what ye shall have laid by in advance for them,- (all) except a little which ye shall have (specially) guarded.

49. "Then will come after that (period) a year in which the people will have abundant water, and in which they will press (wine and oil)."

50. So the king said: "Bring ye him unto me." But when the messenger came to him, (Joseph) said: "Go thou back to thy lord, and ask him, 'What is the state of mind of the ladies who cut their hands'? For my Lord is certainly well aware of their snare."

51. (The king) said (to the ladies): "What was your affair when ye did seek to seduce Joseph from his (true) self?" The ladies said: "(Allah) preserve us! no evil know we against him!" Said the 'Aziz's wife: "Now is the truth manifest (to all): it was I who sought to seduce him from his (true) self: He is indeed of those who are (ever) true (and virtuous).

52. "This (say I), in order that He may know that I have never been false to him in his absence, and that Allah will never guide the snare of the false ones.

53. "Nor do I absolve my own self (of blame): the (human) soul is certainly prone to evil, unless my Lord do bestow His Mercy: but surely my Lord is Oft- forgiving, Most Merciful."

54. So the king said: "Bring him unto me; I will take him specially to serve about my own person." Therefore when he had spoken to him, he said: "Be assured this day, thou art, before our own presence, with rank firmly established, and fidelity fully proved!

55. (Joseph) said: "Set me over the store-houses of the land: I will indeed guard them, as one that knows (their importance)."

56. Thus did We give established power to Joseph in the land, to take possession therein as, when, or where he pleased. We bestow of our Mercy on whom We please, and We suffer not, to be lost, the reward of those who do good.

57. But verily the reward of the Hereafter is the best, for those who believe, and are constant in righteousness.

58. Then came Joseph's brethren: they entered his presence, and he knew them, but they knew him not.

59. And when he had furnished them forth with provisions (suitable) for them, he said: "Bring unto me a brother ye have, of the same father as yourselves, (but a different mother): see ye not that I pay out full measure, and that I do provide the best hospitality?"

60. "Now if ye bring him not to me, ye shall have no measure (of corn) from me, nor shall ye (even) come near me."

61. They said: "We shall certainly seek to get our wish about him from his father: Indeed we shall do it."

62. And (Joseph) told his servants to put their stock-in-trade (with which they had bartered) into their saddle-bags, so they should know it only when they returned to their people, in order that they might come back.

63. Now when they returned to their father, they said: "O our father! No more measure of grain shall we get (unless we take our brother): So send our brother with us, that we may get our measure; and we will indeed take every care of him."

64. He said: "Shall I trust you with him with any result other than when I trusted you with his brother aforetime? But Allah is the best to take care (of him), and He is the Most Merciful of those who show mercy!"

65. Then when they opened their baggage, they found their stock-in-trade had been returned to them. They said: "O our father! What (more) can we desire? this our stock-in-trade has been returned to us: so we shall get (more) food for our family; We shall take care of our brother; and add (at the same time) a full camel's load (of grain to our provisions). This is but a small quantity.

66. (Jacob) said: "Never will I send him with you until ye swear a solemn oath to me, in Allah's name, that ye will be sure to bring him back to me unless ye are yourselves hemmed in (and made powerless). And when they had sworn their solemn oath, he said: "Over all that we say, be Allah the witness and guardian!"

67. Further he said: "O my sons! enter not all by one gate: enter ye by different gates. Not that I can profit you aught against Allah (with my advice): None can command except Allah. On Him do I put my trust: and let all that trust put their trust on Him."

68. And when they entered in the manner their father had enjoined, it did not profit them in the least against (the plan of) Allah. It was but a necessity of Jacob's soul, which he discharged. For he was, by our instruction, full of knowledge (and experience): but most men know not.

69. Now when they came into Joseph's presence, he received his (full) brother to stay with him. He said (to him): "Behold! I am thy (own) brother; so grieve not at aught of their doings."

70. At length when he had furnished them forth with provisions (suitable) for them, he put the drinking cup into his brother's saddle-bag. Then shouted out a crier: "O ye (in) the caravan! behold! ye are thieves, without doubt!"

71. They said, turning towards them: "What is it that ye miss?"

72. They said: "We miss the great beaker of the king; for him who produces it, is (the reward of) a camel load; I will be bound by it."

73. (The brothers) said: "By Allah. well ye know that we came not to make mischief in the land, and we are no thieves!"

74. (The Egyptians) said: "What then shall be the penalty of this, if ye are (proved) to have lied?"

75. They said: "The penalty should be that he in whose saddle-bag it is found, should be held (as bondman) to atone for the (crime). Thus it is we punish the wrong-doers!"

76. So he began (the search) with their baggage, before (he came to) the baggage of his brother: at length he brought it out of his brother's baggage. Thus did We plan for Joseph. He could not take his brother by the law of the king except that Allah willed it (so). We raise to degrees (of wisdom) whom We please: but over all endued with knowledge is one, the All-Knowing.

77. They said: "If he steals, there was a brother of his who did steal before (him)." But these things did Joseph keep locked in his heart, revealing not the secrets to them. He (simply) said (to himself): "Ye are the worse situated; and Allah knoweth best the truth of what ye assert!"

78. They said: "O exalted one! Behold! he has a father, aged and venerable, (who will grieve for him); so take one of us in his place; for we see that thou art (gracious) in doing good."

79. He said: "(Allah) forbid that we take other than him with whom we found our property: indeed (if we did so), we should be acting wrongfully.

80. Now when they saw no hope of his (yielding), they held a conference in private. The leader among them said: "Know ye not that your father did take an oath from you in Allah's name, and how, before this, ye did fail in your duty with Joseph? Therefore will I not leave this land until my father permits me, or Allah commands me; and He is the best to command.

81. "Turn ye back to your father, and say, 'O our father! behold! thy son committed theft! we bear witness only to what we know, and we could not well guard against the unseen!

82. "'Ask at the town where we have been and the caravan in which we returned, and (you will find) we are indeed telling the truth.'"

83. Jacob said: "Nay, but ye have yourselves contrived a story (good enough) for you. So patience is most fitting (for me). Maybe Allah will bring them (back) all to me (in the end). For He is indeed full of knowledge and wisdom."

84. And he turned away from them, and said: "How great is my grief for Joseph!" And his eyes became white with sorrow, and he fell into silent melancholy.

85. They said: "By Allah. (never) wilt thou cease to remember Joseph until thou reach the last extremity of illness, or until thou die!"

86. He said: "I only complain of my distraction and anguish to Allah, and I know from Allah that which ye know not..."

87. "O my sons! go ye and enquire about Joseph and his brother, and never give up hope of Allah's Soothing Mercy: truly no one despairs of Allah's Soothing Mercy, except those who have no faith."

88. Then, when they came (back) into (Joseph's) presence they said: "O exalted one! distress has seized us and our family: we have (now) brought but scanty capital: so pay us full measure, (we pray thee), and treat it as charity to us: for Allah doth reward the charitable."

89. He said: "Know ye how ye dealt with Joseph and his brother, not knowing (what ye were doing)?"

90. They said: "Art thou indeed Joseph?" He said, "I am Joseph, and this is my brother: Allah has indeed been gracious to us (all): behold, he that is righteous and patient,- never will Allah suffer the reward to be lost, of those who do right."

91. They said: "By Allah. indeed has Allah preferred thee above us, and we certainly have been guilty of sin!"

92. He said: "This day let no reproach be (cast) on you: Allah will forgive you, and He is the Most Merciful of those who show mercy!"

93. "Go with this my shirt, and cast it over the face of my father: he will come to see (clearly). Then come ye (here) to me together with all your family."

94. When the caravan left (Egypt), their father said: "I do indeed scent the presence of Joseph: Nay, think me not a dotard."

95. They said: "By Allah. truly thou art in thine old wandering mind."

96. Then when the bearer of the good news came, He cast (the shirt) over his face, and he forthwith regained clear sight. He said: "Did I not say to you, 'I know from Allah that which ye know not?'"

97. They said: "O our father! ask for us forgiveness for our sins, for we were truly at fault."

98. He said: "Soon will I ask my Lord for forgiveness for you: for he is indeed Oft-Forgiving, Most Merciful."

99. Then when they entered the presence of Joseph, he provided a home for his parents with himself, and said: "Enter ye Egypt (all) in safety if it please Allah."

100. And he raised his parents high on the throne (of dignity), and they fell down in prostration, (all) before him. He said: "O my father! this is the fulfilment of my vision of old! Allah hath made it come true! He was indeed good to me when He took me out of prison and brought you (all here) out of the desert, (even) after Satan had sown enmity between me and my brothers. Verily my Lord understandeth best the mysteries of all that He planneth to do, for verily He is full of knowledge and wisdom.

101. "O my Lord! Thou hast indeed bestowed on me some power, and taught me something of the interpretation of dreams and events,- O Thou Creator of the heavens and the earth! Thou art my Protector in this world and in the Hereafter. Take Thou my soul (at death) as one submitting to Thy will (as a Muslim), and unite me with the righteous."

102. Such is one of the stories of what happened unseen, which We reveal by inspiration unto thee; nor wast thou (present) with them then when they concerted their plans together in the process of weaving their plots.

103. Yet no faith will the greater part of mankind have, however ardently thou dost desire it.

104. And no reward dost thou ask of them for this: it is no less than a message for all creatures.

105. And how many Signs in the heavens and the earth do they pass by? Yet they turn (their faces) away from them!

106. And most of them believe not in Allah without associating (other as partners) with Him!

107. Do they then feel secure from the coming against them of the covering veil of the wrath of Allah,- or of the coming against them of the (final) Hour all of a sudden while they perceive not?

108. Say thou: "This is my way: I do invite unto Allah,- on evidence clear as the seeing with one's eyes,- I and whoever follows me. Glory to Allah. and never will I join gods with Allah."

109. Nor did We send before thee (as apostles) any but men, whom we did inspire,- (men) living in human habitations. Do they not travel through the earth, and see what was the end of those before them? But the home of the hereafter is best, for those who do right. Will ye not then understand?

110. (Respite will be granted) until, when the apostles give up hope (of their people) and (come to) think that they were treated as liars, there reaches them Our help, and those whom We will are delivered into safety. But never will be warded off our punishment from those who are in sin.

111. There is, in their stories, instruction for men endued with understanding. It is not a tale invented, but a confirmation of what went before it,- a detailed exposition of all things, and a guide and a mercy to any such as believe.

Appendix 2.B: The Chapter of Joseph translated by Hilali and Khan (2011: 420-441)

Sūrat Yūsuf [(Prophet) Joseph] 12

In the Name of Allah, the Most Gracious, the Most Merciful

1. *Alif-Lam-Ra*. [These letters are one of the miracles of the Qur'an, and none but Allah (Alone) knows their meanings].

These are the Verses of the Clear Book (the Qur'an that makes clear the legal and illegal things, legal laws, a guidance and a blessing).

2. Verily, We have sent it down as an Arabic Qur'an in order that you may understand.

3. We relate unto you (Muhammad) the best of stories through Our Revelations unto you, of this Qur'an. And before this (i.e. before the coming of Divine Inspiration to you), you were among those who knew nothing about it (the Qur'an).

4. (Remember) when Yusuf (Joseph) said to his father: "O my father! Verily, I saw (in a dream) eleven stars and the sun and the moon, I saw them prostrating themselves to me."

5. He (the father) said: "O my son! Relate not your vision to your brothers, lest they arrange a plot against you. Verily! *Shaitan* (Satan) is to man an open enemy!

6. "Thus will your Lord choose you and teach you the interpretation of dreams (and other things) and perfect His Favour on you and on the offspring of Ya'qub (Jacob), as He perfected it on your fathers, Ibrahim (Abraham) and Ishaque (Isaac) aforetime! Verily, your Lord is All-Knowing, All-Wise."

7. Verily, in Yusuf (Joseph) and his brethren, there were *Ayat* (proofs, evidences, verses, lessons, signs, revelations, etc.) for those who ask.

8. When they said: "Truly, Yusuf (Joseph) and his brother (Benjamin) are loved more by our father than we, but we are '*Usbah* (a strong group). Really, our father is in a plain error.

9. "Kill Yusuf (Joseph) or cast him out to some (other) land, so that the favour of your father may be given to you alone, and after that you will be righteous folk (by intending repentance before committing the sin)."

10. One from among them said: "Kill not Yusuf (Joseph), but if you must do something, throw him down to the bottom of a well, he will be picked up by some caravan of travellers."

11. They said: "O our father! Why do you not trust us with Yusuf (Joseph), - when we are indeed his well-wishers?"

12. "Send him with us tomorrow to enjoy himself and play, and verily, we will take care of him."

13. He [Ya'qub (Jacob)] said: "Truly, it saddens me that you should take him away. I fear lest a wolf should devour him, while you are careless of him."

14. They said: "If a wolf devours him, while we are '*Usbah* (a strong group) (to guard him), then surely, we are the losers."

15. So, when they took him away, they all agreed to throw him down to the bottom of the well, and We inspired in him: "Indeed, you shall (one day) inform them of this their affair, when they know (you) not."

16. And they came to their father in the early part of the night weeping.

17. They said: "O our father! We went racing with one another, and left Yusuf (Joseph) by our belongings and a wolf devoured him; but you will never believe us even when we speak the truth."

18. And they brought his shirt stained with false blood. He said: "Nay, but your ownelves have made up a tale. So (for me) patience is most fitting. And it is Allah (Alone) Whose help can be sought against that which you assert."

19. And there came a caravan of travellers; they sent their water-drawer, and he let down his bucket (into the well). He said: "What good news! Here is a boy." So they hid him as merchandise (a slave). And Allah was the All-Knower of what they did.

20. And they sold him for a low price, - for a few Dirhams (i.e. for a few silver coins). And they were of those who regarded him insignificant.

21. And he (the man) from Egypt who bought him, said to his wife: "Make his stay comfortable, may be he will profit us or we shall adopt him as a son." Thus did We establish Yusuf (Joseph) in the land, that We might teach him the interpretation of events. And Allah has full power and control over His Affairs, but most of men know not.

22. And when he [Yusuf (Joseph)] attained his full manhood, We gave him wisdom and knowledge (the Prophethood), thus We reward the *Muhsinun* (doers of good - see V.2:112).

23. And she, in whose house he was, sought to seduce him (to do an evil act), she closed the doors and said: "Come on, O you." He said: "I seek refuge in Allah (or Allah forbid)! Truly, he (your husband) is my master! He made my stay agreeable! (So I will never betray him). Verily, the *Zalimun* (wrong and evil-doers) will never be successful."

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

25. So they raced with one another to the door, and she tore his shirt from the back. They both found her lord (i.e. her husband) at the door. She said: "What is the recompense (punishment) for him who intended an evil design against your wife, except that he be put in prison or a painful torment?"

26. He [Yusuf (Joseph)] said: "It was she that sought to seduce me," - and a witness of her household bore witness (saying): "If it be that his shirt is torn from the front, then her tale is true and he is a liar!"

27. "But if it be that his shirt is torn from the back, then she has told a lie and he is speaking the truth!"

28. So when he (her husband) saw his [(Yusuf's (Joseph)) shirt torn at the back; (her husband) said: "Surely, it is a plot of you women! Certainly mighty is your plot!

29. "O Yusuf (Joseph)! Turn away from this! (O woman!) Ask forgiveness for your sin. Verily, you were of the sinful."

30. And women in the city said: "The wife of Al-'Aziz is seeking to seduce her (slave) young man, indeed she loves him violently; verily we see her in plain error."

31. So when she heard of their accusation, she sent for them and prepared a banquet for them; she gave each one of them a knife (to cut the foodstuff with), and she said [(to Yusuf (Joseph))]: "Come out before them." Then, when they saw him, they exalted him (at his beauty) and (in their astonishment) cut their hands. They said: "How perfect is Allah (or Allah forbid)! No man is this! This is none other than a noble angel!"

32. She said: "This is he (the young man) about whom you did blame me (for his love), and I did seek to seduce him, but he refused. And now if he refuses to obey my order, he shall certainly be cast into prison, and will be one of those who are disgraced."

33. He said:"O my Lord! Prison is more to my liking than that to which they invite me. Unless You turn away their plot from me, I will feel inclined towards them and be one (of those who commit sin and deserve blame or those who do deeds) of the ignorants."

34. So his Lord answered his invocation and turned away from him their plot. Verily, He is the All-Hearer, the All-Knower.

35. Then it appeared to them, after they had seen the proofs (of his innocence) to imprison him for a time.

36. And there entered with him two young men in the prison. One of them said: "Verily, I saw myself (in a dream) pressing wine." The other said: "Verily, I saw myself (in a dream) carrying bread on my head and birds were eating thereof." (They said): "Inform us of the interpretation of this. Verily, we think you are one of the *Muhsinun* (doers of good - see V.2:112)."

37. He said: "No food will come to you (in wakefulness or in dream) as your provision, but I will inform (in wakefulness) its interpretation before it (the food) comes. This is of that which my Lord has taught me. Verily, I have abandoned the religion of a people that believe not in Allah and are disbelievers in the Hereafter (i.e. the *Kan'aniun* of Egypt who were polytheists and used to worship sun and other false deities).

38. "And I have followed the religion of my fathers , - Ibrahim (Abraham), Ishaque (Isaac) and Ya'qub (Jacob), and never could we attribute any partners whatsoever to Allah. This is from the Grace of Allah to us and to mankind, but most men thank not (i.e. they neither believe in Allah, nor worship Him).

39. "O two companions of the prison! Are many different lords (gods) better or Allah, the One, the Irresistible?

40. "You do not worship besides Him but only names which you have named (forged), you and your fathers, for which Allah has sent down no authority. The command (or the judgement) is for none but Allah. He has commanded that you worship none but Him (i.e. His Monotheism), that is the (true) straight religion, but most men know not.

41. "O two companions of the prison! As for one of you, he (as a servant) will pour out wine for his lord (king or master) to drink; and as for the other, he will be crucified and birds will eat from his head. Thus is the case judged concerning which you both did inquire."

42. And he said to the one whom he knew to be saved: "Mention me to your lord (i.e. your king, so as to get me out of the prison)." But *Shaitan*(Satan) made him forget to mention it to his Lord [or Satan made [(Yusuf (Joseph)] to forget the remembrance

of his Lord (Allah) as to ask for His Help, instead of others]. So [Yusuf (Joseph)] stayed in prison a few (more) years.

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

44. They said: "Mixed up false dreams and we are not skilled in the interpretation of dreams."

45. Then the man who was released (one of the two who were in prison), now at length remembered and said: "I will tell you its interpretation, so send me forth."

46. (He said): "O Yusuf (Joseph), the man of truth! Explain to us (the dream) of seven fat cows whom seven lean ones were devouring, and of seven green ears of corn, and (seven) others dry, that I may return to the people, and that they may know."

47. [(Yusuf (Joseph))] said: "For seven consecutive years, you shall sow as usual and that (the harvest) which you reap you shall leave in ears, (all) - except a little of it which you may eat.

48. "Then will come after that, seven hard (years), which will devour what you have laid by in advance for them, (all) except a little of that which you have guarded (stored).

49. "Then thereafter will come a year in which people will have abundant rain and in which they will press (wine and oil)."

50. And the king said: "Bring him to me." But when the messenger came to him, [Yusuf (Joseph)] said: "Return to your lord and ask him, 'What happened to the women who cut their hands? Surely, my Lord (Allah) is Well-Aware of their plot.'"

51. (The King) said (to the women): "What was your affair when you did seek to seduce Yusuf (Joseph)?" The women said: "Allah forbid! No evil know we against

him!" The wife of Al-'Aziz said: "Now the truth is manifest (to all), it was I who sought to seduce him, and he is surely of the truthful."

52. [Then Yusuf (Joseph) said: "I asked for this enquiry] in order that he (Al-'Aziz) may know that I betrayed him not in secret. And, verily! Allah guides not the plot of the betrayers.

53. "And I free not myself (from the blame). Verily, the (human) self is inclined to evil, except when my Lord bestows His Mercy (upon whom He wills). Verily, my Lord is Oft-Forgiving, Most Merciful."

54. And the king said: "Bring him to me that I may attach him to my person." Then, when he spoke to him, he said: "Verily, this day, you are with us high in rank and fully trusted."

55. [Yusuf (Joseph)] said: "Set me over the storehouses of the land; I will indeed guard them with full knowledge" (as a minister of finance in Egypt, in place of Al-'Aziz who was dead at that time).

56. Thus did We give full authority to Yusuf (Joseph) in the land, to take possession therein, as when or where he likes. We bestow of Our Mercy on whom We please, and We make not to be lost the reward of *Al-Muhsininun* (the good doers - see V.2:112).

57. And verily, the reward of the Hereafter is better for those who believe and used to fear Allah and keep their duty to Him (by abstaining from all kinds of sins and evil deeds and by performing all kinds of righteous good deeds).

58. And Yusuf's (Joseph) brethren came and they entered unto him, and he recognized them, but they recognized him not.

59. And when he had furnished them forth with provisions (according to their need), he said: "Bring me a brother of yours from your father; (he meant Benjamin). See you not that I give full measure, and that I am the best of the hosts?"

60. "But if you bring him not to me, there shall be no measure (of corn) for you with me, nor shall you come near me."

61. They said: "We shall try to get permission (for him) from his father, and verily, we shall do it."

62. And [Yusuf (Joseph)] told his servants to put their money (with which they had bought the corn) into their bags, so that they might know it when they go back to their people, in order that they might come back.

63. So, when they returned to their father, they said: "O our father! No more measure of grain shall we get (unless we take our brother). So send our brother with us, and we shall get our measure and truly we will guard him."

64. He said: "Can I entrust him to you except as I entrusted his brother [Yusuf (Joseph)] to you aforetime? But Allah is the Best to guard, and He is the Most Merciful of those who show mercy."

65. And when they opened their bags, they found their money had been returned to them. They said: "O our father! What (more) can we desire? This, our money has been returned to us, so we shall get (more) food for our family, and we shall guard our brother and add one more measure of a camel's load. This quantity is easy (for the king to give)."

66. He [Ya'qub (Jacob)] said: "I will not send him with you until you swear a solemn oath to me in Allah's Name, that you will bring him back to me unless you are yourselves surrounded (by enemies, etc.)," And when they had sworn their solemn oath, he said: "Allah is the Witness over what we have said."

67. And he said: "O my sons! Do not enter by one gate, but enter by different gates, and I cannot avail you against Allah at all. Verily! The decision rests only with Allah. In him, I put my trust and let all those that trust, put their trust in Him."

68. And when they entered according to their father's advice, it did not avail them in the least against (the Will of) Allah, it was but a need of Ya'qub's (Jacob) inner-self

which he discharged. And verily, he was endowed with knowledge because We had taught him, but most men know not.

69. And when they went in before Yusuf (Joseph), he betook his brother (Benjamin) to himself and said: "Verily! I am your brother, so grieve not for what they used to do."

70. So when he had furnished them forth with their provisions, he put the (golden) bowl into his brother's bag, then a crier cried: "O you (in) the caravan! Surely, you are thieves!"

71. They, turning towards them, said: "What is it that you have missed?"

72. They said: "We have missed the (golden) bowl of the king and for him who produces it is (the reward of) a camel load; I will be bound by it."

73. They said: "By Allah! Indeed you know that we came not to make mischief in the land, and we are no thieves!"

74. They [Yusuf's (Joseph) men] said: "What then shall be the penalty of him, if you are (proved to be) liars."

75. They [Yusuf's (Joseph) brothers] said: "The penalty should be that he, in whose bag it is found, should be held for the punishment (of the crime). Thus we punish the *Zalimun* (wrong-doers, etc.)!"

76. So he [Yusuf (Joseph)] began (the search) in their bags before the bag of his brother. Then he brought it out of his brother's bag. Thus did We plan for Yusuf (Joseph). He could not take his brother by the law of the king (as a slave), except that Allah willed it. (So Allah made the brothers to bind themselves with their way of "punishment, i.e. enslaving of a thief.") We raise to degrees whom We please, but over all those endowed with knowledge is the All-Knowing (Allah).

77. They [(Yusuf's (Joseph) brothers)] said: "If he steals, there was a brother of his [Yusuf (Joseph)] who did steal before (him)." But these things did Yusuf (Joseph)

keep in himself, revealing not the secrets to them. He said (within himself): "You are in worst case, and Allah knows best the truth of what you assert!"

78. They said: "O ruler of the land! Verily, he has an old father (who will grieve for him); so take one of us in his place. Indeed we think that you are one of the *Muhsininun* (good-doers - see V.2:112)."

79. He said: "Allah forbid, that we should take anyone but him with whom we found our property. Indeed (if we did so), we should be *Zalimun* (wrong-doers)."

80. So, when they despaired of him, they held a conference in private. The eldest among them said: "Know you not that your father did take an oath from you in Allah's Name, and before this you did fail in your duty with Yusuf (Joseph)? Therefore I will not leave this land until my father permits me, or Allah decides my case (by releasing Benjamin) and He is the Best of the judges.

81. "Return to your father and say, 'O our father! Verily, your son (Benjamin) has stolen, and we testify not except according to what we know, and we could not know the unseen!

82. "And ask (the people of) the town where we have been, and the caravan in which we returned, and indeed we are telling the truth."

83. He [Ya'qub (Jacob)] said: "Nay, but your ownelves have beguiled you into something. So patience is most fitting (for me). May be Allah will bring them (back) all to me. Truly He! only He is All-Knowing, All-Wise."

84. And he turned away from them and said: "Alas, my grief for Yusuf (Joseph)!" And he lost his sight because of the sorrow that he was suppressing.

85. They said: "By Allah! You will never cease remembering Yusuf (Joseph) until you become weak with old age, or until you be of the dead."

86. He said: "I only complain of my grief and sorrow to Allah, and I know from Allah that which you know not.

87. "O my sons! Go you and enquire about Yusuf (Joseph) and his brother, and never give up hope of Allah's Mercy. Certainly no one despairs of Allah's Mercy, except the people who disbelieve."

88. Then, when they entered unto him [Yusuf (Joseph)], they said: "O ruler of the land! A hard time has hit us and our family, and we have brought but poor capital, so pay us full measure and be charitable to us. Truly, Allah does reward the charitable."

89. He said: "Do you know what you did with Yusuf (Joseph) and his brother, when you were ignorant?"

90. They said: "Are you indeed Yusuf (Joseph)?" He said: "I am Yusuf (Joseph), and this is my brother (Benjamin). Allah has indeed been gracious to us. Verily, he who fears Allah with obedience to Him (by abstaining from sins and evil deeds, and by performing righteous good deeds), and is patient, then surely, Allah makes not the reward of the *Muhsininun* (good-doers - see V.2:112) to be lost."

91. They said: "By Allah! Indeed Allah has preferred you above us, and we certainly have been sinners."

92. He said: "No reproach on you this day, may Allah forgive you, and He is the Most Merciful of those who show mercy!"

93. "Go with this shirt of mine, and cast it over the face of my father, he will become clear-sighted, and bring to me all your family."

94. And when the caravan departed, their father said: "I do indeed feel the smell of Yusuf (Joseph), if only you think me not a dotard (a person who has weakness of mind because of old age)."

95. They said: "By Allah! Certainly, you are in your old error."

96. Then, when the bearer of the glad tidings arrived, he cast it (the shirt) over his face, and he became clear-sighted. He said: "Did I not say to you, 'I know from Allah that which you know not.' "

97. They said: "O our father! Ask forgiveness (from Allah) for our sins, indeed we have been sinners."

98. He said: "I will ask my Lord for forgiveness for you, verily He! Only He is the Oft-Forgiving, the Most Merciful."

99. Then, when they entered unto Yusuf (Joseph), he betook his parents to himself and said: "Enter Egypt, if Allah wills, in security."

100. And he raised his parents to the throne and they fell down before him prostrate. And he said: "O my father! This is the interpretation of my dream aforetime! My Lord has made it come true! He was indeed good to me, when He took me out of the prison, and brought you (all here) out of the bedouin-life, after *Shaitan* (Satan) had sown enmity between me and my brothers. Certainly, my Lord is the Most Courteous and Kind unto whom He will. Truly He! Only He is the All-Knowing, the All-Wise.

101. "My Lord! You have indeed bestowed on me of the sovereignty, and taught me the interpretation of dreams; The (only) Creator of the heavens and the earth! You are my *Wali* (Protector, Helper, Supporter, Guardian, etc.) in this world and in the Hereafter, cause me to die as a Muslim (the one submitting to Your Will), and join me with the righteous."

102. This is of the news of the *Ghaib* (unseen) which We reveal by Inspiration to you (O Muhammad). You were not (present) with them when they arranged their plan together, and (also, while) they were plotting.

103. And most of mankind will not believe even if you desire it eagerly.

104. And no reward you (O Muhammad) ask of them (those who deny your Prophethood) for it, it(the Qur'an) is no less than a Reminder and an advice unto the '*Alamin* (men and jinns).

105. And how many a sign in the heavens and the earth they pass by, while they are averse therefrom.

106. And most of them believe not in Allah except that they attribute partners unto Him [i.e. they are *Mushrikun* -polytheists - see Verse 6: 121].

107. Do they then feel secure from the coming against them of the covering veil of the Torment of Allah, or of the coming against them of the (Final) Hour, all of a sudden while they perceive not?

108. Say (O Muhammad): "This is my way; I invite unto Allah (i.e. to the Oneness of Allah - Islamic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allah i.e to the Oneness of Allah - Islamic Monotheism) with sure knowledge. And Glorified and Exalted be Allah (above all that they associate as partners with Him). And I am not of the *Mushrikun* (polytheists, pagans, idolaters and disbelievers in the Oneness of Allah; those who worship others along with Allah or set up rivals or partners to Allah)."

109. And We sent not before you (as Messengers) any but men, whom We inspired from among the people of townships. Have they not travelled through the earth and seen what was the end of those who were before them? And verily, the home of the Hereafter is the best for those who fear Allah and obey Him (by abstaining from sins and evil deeds, and by performing righteous good deeds). Do you not then understand?

110. (They were reprieved) until, when the Messengers gave up hope and thought that they were denied (by their people), then came to them Our Help, and whomsoever We willed were delivered. And Our Punishment cannot be warded off from the people who are *Mujrimun* (criminals, disobedients to Allah, sinners, disbelievers, polytheists).

111. Indeed in their stories, there is a lesson for men of understanding. It (the Qur'an) is not a forged statement but a confirmation of the Allah's existing Books [the Taurat (Torah), the Injeel (Gospel) and other Scriptures of Allah] and a detailed explanation of everything and a guide and a Mercy for the people who believe.

Appendix 2.C: The Chapter of Joseph translated by Abdel Haleem (2010: 236-249)

12. Joseph

In the name of God, the Lord of Mercy, the Giver of Mercy

1. *Alif Lam Ra*

These are the verses of the Scripture that makes things clear.

2. We have sent it down as an Arabic Qur'an so that you [people] may understand.

3 We tell you [Prophet] the best of stories in revealing this Quran to you. Before this you were one of those who knew nothing about them.

4 Joseph said to his father, 'Father, I dreamed of eleven stars and the sun and the moon: I saw them all bow down before me,'

5 and he replied, 'My son, tell your brothers nothing of this dream, or they may plot to harm you — Satan is man's sworn enemy.'

6 This is about how your Lord will choose you, teach you to interpret dreams, and perfect His blessing on you and the House of Jacob, just as He perfected it earlier on your forefathers Abraham and Isaac: your Lord is all knowing and wise.'

7 There are lessons in the story of Joseph and his brothers for all who seek them.

8 The brothers said [to each other], 'Although we are many, Joseph and his brother are dearer to our father than we are — our father is clearly in the wrong.'

9 [One of them said], 'Kill Joseph or banish him to another land, and your father's attention will be free to turn to you. After that you can be righteous.'

10 [Another of them] said, 'Do not kill Joseph, but, if you must, throw him into the hidden depths of a well where some caravan may pick him up.'

11 'They said to their father, 'Why do you not trust us with Joseph? We wish him well.'

12 Send him with us tomorrow and he will enjoy himself and play— we will take good care of him.’

13 He replied, ‘The thought of you taking him away with you worries me: I am afraid a wolf may eat him when you are not paying attention.’

14 They said, ‘If a wolf were to eat him when there are so many of us, we would truly be losers!’

15 Then they took him away with them, resolved upon throwing him into the hidden depths of a well— We inspired him, saying, ‘You will tell them of all this [at a time] when they do not realize [who you are]!’

16 and at nightfall they returned to their father weeping.

17 They said, ‘We went off racing one another, leaving Joseph behind with our things, and a wolf ate him. You will not believe us, though we are telling the truth!’

18 and they showed him his shirt, deceptively stained with blood. He cried, ‘No! Your souls have prompted you to do wrong! But it is best to be patient: from God alone I seek help to bear what you are saying.’

19 Some travellers came by. They sent someone to draw water and he let down his bucket. ‘Good news!’ he exclaimed. ‘Here is a boy!’ They hid him like a piece of merchandise— God was well aware of what they did

20 and then sold him for a small price, for a few pieces of silver: so little did they value him.

21 The Egyptian who bought him said to his wife, ‘Look after him well! He may be useful to us, or we may adopt him as a son.’ In this way We settled Joseph in that land and later taught him how to interpret dreams: God always prevails in His purpose, though most people do not realize it.

22 When he reached maturity, We gave him judgement and knowledge: this is how We reward those who do good.

23 The woman in whose house he was living tried to seduce him: she bolted the doors and said, ‘Come to me,’ and he replied, ‘God forbid! My master has been good to me; wrongdoers never prosper.’

24 She made for him, and he would have succumbed to her if he had not seen evidence of his Lord— We did this in order to keep evil and indecency away from him, for he was truly one of Our chosen servants.

25 They raced for the door— she tore his shirt from behind— and at the door they met her husband. She said, ‘What, other than prison or painful punishment, should be the reward of someone who tried to dishonour your wife?’

26 but he said, ‘She tried to seduce me.’ A member of her household suggested, ‘If his shirt is torn at the front, then it is she who is telling the truth and he who is lying

27 but if it is torn at the back, then she is lying and he is telling the truth.’

28 When the husband saw that the shirt was torn at the back, he said, ‘This is another instance of women’s treachery: your treachery is truly great.

29 Joseph, overlook this; but you [wife], ask forgiveness for your sin— you have done wrong.’

30 Some women of the city said, ‘The governor’s wife is trying to seduce her slave! Love for him consumes her heart! It is clear to us that she has gone astray.’

31 When she heard their malicious talk, she prepared a banquet and sent for them, giving each of them a knife. She said to Joseph, ‘Come out and show yourself to them!’ and when the women saw him, they were stunned by his beauty, and cut their hands, exclaiming, ‘Great God! He cannot be mortal! He must be a precious angel!’

32 She said, ‘This is the one you blamed me for. I tried to seduce him and he wanted to remain chaste, but if he does not do what I command now, he will be put in prison and degraded.’

33 Joseph said, ‘My Lord! I would prefer prison to what these women are calling me to do. If You do not protect me from their treachery, I shall yield to them and do wrong.’

34 and his Lord answered his prayer and protected him from their treachery— He is the All Hearing, the All Knowing.

35 In the end they thought it best, after seeing all the signs of his innocence, that they should imprison him for a while.

36 Two young men went into prison alongside him. One of them said, ‘I dreamed that I was pressing grapes’; the other said, ‘I dreamed that I was carrying bread on my head and that the birds were eating it.’ [They said], ‘Tell us what this means—we can see that you are a knowledgeable man.’

37 He said, ‘I can tell you what this means before any meal arrives: this is part of what my Lord has taught me. I reject the faith of those who disbelieve in God and deny the life to come,

38 and I follow the faith of my forefathers Abraham, Isaac, and Jacob. Because of God’s grace to us and to all mankind, we would never worship anything beside God, but most people are ungrateful.

39 Fellow prisoners, would many diverse gods be better than God the One, the All Powerful? [No indeed!]

40 All those you worship instead of Him are mere names you and your forefathers have invented, names for which God has sent down no sanction. Authority belongs to God alone, and He orders you to worship none but Him: this is the true faith, though most people do not realize it.

41 Fellow prisoners, one of you will serve his master with wine; the other will be crucified and the birds will peck at his head. That is the end of the matter on which you asked my opinion.’

42 Joseph said to the one he knew would be saved, ‘Mention me to your master,’ but Satan made him forget to do this, and so Joseph remained in prison for a number of years.

43 The king said, ‘I dreamed about seven fat cows being eaten by seven lean ones; seven green ears of corn and [seven] others withered. Counsellors, if you can interpret dreams, tell me the meaning of my dream.’

44 "They said, 'These are confusing dreams and we are not skilled at dream-interpretation,'

45 but the prisoner who had been freed at last remembered [Joseph] and said, 'I shall tell you what this means. Give me leave to go.'

46 'Truthful Joseph! Tell us the meaning of seven fat cows being eaten by seven lean ones, seven green ears of corn and [seven] others withered,

47 then I can return to the people to inform them.' Joseph said, 'You will sow for seven consecutive years as usual. Store all that you reap, left in the ear, apart from the little you eat.

48 After that will come seven years of hardship which will consume all but a little of what you stored up for them;

49 after that will come a year when the people will have abundant rain and will press grapes.'

50 The king said, 'Bring him to me,' but when the messenger came to fetch Joseph, he said, 'Go back to your master and ask him about what happened to those women who cut their hands— my Lord knows all about their treachery.'

51 The king asked the women, 'What happened when you tried to seduce Joseph?' They said, 'God forbid! We know nothing bad of him!' and the governor's wife said, 'Now the truth is out: it was I who tried to seduce him— he is an honest man.'

52 [Joseph said, 'This was] for my master to know that I did not betray him behind his back: God does not guide the mischief of the treacherous.

53 I do not pretend to be blameless, for man's very soul incites him to evil unless my Lord shows mercy: He is most forgiving, most merciful.'

54 The king said, 'Bring him to me: I will have him serve me personally,' and then, once he had spoken with him, 'From now on you will have our trust and favour.' "Joseph said, 'Put me in charge of the nation's storehouses: I shall manage them prudently and carefully.'

56 In this way We settled Joseph in that land to live wherever he wished: We grant Our mercy to whoever We will and do not fail to reward those who do good.

57 The reward of the Hereafter is best for those who believe and are mindful of God. “Joseph’s brothers came and presented themselves before him. He recognized them— though they did not recognize him

58 Then came Joseph’s brethren : They entered his presence, And he knew them, But they knew him not.

59 and once he had given them their provisions, he said, ‘Bring me the brother [you left with] your father! Have you not seen me giving generous measure and being the best of hosts?

60 You will have no more corn from me if you do not bring him to me, and you will not be permitted to approach me.’

61 They said, ‘We shall do all we can to persuade his father to send him with us, indeed we shall.’

62 “Joseph said to his servants, ‘Put their [traded] goods back into their saddle- bags, so that they may recognize them when they go back to their family, and [be eager to] return.’

63 “When they returned to their father, they said, ‘Father, we have been denied any more corn, but send our brother back with us and we shall be given another measure. We shall guard him carefully.’

64 He said, ‘Am I to entrust him to you as I did his brother before? God is the best guardian and the Most Merciful of the merciful.’

65 Then, when they opened their packs, they discovered that their goods had been returned to them and they said, ‘Father! We need no more [goods to barter]: look, our goods have been returned to us. We shall get corn for our household; we shall keep our brother safe; we shall be entitled to another camel-load of grain— an extra measure so easily achieved!’

66 “He said, ‘I will never send him with you, not unless you swear by God that you will bring him back to me if that is humanly possible. Then, when they had given him their pledge, he said, ‘Our words are entrusted to God.’

67 He said, ‘My sons, do not enter all by one gate— use different gates. But I cannot help you against the will of God: all power is in God’s hands. I trust in Him; let everyone put their trust in Him,’

68 “and, when they entered as their father had told them, it did not help them against the will of God, it merely satisfied a wish of Jacob’s. He knew well what We had taught him, though most people do not.

69 “Then, when they presented themselves before Joseph, he drew his brother apart and said, ‘I am your brother, so do not be saddened by their past actions,’

70 and, once he had given them their provisions, he placed the drinking-cup in his brother’s pack. A man called out, ‘People of the caravan! You are thieves!’

71 and they turned and said, ‘ What have you lost?’

72 They replied, ‘The king’s drinking-cup is missing,’ and, ‘Whoever returns it will get a camel-load [of grain],’ and, ‘I give you my word.’

73 They said, ‘By God! You must know that we did not come to make mischief in your land: we are no thieves.’

74 They asked them, ‘And if we find that you are lying, what penalty shall we apply to you?’

75 and they answered, ‘The penalty will be [the enslavement of] the person in whose bag the cup is found: this is how we punish wrongdoers.’

76 [Joseph] began by searching their bags, then his brother’s, and he pulled it out from his brother’s bag. In this way We devised a plan for Joseph— if God had not willed it so, he could not have detained his brother as a penalty under the king’s law— We raise the rank of whoever We will. Above everyone who has knowledge there is the One who is all knowing.

77 [His brothers] said, ‘If he is a thief then his brother was a thief before him,’ but Joseph kept his secrets and did not reveal anything to them. He said, ‘You are in a far worse situation. God knows best the truth of what you claim.’

78 They said, ‘Mighty governor, he has an elderly father. Take one of us in his place. We can see that you are a very good man.’

79 He replied, ‘God forbid that we should take anyone other than the person on whom we found our property: that would be unjust of us.’

80 When they lost hope of [persuading] him, they withdrew to confer with each other: the eldest of them said, ‘Do you not remember that your father took a solemn pledge from you in the name of God and before that you failed in your duty with regard to Joseph? I will not leave this land until my father gives me leave or God decides for me— He is the best decider

81 so go back to your father and say, “Your son stole. We can only tell you what we saw. How could we guard against the unforeseen?

82 Ask in the town where we have been; ask the people of the caravan we travelled with: we are telling the truth.”’

83 Their father said, ‘No! Your souls have prompted you to do wrong! But it is best to be patient: may God bring all of them back to me— He alone is the All Knowing, the All Wise,’

84 and he turned away from them, saying, ‘Alas for Joseph!’ His eyes went white with grief and he was filled with sorrow.

85 They said, ‘By God! You will ruin your health if you do not stop thinking of Joseph, or even die.’

86 He said, ‘I plead my grief and sorrow before God. I have knowledge from God that you do not have.

87 My sons, go and seek news of Joseph and his brother and do not despair of God’s mercy only disbelievers despair of God’s mercy.’

88 Then, when they presented themselves before Joseph, they said, ‘Mighty governor, misfortune has afflicted us and our family. We have brought only a little merchandise, but give us full measure. Be charitable to us: God rewards the charitable.’

89 He said, ‘Do you now realize what you did to Joseph and his brother when you were ignorant?’

90 and they cried, ‘Could it be that you are Joseph?’ He said, ‘I am Joseph. This is my brother. God has been gracious to us: God does not deny anyone who is mindful of God and steadfast in adversity the rewards of those who do good.’

91 They said, ‘By God! God really did favour you over all of us and we were in the wrong!’

92 but he said, ‘You will hear no reproaches today. May God forgive you: He is the Most Merciful of the merciful.’

93 Take my shirt and lay it over my father’s face: he will recover his sight. Then bring your whole family back to me.’

94 Later, when the caravan departed, their father said, ‘You may think I am senile but I can smell Joseph,’

95 but [people] said, ‘By God! You are still lost in that old illusion of yours!’

96 Then, when the bearer of good news came and placed the shirt on to Jacob’s face, his eyesight returned and he said, ‘Did I not tell you that I have knowledge from God that you do not have?’

97 The [brothers] said, ‘Father, ask God to forgive our sins— we were truly in the wrong.’

98 He replied, ‘I shall ask my Lord to forgive you: He is the Most Forgiving, the Most Merciful.’

99 "Later, when they presented themselves before Joseph, he drew his parents to him— he said, ‘Welcome to Egypt: you will all be safe here, God willing’

100 and took them up to [his] throne. They all bowed down before him and he said, ‘Father, this is the fulfilment of that dream I had long ago. My Lord has made it come true and has been gracious to me— He released me from prison and He brought you here from the desert— after Satan sowed discord between me and my brothers. My Lord is most subtle in achieving what He will; He is the All Knowing, the Truly Wise.

101 My Lord! You have given me authority; You have taught me something about the interpretation of dreams; Creator of the heavens and the earth, You are my protector in this world and in the Hereafter. Let me die in true devotion to You. Join me with the righteous.’

102 This account is part of what was beyond your knowledge [Muhammad]. We revealed it to you: you were not present with Joseph’s brothers when they made their treacherous plans.

103 However eagerly you may want them to, most men will not believe.

104 You ask no reward from them for this: it is a reminder for all people

105 and there are many signs in the heavens and the earth that they pass by and give no heed to

106 most of them will only believe in God while also joining others with Him.

107 Are they so sure that an overwhelming punishment from God will not fall on them, or that the Last Hour will not come upon them suddenly when they least expect it?

108 Say, ‘This is my way: based on clear evidence, I, and all who follow me, call [people] to God— glory be to God!— I do not join others with Him.’

109 All the messengers We sent before you [Muhammad] were men to whom We made revelations, men chosen from the people of their towns. Have the [disbelievers] not travelled through the land and seen the end of those who went before them? For those who are mindful of God, the Home in the Hereafter is better. Do you [people] not use your reason?

110 When the messengers lost all hope and realized that they had been dismissed as liars. Our help came to them: We saved whoever We pleased, but Our punishment will not be turned away from guilty people.

111 There is a lesson in the stories of such people for those who understand. This revelation is no fabrication: it is a confirmation of the truth of what was sent before it; an explanation of everything; a guide and a blessing for those who believe.

Appendix 3: Analysis of Words

The following table shows all the data regarding the analysis of the words selected for the study and their different indicators of their style and frequency.

Key to Symbol:

XX: no label is shown in the dictionary (i.e. the word is considered a neutral word, thus the word is not associated to any label).

	Verse No	Translation by 1. Yusuf Ali 2. Hilali and Khan 3. Abdel Haleem	OED	LDOCE	BNC frequency
1	12:4	prostrate	This word belongs in Frequency Band 4.	XX	Prostrate 86
		prostrating	This word belongs in Frequency Band 4.	XX	
		bow (down) -bow	-bow Frequency Band 5. bow down exists.	XX Under the entry 'bow' bow down exists.	Bow 1403 bow down 28
2	12:5	avowed	Frequency Band 5 Avowed enemy exists	XX Avowed enemy does not exist.	Avowed 109 avowed enemy 1

		open	Frequency Band 7 Open enemy exists	XX Open enemy does not exist	Open 29187 Open enemy does not exist
		sworn	Frequency Band 4 sworn enemy exists	XX Under sworn (adj.), Sworn enemy exists, but no label	Sworn 625 sworn enemy 5
3	12:6	posterity	Frequency Band 5 Archaic	formal	Posterity 181
		offspring	Frequency Band 5	XX	Offspring 939
		house	Frequency Band 7	XX	House 49158 <i>house</i> 49158 House of 5537 <i>house of</i> 5537
4	12:8	goodly body -- goodly -- body	-Frequency Band 4 Frequency Band 7 goodly body exists (and they are not in the correct	-old-fashioned -XX goodly body does not exist.	goodly 44 body 24588 goodly body

			sense).		does not exist.
		<i>Usbah</i> (a strongly group) -- strongly -- group	Frequency Band 6 Frequency Band 7 No dictionary entries found for 'strongly group'.	XX XX Strongly group does not exist.	strongly 4524 group 41151 Strongly group does not exist.
		many	Frequency Band 7	XX	Many 88558
5	12:8	wandering (in his mind) -wander, v.	Frequency Band 6 -wandering (in his mind)	XX somebody's mind is wandering exists	Wander 665 -wandering (in his mind) does not exist
		error, n. our father is in a plain error..	Frequency Band 6	XX be in error exists	error: 3803 in error:121
		(in the) wrong			wrong

		- Wrong ...our father is clearly in the wrong...	Frequency Band 5 (is in the wrong) exists.	XX be in the wrong exists	15487 --in the wrong: 553
6	12:13	devour	Frequency Band 5	XX	devour 106
		devour	Frequency Band 5	XX	Devour 106
		eat	Frequency Band 6	XX	Eat 7259
7	12:15	agreed	Frequency Band 7	XX	-agreed: 14350
		agreed	Frequency Band 7	XX	-agreed: 14350
		resolved	Frequency Band 6	Formal	Resolved 2090
8	12:19	concealed	Frequency Band 6	Formal	concealed 889
		Hid -Hide, v.	Frequency Band 6	XX	hid 616
		hid	Frequency Band 6	XX	hid: 616
9	12:19	young man	Frequency Band 6	Spoken	young man 2665
		boy	Frequency Band 7	XX	Boy 12689
		boy	Frequency Band	XX	Boy

			7		12689
10	12:20	miserable	Frequency Band 5. miserable price exists only in one quotation.	XX	miserable 1136 miserable price: 0 There are no matches for my query.
		low	Frequency Band 7. Low-price exists	XX Low-price does not exist. However, Low-pay exists	-low: 16632 -low price: low price 80
		small	Frequency Band 7 Small price exists	XX Small price does not exist. However, <i>a small amount of money, and small pay exists.</i>	small 43064 "small price" 64
11	12:22	power	Frequency Band 7	XX	power 31560
		wisdom	Frequency Band 6	XX	wisdom

					1534
		judgement	Frequency Band 6	XX	Judgement 2439
12	12:23	fastened	Frequency Band 5 Fastened the door” exists only once.	XX	Fastened 402
		closed	Frequency Band 7	XX	Closed 9366
		bolted	Frequency Band 5 Bolted the door exists.	XX	Bolted 336
13	12:24	desired	Frequency Band 6	Literary	Desired 1647
		-----	----	----	-----
		succumbed	Frequency Band 5	Formal	Succumbed 246
14	12:25	chastisement	Frequency Band 4	<i>old-fashioned</i>	chastisement 18
		torment	Frequency Band 5	XX	torment 311
		punishment	Frequency Band 6	XX	punishment 2212
15	12:26	rent -(Rend, rent, rent, v.)	Frequency Band 5. Figurative	<i>Literary</i>	-rent 3438 P.S. 1. (in this query v. & n. is included besides different

					meanings of rent: Polysemy problem here) -rent shirt There are no matches for my query.
		torn -(Tear, tore, torn , v.)	Frequency Band 6.	XX	-torn 1200
		torn	Frequency Band 6.	XX	-torn 1200
16	12:28	Snare (n)	Frequency Band 5. allusive	<i>literary</i>	Snare 91
		Plot (n)	Frequency Band 6.	XX	plot 2067
		Treachery (n)	Frequency Band 5	XX	Treachery 197
17	12:30	the great	Great, n. Frequency Band 7	XX	-the great 9751
		<i>Al-Aziz</i>	XXX (does not exist)	XXX (does not exist)	Al-Aziz 5 P.S. the 5 hits are wrong examples, because <i>Al-aziz</i> in

					the texts is part of an Arabic compound name <i>Abd al-Aziz</i> .
		the governor	Frequency Band 6	XX	Governor 2311
18	12:31	Extol (v)	Frequency Band 5.	<i>formal</i>	Extol 31
		Exalted (v)	Frequency Band 5	<i>formal</i>	Exalted 201
		Stunned Stun (v)	Frequency Band 5	XX	Stunned 780
19	12:32	Bidding (n)	Frequency Band 5	<i>formal</i>	bidding 636
		Order (n)	Frequency Band 7	XX	order 34112
		Command (v)	Frequency Band 6	XX	Command 4052
20	12:32	(the) vilest	Vile (adj) Frequency Band 5.	<i>informal</i>	-vilest 11
		Disgraced (adj,v)	Frequency Band 4.	XX	Disgraced 176
		Degraded (adj,v)	Frequency Band 5	XX	Degraded 182
21	12:37	the ways	Frequency Band 7	XX	Ways 14673
		the religion	Frequency Band 6	XX	religion

					4326
		the faith	Frequency Band 6	XX	Faith 5096
22	12:39	Supreme and Irresistible - Supreme (adj. & n.) -Irresistible (adj.& n.)	Frequency Band 6 Frequency Band 5	XX XX	Supreme 3305 Irresistible 489
		The irresistible	Frequency Band 5	XX	Irresistible 489
		The All Powerful	- All-Powerful (adj): Frequency Band 5 - Powerful (adj. & n.): Frequency Band 6	XX XX	all powerful 30
23	12:40	understand	Frequency Band 7	XX	Understand 14915
		know	Frequency Band 7	XX	know 118628
		realize	Frequency Band 6	XX	Realize 2133
24	12:42	lingered	Frequency Band 5	XX	Lingered 291
		stayed	Frequency Band 6	XX	Stayed

					4132
		remained	Frequency Band 7	<i>formal</i>	Remained 8802
25	12:42	thy lord - thy (means your) - lord	-Thy: Frequency Band 6. In later use <i>regional,</i> <i>archaic.</i> , and in religious language. -Lord: Frequency Band 6	<i>old use</i> XX	thy 623 lord 16079
		your lord (i.e. your king) -your -lord -king	-Your: Frequency Band 7 -Lord: Frequency Band 6 -King: Frequency Band 6.	XX XX XX	your 134241 lord 16079 king 15735
		your master	Your:		

		-your	Frequency Band 7	XX	Your 134241
		master	Master: Frequency Band 6.	<i>old-fashioned</i>	Master 6341
26	12:43	chiefs	Frequency Band 6	XX	chief 11148
		notables	Frequency Band 6	XX	Notable 1570
		counsellors	Frequency Band 6	XX	Counsellor 620
27	12:43	expound (to me)	Frequency Band 5	<i>formal</i>	expound 56
		explain (to me)	Frequency Band 7	XX	Explain 7673
		tell (me the meaning)	Frequency Band 7.	XX	tell 28859
28	12:43	kine	Archaic	No dictionary entries found for 'kine'	kine 20
		cows	Frequency Band 6	XX	"cow 1351
		cows	Frequency Band 6	XX	"cow" returned 1351
29	12:43	withered	Frequency Band 4	XX	withered 163
		dry	Frequency Band 6	XX	Dry 6417

		withered	Frequency Band 4	XX	Withered 163
30	12:45	bethought -bethink	Frequency Band 4 Obsolete.	No dictionary entries found for 'bethink'.	Bethought 8
		remembered	Frequency Band 7	XX	remembered 5011
		remembered	Frequency Band 7	XX	remembered 5011
31	12:48	dreadful (adj.)	Frequency Band 5 Obsolete.	XX	Dreadful 1361
		hard (adj.)	Frequency Band 6.	XX	Hard 22166
		Hardship (n.)	Frequency Band 5 Obsolete	XX	Hardship 678
32	12:52	false ones	XXX	No dictionary entries found for 'false one'.	"false one" returned 32
		betrayers	Frequency Band 4	XX	betrayers 18
		treacherous	Frequency Band 5	XX	treacherous 369
33	12:53	prone (to evil) - prone -(prone to evil)	-Prone, adj. Frequency Band 5. XXX	XX XX	Prone 791 -prone to evil: XX There are

					no matches for my query.
		inclined (to evil) -inclined - (inclined to evil)	-inclined, adj. Frequency Band 6 XXX	XX	inclined 1385 -inclined to evil: XX There are no matches for my query.
		Incites (him to evil) -incite Incites (to evil)	-incite, v. Frequency Band 5. XXX	XX	incite 40 --incite to evil: XX There are no matches for my query. incites him to evil: XX There are no matches for my query.

34	12:62	stock-in-trade	Frequency Band 4.	XX	stock-in- trade 52
		money	Frequency Band 7.		money 36526
		goods	-good (n) Frequency Band 7 Now also (<i>Economics</i>)	-goods (n) XX	goods 10044
35	12:67	profit (v)	Frequency Band 5	<i>formal</i>	profit 5883
		avail (v)	Frequency Band 5	No dictionary entries found for 'avail'.	Avail 351
		help	Frequency Band 7	XX	Help 36884
36	12:67	Command (v)	Frequency Band 6	XX	Command 4052
		Decision (n)	Frequency Band 7.	XX	Decision 16580
		all power -all-power (n)	Frequency Band 4	No dictionary entries found for 'all-power'. -power (n) XX	all power 60
37	12:68	enjoined (v)	Frequency Band 5	<i>Formal</i>	enjoined 52
		Advice (n)	Frequency Band 6	XX	advice 10303

		told	Frequency Band 7	XX	told 35375
38	12:69	received	-receive Frequency Band 7	<i>Formal</i>	Received 13051
		betook	-betake Frequency Band 4	No dictionary entries found for 'betake'.	Betook 4
		Drew	-draw Frequency Band 7.	XX	Drew 4799
39	12:72	beaker	Frequency Band 5 (Now chiefly in literary use).	XX	beaker 128
		bowl	Frequency Band 6	XX	bowl 2361
		drinking cup	-drinking, n Frequency Band 5. drinking-cup exists under the Compounds of the entry 'drinking'.	No dictionary entries found for 'drinking cup'.	drinking cup 6
40	12:88	Distress, n.	Frequency Band 6	XX	Distress 1453
		hard time	-hard, adj. Frequency Band 6 (under the entry	hard XX * hard time exists under the entry	hard time 194

			<p>hard, exists “hard time”</p> <p>-hard time</p> <p>Hard time in U.S. slang means time spent in prison, which is not equivalent to the meaning of the presented in the source text.</p> <p>hard time n. orig. <i>U.S. slang</i></p> <p>time spent in prison, esp. as part of a long sentence served for a serious crime (cf. <u>time n.</u> 8b); frequently in to do (also serve) hard time .</p>	<p>hard, adj. (no label) as follows:</p> <p>have a hard time doing something (=be difficult for someone to do something)</p> <p>⚡ <i>You'll have a hard time proving that.</i></p> <p>⚡ <i>I had a hard time persuading him to accept the offer.</i></p> <p>⚡ <i>Such criticism was hard to take (=difficult to accept).</i></p>	
		Misfortune, n.	Frequency Band 5	XX	Misfortune 373
41	12:104	<p>(for)</p> <p>all creatures</p> <p>-all creatures</p>	XXX	-all creatures: does not exist.	all creatures 64

		-creature, n.	Frequency Band 6.	XX	
		(unto) the ' <i>Alamin</i> (men and jinns)			<i>Alamin</i> 1
		- ' <i>Alamin</i> -man, n. -jinn, n.	XXX Frequency Band 7 Frequency Band 4	<i>Alamin</i> : does not exist. XX XX	1 hit, however, it does not equal to the source term. The following is the context: My father would have put it in another way: 'Zol zey <u>alamin</u> chappen a cholera.'
					-(men and jinns) There are no matches for my query. men 36989

					jinn 3
		(for) all people -all people -people	XXX Frequency Band 7	all people: does not exist. XX	all people 391
42	12:107	wrath	Frequency Band 5	<i>formal</i>	wrath 343
		torment	Frequency Band 5	XX	Torment 311
		punishment	Frequency Band 6	XX	punishment 2212

Table A3.1: The analysis of the words selected for the study and their different indicators of their style and frequency.

Appendix 4: Participation Information Sheet, the Consent Form, and the Questionnaire



Participation Information Sheet

Researcher: Bushra Musleh. PhD student in Linguistics at the University of the West of England, UK.

(UWE) e-mail address: Bushra2.Musleh@live.uwe.ac.uk

Research Title: Lexical selection and archaisms in three English translations of the *Sūrat Yūsuf* (the Chapter of Joseph): an empirical investigation.

Dear Participant, you are being invited to take part in a research study. Before you decide whether to participate, it is important for you to understand why the research is being done and what it will involve. Please take time to read the following information carefully. Ask questions if anything you read is not clear or if you would like more information. Discuss it with others and decide whether you wish to take part. Your participation in this research is entirely voluntary. If you choose not to participate nothing will change and you will not be affected in any way. If you change your mind, you will have the right to withdraw at any time within 20 days from the date of submitting the questionnaire. Take time to decide whether or not you wish to take part. Thank you for reading.

What is the purpose of this study?

The purpose of this study is to investigate the relative understandability of three translations of the Qur'an, and to identify the effects of different English word choices on readers' understanding of the translations, and what their preferences are.

Why have I been chosen?

You have been chosen because you belong to one of the following groups of people who might read English translations of the Qur'an (native speaker of English, non-native speaker of English, Muslim, and non-Muslim).

Do I have to take part?

This research project is voluntary, and there is no obligation to participate. It is up to you to decide whether or not to take part. If you do decide to take part you will be given this information sheet to keep and be asked to sign a consent form. If you decide to take part you are still free to withdraw from this research and without giving a reason. If you decide to withdraw, it would be very much appreciated if you could let me know within 20 days from the date of submitting your questionnaire. A decision to withdraw at any time, or not to take part, will not affect you in any way.

What will happen to me if I take part? What do I have to do?

If you decide to take part in this research, you will be given some time to read this information sheet, then you will be asked to sign the consent form. Afterwards, you will be asked to fill a questionnaire.

What are the possible disadvantages and risks of taking part?

Your responses will be confidential. Personal information that you provide will not be given to anyone else. There is no specific physical, psychological, social, religious, legal, or economic risk closely related to participation in this study. You will need to give up about 15 minutes of your time but the research is designed to slot into your timetable. If you feel that any problems arise in the course of this study, do not hesitate to let me know.

What are the possible benefits of taking part?

I hope that you will enjoy taking part in the study and find it interesting! By participating in a new research study, you will improve our knowledge of English translations of the Qur'an and help us to identify the effects of different English word choices on readers' understanding of the translations.

What if something goes wrong?

In the case of any potential problems or issues, please contact any or both of my research study supervisors:

- 1) Dr. Kate Beeching. E-mail address: Kate.Beeching@uwe.ac.uk
- 2) Prof. Richard Coates. E-mail address: Richard.Coates@uwe.ac.uk

Will my taking part in this study be kept confidential?

Confidentiality is of the utmost importance to the researcher. All information which is collected about you during the course of this research will be kept strictly confidential and will never be used for purposes other than academic research. Any results from this study which are published will refer to the participants anonymously.

Any information gathered in the course of this research will be held on password-protected computers or external drives at UWE or on the researcher's laptop. While outcomes from the project may be published so that people may benefit from the findings, all information regarding the participants will be anonymous and non-identifiable.

What will happen to the results of the research study?

Upon the completion of this research, data will be included in a PhD thesis to be submitted to the University of the West of England (UWE), Bristol. The results may

be published at some future date. Most importantly, I will use the findings of the research only in the academic domain. If you are interested in the findings of the study, you can contact me at any time. I would also like to reassure you once again that in any publication or sharing of findings, no participant will be individually identifiable.

Contact for Further Information

Should you require any further information or if you would like to ask any questions about the present research, do not hesitate to contact me and let me know.

Bushra Musleh

Ph.D student in Linguistics

University of the West of England

Faculty of Arts, Creative Industries and Education

Frenchay Campus

Coldharbour Lane

Bristol

Email address: Bushra2.Musleh@live.uwe.ac.uk

**THANK YOU FOR TAKING TIME TO READ THIS INFORMATION
SHEET**



Consent Form for Participating in a Questionnaire

I have read the PARTICIPATION INFORMATION SHEET about Bushra Musleh’s research study. I have been informed and understand the purposes of the study.

I have had the opportunity to ask questions about the study, and any questions I have asked have been answered to my satisfaction.

I understand that my data will remain confidential, and that no personal information that may be used to identify me uniquely will be stored with the data.

I understand that within a period of twenty days from today I may withdraw myself or any data or information I have provided for this study, without having to give any reasons, and that I will not be affected by this decision at any time.

I understand that, if I so request, I may ask for a summary of results from the study to be sent to me at a later date. I consent voluntarily to be a participant in this study.

In submitting this questionnaire, I give my consent to be a participant in the study.

Name of Participant:

Date:

If you wish to receive a copy of a short summary of the study, give below an e-mail address to which this summary can be sent (you will ONLY be contacted in regard to this questionnaire).

Please write a valid e-mail address.



Questionnaire: Word Choices in Translations of the Qur'an

Dear Participant,

My name is Bushra Musleh and I am a PhD student at the University of the West of England (UWE), Bristol, UK. E-mail address: (Bushra2.Musleh@live.uwe.ac.uk).

This questionnaire aims to investigate the relative understandability of three translations of the Qur'an to identify the effects of different English word choices on your understanding of the translations, and discover whether you prefer one word rather than another.

Your responses will be confidential. Your participation in this study is entirely voluntary. If you choose not to participate, nothing will change and you will not be affected in any way. Please note this is a questionnaire regarding the translations of the Qur'an. Only the Arabic version is considered to be the Qur'an and the translations are not considered to be a substitute for the Qur'an. They are translations of the meanings of the Qur'an in English in order that non-Arabic speakers can study and comprehend the message of the Qur'an. You also do not have to answer any question that makes you uncomfortable.

For further details, please refer to the [information sheet](#), which you have been provided with.

Thank you for your cooperation and agreeing to take part in this questionnaire.

It will take approximately 15-20 minutes to complete!

Part 1: Personal Information. Please choose the most appropriate response or fill in the blank spaces with the appropriate answers.

1. What age category do you fit into?

20-35 36-55 56-70 71+

2. Gender: Male Female

3. Your nationality is _____

4. Your native (first) language is _____

5. Which language(s) do you OFTEN speak? _____

6. What is your religion?

Christian

Muslim

Jewish

Buddhist

Hindu

Sikh

Atheist

Other (please specify) _____

7. Which country do you live in? _____

8. What is your highest educational qualification?

A-level/Twelfth Grade Diploma First Degree (BA or BSc)

Post-Grad Diploma Masters PhD None of those

Part 2: Please answer the following questions regarding words used in the translations of the Qur'an.

1) How understandable are the following words? Please tick the relevant box to show how much you agree (or disagree) that the words are easily understandable.

Strongly agree	Agree (2)	Neither agree nor	Disagree (4)	Strongly disagree
----------------	-----------	-------------------	--------------	-------------------

1. prostrate

2. thy

3. posterity

4. concealed

5. chastisement	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
6. your	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
7. bow down	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
8. hid	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
9. kine	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
10. bethought	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
11. explain	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12. eat	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
13. betook	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
14. punishment	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
15. devour	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
16. offspring	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
17. remembered	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
18. received	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
19. cows	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
20. expounded	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
21. <i>Al-Aziz</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Part 3: For the following questions, please choose the most appropriate answer or write where needed.

1) Please read the following three translations of one of the verses, then answer the questions that follow.

a	So they raced with one another to the door, and she tore his shirt from the back. They both found her lord (i.e. her husband) at the door. She said: "What is the recompense (punishment) for him who intended an evil design against your wife, except that he be put in prison or a painful torment ?"
b	They raced for the door-she tore his shirt from behind-and at the door they met her husband. She said, 'What, other than prison or painful punishment , should be the reward of someone who tried to dishonour your wife?'
c	So they both raced each other to the door, and she tore his shirt from the back: they both found her lord near the door. She said: "What is the (fitting) punishment for one who formed an evil design against thy wife, but prison or a grievous chastisement ?"

1. Which of the red-coloured words is the most understandable?

- a. torment b. punishment c. chastisement d. none

2. Which of the red-coloured words is the most difficult to understand?

- a. torment b. punishment c. chastisement

2. a. Why do you think that the word that you have chosen is the most difficult to understand?

3. Revisiting the above three translations, please write down any words you did not understand excluding the red-coloured words.

4. Which of the three translations above is the most difficult to understand?

- a. Translation A b. Translation B c. Translation C

2) Please read the following three translations of one of the verses, then answer the questions that follow.

a	"Nor do I absolve my own self (of blame): the (human) soul is certainly prone to evil, unless my Lord do bestow His Mercy: but surely my Lord is Oft- forgiving, Most Merciful."
b	"And I free not myself (from the blame). Verily, the (human) self is inclined to evil, except when my Lord bestows His Mercy (upon whom He wills). Verily, my Lord is Oft-Forgiving,

	Most Merciful."
c	I do not pretend to be blameless, for man's very soul incites him to evil unless my Lord shows mercy: He is most forgiving, most merciful.

1. Which of the red-coloured words is the most understandable?

- a. prone b. inclined c. incites d. none

2. Which of the red-coloured words is the most difficult to understand?

- a. prone b. inclined c. incites

2. a. Why do you think that the word that you have chosen is the most difficult to understand?

3. Revisiting the above three translations, please write down any words you did not understand excluding the red-coloured words.

4. Which of the three translations above is the most difficult to understand?

- a. Translation A b. Translation B c. Translation C

3) Please read the following three translations of one of the verses, then answer the questions that follow.

a	When the husband saw that the shirt was torn at the back, he said, 'This is another instance of women's treachery: your treachery is truly great.
b	So when he saw his shirt,- that it was torn at the back,- (her husband) said: "Behold! It is a snare of you women! truly, mighty is your snare!
c	So when he (her husband) saw his [(Yusuf's (Joseph))] shirt torn at the back; (her husband) said: "Surely, it is a plot of you women! Certainly mighty is your plot!

1. Which of the red-coloured words is the most understandable?

- a. treachery b. snare c. plot d. none

2. Which of the red-coloured words is the most difficult to understand?

- a. treachery b. snare c. plot

2. a. Why do you think that the word that you have chosen is the most difficult to understand?

3. Revisiting the above three translations, please write down any words you did not understand excluding the red-coloured words.

4. Which of the three translations above is the most difficult to understand?

- a. Translation A b. Translation B c. Translation C

4) Please read the following three translations of one of the verses, then answer the questions that follow.

a	and she said [(to Yusuf (Joseph)): "Come out before them." Then, when they saw him, they exalted him (at his beauty) and (in their astonishment) cut their hands. They said: "How perfect is Allah (or Allah forbid)! No man is this! This is none other than a noble angel!"
b	She said to Joseph, 'Come out and show yourself to them!' and when the women saw him, they were stunned by his beauty, and cut their hands, exclaiming, 'Great God! He cannot be mortal! He must be a precious angel!'
c	and she said (to Joseph), "Come out before them." When they saw him, they did extol him, and (in their amazement) cut their hands: they said, "(Allah) preserve us! no mortal is this! this is none other than a noble angel!"

1. Which of the red-coloured words is the most difficult to understand?

- a. exalted b. stunned c. extol

2. Which of the red-coloured words is the most understandable?

- a. exalted b. stunned c. extol d. none

2. a. Why do you think that the word that you have chosen is the most understandable?

3. Which of the three translations above is the most understandable?

- a. Translation A b. Translation B c. Translation C d. none

5) Please read the following three translations of one of the verses, then answer the questions that follow.

a	"Thus will your Lord choose you and teach you the interpretation of dreams (and other things) and perfect His Favour on you and on the offspring of Ya'qub (Jacob), as He perfected it on your fathers, Ibrahim (Abraham) and Ishaque (Isaac) aforetime! Verily, your Lord is All-Knowing, All-Wise."
b	"Thus will thy Lord choose thee and teach thee the interpretation of stories (and events) and perfect His favour to thee and to the posterity of Jacob - even as He perfected it to thy fathers Abraham and Isaac aforetime! for Allah is full of knowledge and wisdom."
c	This is about how your Lord will choose you, teach you to interpret dreams, and perfect His blessing on you and the House of Jacob, just as He perfected it earlier on your forefathers Abraham and Isaac: your Lord is all knowing and wise.'

1. Which of the red-coloured words is the most difficult to understand?

- a. offspring b. posterity c. house

2. Which of the red-coloured words is the most understandable?

- a. offspring b. posterity c. house d. none

2. a. Why do you think that the word that you have chosen is the most understandable?

3. Which of the three translations above is the most understandable?

- a. Translation A b. Translation B c. Translation C d. none

Part 4: For each of the following translated verses, please answer the questions related to the red-coloured word in each translation.

1)

Do they then feel secure from the coming against them of the covering veil of the **wrath** of Allah,- or of the coming against them of the (final) Hour all of a sudden while they perceive

not?

How strongly do you agree or disagree that the red-coloured word in the above translation is:

	Strongly agree (1)	Agree (2)	Neither agree nor disagree (3)	Disagree (4)	Strongly disagree (5)
Understandable					
Appropriate for the style of the translated text of the Qur'an					
Sacred					

2)

And of the two, to that one whom he consider about to be saved, he said: "Mention me to **thy** lord." But Satan made him forget to mention him to his lord: and (Joseph) lingered in prison a few (more) years.

How strongly do you agree or disagree that the red-coloured word in the above translation is:

	Strongly agree (1)	Agree (2)	Neither agree nor disagree (3)	Disagree (4)	Strongly disagree (5)
Understandable					
Appropriate for the style of the translated text of the Qur'an					
Sacred					

3)

He said: "It was she that sought to seduce me - from my (true) self." And one of her household saw (this) and bore witness, (thus):- "If it be that his shirt is **rent** from the front, then is her tale true, and he is a liar!

How strongly do you agree or disagree that the red-coloured word in the above translation is:

	Strongly agree (1)	Agree (2)	Neither agree nor disagree (3)	Disagree (4)	Strongly disagree (5)
Understandable					
Appropriate for the style of the translated text of the Qur'an					
Sacred					

4)

He replied, 'The thought of you taking him away with you worries me: I am afraid a wolf may eat him when you are not paying attention.'

How strongly do you agree or disagree that the red-coloured word in the above translation is:

	Strongly agree (1)	Agree (2)	Neither agree nor disagree (3)	Disagree (4)	Strongly disagree (5)
Understandable					
Appropriate for the style of the translated text of the Qur'an					
Sacred					

Part 5: Regarding old-fashioned words such as: "verily, thy, bethought, wrath", choose ONE of the following statements.

1. I prefer having such words in the translations of the Qur'an as they give me a sense of sacredness and religiousness, but only if I understand the words.
2. I prefer having such words in the translations of the Qur'an as they give me a sense of sacredness and religiousness, even if I do not understand the words.

3. I would prefer not to have such words in the translations of the Qur'an even though they give me a sense of sacredness and religiousness, because they are not easy to understand.

4. I would prefer not to have such words in the translations of the Qur'an. I do not understand them, they do not give me any sense of sacredness and religiousness.

5. Other point of view (please specify).

Thank you for taking time to answer this questionnaire

Your cooperation is highly appreciated

This questionnaire has been administered by
Bushra Musleh
Ph.D student in Linguistics
University of the West of England
Faculty of Arts, Creative Industries and Education
Frenchay Campus
Coldharbour Lane
Bristol
Email address: Bushra2.Musleh@live.uwe.ac.uk

Appendix 5: First Pilot Questionnaire

Questionnaire: Translating the Qur'an

This questionnaire aims to assess the understandability and appropriateness of the translations of two selected verses of the *Sūrat Yūsuf* (the Chapter of Joseph).

The questionnaire will take about (15-20) minutes to complete.

A) Please answer the following questions:

Age: 20-35 36-55 56-70 71 +

Sex: Male Female

Nationality: _____

Your Native Language is: _____

Which languages do you speak? _____

Religion: _____

What is your highest educational qualification? _____

B) Please read the following translations of two verses of the *Surat Yusuf*, then answer the questions that follow:

1)

a	Verily, We have sent it down as an Arabic Qur'an in order that you may understand.
b	We have sent it down as an Arabic Qur'an, in order that ye may learn wisdom.
c	We have sent it down as an Arabic Qur'an so that you [people] may understand

1. How strongly do you agree or disagree that the three translations (1a /1b/1c) give you the same meaning?

Strongly agree (1)	Agree (2)	Neither agree nor disagree (3)	Disagree (4)	Strongly disagree (5)

2)

a	He (the father) said: "O my son! Relate not your vision to your brothers, lest they arrange a plot against you. Verily! <i>Shaitan</i> (Satan) is to man an open enemy!
b	Said (the father): "My (dear) little son! relate not thy vision to thy brothers, lest they concoct a plot against thee: for Satan is to man an avowed enemy!
c	And he replied, 'My son, tell your brothers nothing of this dream, or they may plot to harm you—Satan is man's sworn enemy.

2. How strongly do you agree or disagree that the three translations (2a /2b/2c) give you the same meaning?

Strongly agree (1)	Agree (2)	Neither agree nor disagree (3)	Disagree (4)	Strongly disagree (5)

3. Which among the three translations (2a /2b/2c) is the most comprehensible and understandable translation?

Circle your answer (2a /2b/2c).

4. How strongly do you agree or disagree that the translated verses in 1a and 2a

a	Verily, We have sent it down as an Arabic Qur'an in order that you may understand.
b	He (the father) said: "O my son! Relate not your vision to your brothers, lest they arrange a plot against you. Verily! <i>Shaitan</i> (Satan) is to man an open enemy!

are:

	Strongly agree (1)	Agree (2)	Neither agree nor disagree (3)	Disagree (4)	Strongly disagree (5)	
Comprehensible						
Stylistically appropriate						
Fluent						
Formal						
Sacred						
Accurate						[] don't know

5. How strongly do you agree or disagree that the translated verses in 1b and 2b

a	We have sent it down as an Arabic Qur'an, in order that ye may learn wisdom.
b	Said (the father): "My (dear) little son! relate not thy vision to thy brothers, lest they concoct a plot against thee: for Satan is to man an avowed enemy!"

are:

	Strongly agree (1)	Agree (2)	Neither agree nor disagree (3)	Disagree (4)	Strongly disagree (5)
Comprehensible					
Stylistically appropriate					

Fluent						
Formal						
Sacred						
Accurate						[] don't know

6. How strongly do you agree or disagree that the translated verses in 1c and 2c

a	We have sent it down as an Arabic Qur'an in so that you [people] may understand.
b	And he replied, 'My son, tell your brothers nothing of this dream, or they may plot to harm you—Satan is man's sworn enemy.

are:

	Strongly agree (1)	Agree (2)	Neither agree nor disagree (3)	Disagree (4)	Strongly disagree (5)	
Comprehensible						
Stylistically appropriate						
Fluent						
Formal						
Sacred						
Accurate						[] don't know

7. How strongly do you agree or disagree that using the pronouns “ye, thy, thee” is “stylistically appropriate”?

Strongly agree	Agree	Neither agree nor disagree	Disagree	Strongly disagree
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(1)	(2)	(3)	(4)	(5)

8. How strongly do you agree or disagree that using the adverb “Verily” is “stylistically appropriate”?

Strongly agree	Agree	Neither agree nor disagree	Disagree	Strongly disagree
(1)	(2)	(3)	(4)	(5)

9. How strongly do you agree or disagree that using “not” after a verb in “Relate not” is accurate?

Strongly agree	Agree	Neither agree nor disagree	Disagree	Strongly disagree	Don't know
(1)	(2)	(3)	(4)	(5)	(6)

10. How strongly do you agree or disagree that using the collocation “send down” is accurate?

Strongly agree	Agree	Neither agree nor disagree	Disagree	Strongly disagree	Don't know
(1)	(2)	(3)	(4)	(5)	(6)

Thank you for taking time to answer this questionnaire

Your cooperation is highly appreciated

Appendix 6: Second Pilot Questionnaire and the Feedback sheet



Participation Information Sheet

Researcher: Bushra Musleh. PhD student in Linguistics at the University of the West of England, UK.

(UWE) e-mail address: Bushra2.Musleh@live.uwe.ac.uk

Research Title: Lexical selection and archaisms in three English translations of the *Sūrat Yūsuf* (the Chapter of Joseph): an empirical investigation.

Dear Participant, you are being invited to take part in a research study. Before you decide whether to participate, it is important for you to understand why the research is being done and what it will involve. Please take time to read the following information carefully. Ask questions if anything you read is not clear or if you would like more information. Discuss it with others and decide whether you wish to take part. Your participation in this research is entirely voluntary. If you choose not to participate nothing will change and you will not be affected in any way. If you change your mind, you will have the right to withdraw at any time within 20 days from the date of submitting the questionnaire. Take time to decide whether or not you wish to take part. Thank you for reading.

What is the purpose of this study?

The purpose of this study is to investigate the relative understandability of three translations of the Qur'an, and to identify the effects of different English word choices on readers' understanding of the translations, and what their preferences are.

Why have I been chosen?

You have been chosen because you belong to one of the following groups of people who might read English translations of the Qur'an (native speaker of English, non-native speaker of English, Muslim, and non-Muslim).

Do I have to take part?

This research project is voluntary, and there is no obligation to participate. It is up to you to decide whether or not to take part. If you do decide to take part you will be given this information sheet to keep and be asked to sign a consent form. If you decide to take part you are still free to withdraw from this research and without giving a reason. If you decide to withdraw, it would be very much appreciated if you could let me know within 20 days from the date of submitting your questionnaire. A decision to withdraw at any time, or not to take part, will not affect you in any way.

What will happen to me if I take part? What do I have to do?

If you decide to take part in this research, you will be given some time to read this information sheet, then you will be asked to sign the consent form. Afterwards, you will be asked to fill a questionnaire.

What are the possible disadvantages and risks of taking part?

Your responses will be confidential. Personal information that you provide will not be given to anyone else. There is no specific physical, psychological, social, religious, legal, or economic risk closely related to participation in this study. You will need to give up about 15 minutes of your time but the research is designed to slot into your timetable. If you feel that any problems arise in the course of this study, do not hesitate to let me know.

What are the possible benefits of taking part?

I hope that you will enjoy taking part in the study and find it interesting! By participating in a new research study, you will improve our knowledge of English translations of the Qur'an and help us to identify the effects of different English word choices on readers' understanding of the translations.

What if something goes wrong?

In the case of any potential problems or issues, please contact any or both of my research study supervisors:

- 1) Dr. Kate Beeching. E-mail address: Kate.Beeching@uwe.ac.uk
- 2) Prof. Richard Coates. E-mail address: Richard.Coates@uwe.ac.uk

Will my taking part in this study be kept confidential?

Confidentiality is of the utmost importance to the researcher. All information which is collected about you during the course of this research will be kept strictly confidential and will never be used for purposes other than academic research. Any results from this study which are published will refer to the participants anonymously.

Any information gathered in the course of this research will be held on password-protected computers or external drives at UWE or on the researcher's laptop. While outcomes from the project may be published so that people may benefit from the findings, all information regarding the participants will be anonymous and non-identifiable.

What will happen to the results of the research study?

Upon the completion of this research, data will be included in a PhD thesis to be submitted to the University of the West of England (UWE), Bristol. The results may be published at some future date. Most importantly, I will use the findings of the research only in the academic domain. If you are interested in the findings of the study, you can contact me at any time. I would also like to reassure you once again that in any publication or sharing of findings, no participant will be individually identifiable.

Contact for Further Information

Should you require any further information or if you would like to ask any questions about the present research, do not hesitate to contact me and let me know.

Bushra Musleh

Ph.D student in Linguistics

University of the West of England

Faculty of Arts, Creative Industries and Education

Frenchay Campus

Coldharbour Lane

Bristol

Email address: Bushra2.Musleh@live.uwe.ac.uk

**THANK YOU FOR TAKING TIME TO READ THIS INFORMATION
SHEET**

Date:



Consent Form for Participating in a Questionnaire

I have read the PARTICIPATION INFORMATION SHEET about Bushra Musleh's research study. I have been informed and understand the purposes of the study.

I have had the opportunity to ask questions about the study, and any questions I have asked have been answered to my satisfaction.

I understand that my data will remain confidential, and that no personal information that may be used to identify me uniquely will be stored with the data.

I understand that within a period of twenty days from today I may withdraw myself or any data or information I have provided for this study, without having to give any reasons, and that I will not be affected by this decision at any time.

I understand that, if I so request, I may ask for a summary of results from the study to be sent to me at a later date. I consent voluntarily to be a participant in this study.

In submitting this questionnaire, I give my consent to be a participant in the study.

Name of Participant:

Date:

Please tick here if you wish to receive a copy of a short summary of the study, and give below an e-mail address to which this summary can be sent. _____

E-mail address to which the summary can be sent (you will ONLY be contacted in regard to this questionnaire):



Questionnaire: Word Choices in Translations of the Qur'an

Dear Participant,

My name is Bushra Musleh and I am a PhD student at the University of the West of England (UWE), Bristol, UK. E-mail address: (Bushra2.Musleh@live.uwe.ac.uk).

This questionnaire aims to investigate the relative understandability of three translations of the Qur'an to identify the effects of different English word choices on your understanding of the translations, and discover whether you prefer one word rather than another.

Your responses will be confidential. Your participation in this study is entirely voluntary. If you choose not to participate, nothing will change and you will not be affected in any way. Please note this is a questionnaire regarding the translations of the Qur'an. Only the Arabic version is considered to be the Qur'an and the translations are not considered to be a substitute for the Qur'an. They are translations of the meanings of the Qur'an in English in order that non-Arabic speakers can study and comprehend the message of the Qur'an. You also do not have to answer any question that makes you uncomfortable.

For further details, please refer to the [information sheet](#), which you have been provided with.

Thank you for your cooperation and agreeing to take part in this questionnaire.

It will take approximately 15-20 minutes to complete!

Part 1: Personal Information. Please circle the most appropriate response or fill in the blank spaces with the appropriate answers.

1. What age category do you fit into?

20-35 36-55 56-70 71+

2. Gender: Male Female

3. Nationality: _____

4. Your native language is _____

5. Which languages do you speak? _____

6. What is your religion?

Christian

Muslim

Jewish

Buddhist

Hindu

Sikh

Atheist

Other (please specify) _____

7. Which country do you live in? _____

8. What is your highest educational qualification?

A-level/Twelfth Grade Diploma First Degree (BA or BSc)

Post-Grad Diploma Masters PhD None of those

Part 2: Please answer the following questions regarding words used in the translations of the Qur'an.

1) How understandable are the following words? Please tick the relevant box to show how much you agree (or disagree) that the words are easily understandable.

Strongly agree	Agree (2)	Neither agree nor	Disagree (4)	Strongly disagree
----------------	-----------	-------------------	--------------	-------------------

- | | | | | | |
|-----------------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|
| 1. prostrate | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 2. thy | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 3. posterity | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 4. concealed | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 5. chastisement | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 6. your | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 7. bow down | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 8. hid | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 9. kine | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 10. bethought | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 11. explain | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 12. eat | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 13. betook | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 14. punishment | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 15. devour | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 16. offspring | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 17. remembered | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 18. received | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 19. cows | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 20. expound | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |

Part 3: For the following questions, please circle the most appropriate answer or write where needed).

1) Please read the following three translations of one of the verses, then answer the questions that follow.

a	So they raced with one another to the door, and she tore his shirt from the back. They both found her lord (i.e. her husband) at the door. She said: "What is the recompense (punishment) for him who intended an evil design against your wife, except that he be put in prison or a painful <u>torment</u> ?"
b	They raced for the door-she tore his shirt from behind-and at the door they met her husband. She said, 'What, other than prison or painful <u>punishment</u> , should be the reward of someone who tried to dishonour your wife?'
c	So they both raced each other to the door, and she tore his shirt from the back: they both found her lord near the door. She said: "What is the (fitting) punishment for one who formed an evil design against thy wife, but prison or a grievous <u>chastisement</u> ?"

1. Which of the underlined words is the most understandable?

a. torment b. punishment c. chastisement d. none

2. Which of the underlined words is the most difficult to understand?

a. torment b. punishment c. chastisement

2. a. Why do you think that the word that you have chosen is the most difficult to understand?

3. Revisiting the above three translations, please write down any words you did not understand excluding the underlined words.

4. Which of the three translations above is the most difficult to understand?

a. Translation A b. Translation B c. Translation C

2) Please read the following three translations of one of the verses, then answer the questions that follow.

a	"Nor do I absolve my own self (of blame): the (human) soul is certainly <u>prone</u> to evil, unless my Lord do bestow His Mercy: but surely my Lord is Oft- forgiving, Most Merciful."
b	"And I free not myself (from the blame). Verily, the (human) self is <u>inclined</u> to evil, except when my Lord bestows His Mercy (upon whom He wills). Verily, my Lord is Oft-Forgiving, Most Merciful."
c	I do not pretend to be blameless, for man's very soul <u>incites</u> him to evil unless my Lord shows mercy: He is most forgiving, most merciful.

1. Which of the underlined words is the most understandable?

- a. prone b. inclined c. incites d. none

2. Which of the underlined words is the most difficult to understand?

- a. prone b. inclined c. incites

2. a. Why do you think that the word that you have chosen is the most difficult to understand?

3. Revisiting the above three translations, please write down any words you did not understand excluding the underlined words.

4. Which of the three translations above is the most difficult to understand?

- a. Translation A b. Translation B c. Translation C

3) Please read the following three translations of one of the verses, then answer the questions that follow.

a	When the husband saw that the shirt was torn at the back, he said, 'This is another instance of women's treachery: your <u>treachery</u> is truly great.
b	So when he saw his shirt,- that it was torn at the back,- (her husband) said: "Behold! It is a snare of you women! truly, mighty is your <u>snare</u> !"

c	So when he (her husband) saw his [(Yusuf's (Joseph))] shirt torn at the back; (her husband) said: "Surely, it is a plot of you women! Certainly mighty is your <u>plot</u> !"
---	---

1. Which of the underlined words is the most understandable?

- a. treachery b. snare c. plot d. none

2. Which of the underlined words is the most difficult to understand?

- a. treachery b. snare c. plot

2. a. Why do you think that the word that you have chosen is the most difficult to understand?

3. Revisiting the above three translations, please write down any words you did not understand excluding the underlined words.

4. Which of the three translations above is the most difficult to understand?

- a. Translation A b. Translation B c. Translation C

4) Please read the following three translations of one of the verses, then answer the questions that follow.

a	and she said [(to Yusuf (Joseph))]: "Come out before them." Then, when they saw him, they <u>exalted</u> him (at his beauty) and (in their astonishment) cut their hands. They said: "How perfect is Allah (or Allah forbid)! No man is this! This is none other than a noble angel!"
b	She said to Joseph, 'Come out and show yourself to them!' and when the women saw him, they were <u>stunned</u> by his beauty, and cut their hands, exclaiming, 'Great God! He cannot be mortal! He must be a precious angel!'
c	and she said (to Joseph), "Come out before them." When they saw him, they did <u>extol</u> him, and (in their amazement) cut their hands: they said, "(Allah) preserve us! no mortal is this! this is none other than a noble angel!"

1. Which of the underlined words is the most difficult to understand?

- a. exalted b. stunned c. extol

2. Which of the underlined words is the most understandable?

- a. exalted b. stunned c. extol d. none

2. a. Why do you think that the word that you have chosen is the most understandable?

3. Which of the three translations above is the most understandable?

- a. Translation A b. Translation B c. Translation C d. none

5) Please read the following three translations of one of the verses, then answer the questions that follow.

a	"Thus will your Lord choose you and teach you the interpretation of dreams (and other things) and perfect His Favour on you and on the <u>offspring</u> of Ya'qub (Jacob), as He perfected it on your fathers, Ibrahim (Abraham) and Ishaque (Isaac) aforetime! Verily, your Lord is All-Knowing, All-Wise."
b	"Thus will thy Lord choose thee and teach thee the interpretation of stories (and events) and perfect His favour to thee and to the <u>posterity</u> of Jacob - even as He perfected it to thy fathers Abraham and Isaac aforetime! for Allah is full of knowledge and wisdom."
c	This is about how your Lord will choose you, teach you to interpret dreams, and perfect His blessing on you and the <u>House</u> of Jacob, just as He perfected it earlier on your forefathers Abraham and Isaac: your Lord is all knowing and wise.'

1. Which of the underlined words is the most difficult to understand?

- a. offspring b. posterity c. house

2. Which of the underlined words is the most understandable?

- a. offspring b. posterity c. house d. none

2. a. Why do you think that the word that you have chosen is the most understandable?

3. Which of the three translations above is the most understandable?

- a. Translation A b. Translation B c. Translation C d. none

Part 4: For each of the following translated verses, please answer the questions related to the underlined word in each translation.

1)

Do they then feel secure from the coming against them of the covering veil of the wrath of Allah,- or of the coming against them of the (final) Hour all of a sudden while they perceive not?

How strongly do you agree or disagree that the underlined word in the above translation is:

	Strongly agree (1)	Agree (2)	Neither agree nor disagree (3)	Disagree (4)	Strongly disagree (5)
Understandable					
Appropriate for the style of the translated text of the Qur'an					
Sacred					

2)

And of the two, to that one whom he consider about to be saved, he said: "Mention me to thy lord." But Satan made him forget to mention him to his lord: and (Joseph) lingered in prison a few (more) years.

How strongly do you agree or disagree that the underlined word in the above translation is:

	Strongly agree (1)	Agree (2)	Neither agree nor disagree (3)	Disagree (4)	Strongly disagree (5)
Understandable					
Appropriate for the style of the translated text of the Qur'an					

Sacred					
--------	--	--	--	--	--

3)

<p>He said: "It was she that sought to seduce me - from my (true) self." And one of her household saw (this) and bore witness, (thus):- "If it be that his shirt is <u>rent</u> from the front, then is her tale true, and he is a liar!</p>
--

How strongly do you agree or disagree that the underlined word in the above translation is:

	Strongly agree (1)	Agree (2)	Neither agree nor disagree (3)	Disagree (4)	Strongly disagree (5)
Understandable					
Appropriate for the style of the translated text of the Qur'an					
Sacred					

4)

<p>He replied, 'The thought of you taking him away with you worries me: I am afraid a wolf may <u>eat</u> him when you are not paying attention.'</p>

How strongly do you agree or disagree that the underlined word in the above translation is:

	Strongly agree (1)	Agree (2)	Neither agree nor disagree (3)	Disagree (4)	Strongly disagree (5)
Understandable					
Appropriate for the style of the translated text of the Qur'an					
Sacred					

Part 5: Regarding old-fashioned words such as: “verily, thy, bethought, wrath”, choose ONE of the following statements.

1. I prefer having such words in the translations of the Qur’an as they give me a sense of sacredness and religiousness, but only if I understand the words.
2. I prefer having such words in the translations of the Qur’an as they give me a sense of sacredness and religiousness, even if I do not understand the words.
3. I would prefer not to have such words in the translations of the Qur’an even though they give me a sense of sacredness and religiousness, because they are not easy to understand.
4. I would prefer not to have such words in the translations of the Qur’an. I do not understand them, they do not give me any sense of sacredness and religiousness.
5. Other point of view (please specify).

Thank you for taking time to answer this questionnaire

Your cooperation is highly appreciated

This questionnaire has been administered by
Bushra Musleh
Ph.D student in Linguistics
University of the West of England
Faculty of Arts, Creative Industries and Education
Frenchay Campus
Coldharbour Lane
Bristol
Email address: Bushra2.Musleh@live.uwe.ac.uk



Feedback Sheet

Dear Participant,

If you have any comments or feedback regarding this questionnaire that you would like to share with the researcher, please feel welcome to write them down. Also, if there are any items that are unclear, will you mark them, please.

Your feedback and comments are highly appreciated.

Thank you for your cooperation.

Bushra Musleh

Email address: Bushra2.Musleh@live.uwe.ac.uk

Date:

Appendix 7: Application for Ethical Review of Research Involving Human Participants



University of the West of England

APPLICATION FOR ETHICAL REVIEW OF RESEARCH INVOLVING HUMAN PARTICIPANTS

This application form should be completed by members of staff and PhD/ Prof Doc students undertaking research which involves human participants. U/G and M level students are required to complete this application form where their project has been referred for review by a supervisor to a Faculty Research Ethics Committee (FREC) in accordance with the policy at <http://www1.uwe.ac.uk/research/researchethics>. For research using human tissue, please see separate policy, procedures and guidance linked from <http://www1.uwe.ac.uk/hls/research/researchethicsandgovernance.aspx>

Please note that the process takes up to six weeks from receipt of a valid application. The research should not commence until written approval has been received from the University Research Ethics Committee (UREC) or Faculty Research Ethics Committee (FREC). You should bear this in mind when setting a start date for the project.

APPLICANT DETAILS

Name of Applicant	BUSHRA MUSLEH		
Faculty	ACE	Department	English Language and Linguistics
Status: Staff/PG Student/ MSc Student/	PG Student	Email address	Bushra2.Musleh@live.uwe.ac.uk

Undergraduate			
Contact postal address	████████████████████	██████████	██████████
Name of co-researchers (where applicable)	-----		

FOR STUDENT APPLICANTS ONLY

Name of Supervisor/Director of Studies	Dr. Richard Coates (DoS) Dr. Kate Beeching
Detail of course/degree for which research is being undertaken	PG research- PhD in Linguistics
Supervisor's/Director of Studies' email address	<u>Richard.Coates@uwe.ac.uk</u> <u>Kate.Beeching@uwe.ac.uk</u>
Director of Studies' comments	<i>I confirm that all the criteria in the next box are satisfied by the proposal. The papers have been extensively discussed with the candidate by the supervisory team.</i>
<p>For student applications, supervisors should ensure that all of the following are satisfied before the study begins:</p> <ul style="list-style-type: none"> • The topic merits further research; • The student has the skills to carry out the research; • The participant information sheet is appropriate; 	

- The procedures for recruitment of research participants and obtained informed consent are appropriate.

PROJECT DETAILS

Project title	Lexical Selection and Archaisms in three English Translations of the <i>Sūrat Yūsuf</i> (the Chapter of Joseph): A Comparative Linguistic and Empirical Investigation.		
Is this project externally funded?	No		
If externally funded please give PASS reference		
Proposed project start date	October, 2014	Anticipated project end date	October, 2017

DETAILS OF THE PROPOSED WORK

1. AIMS, OBJECTIVES OF AND BACKGROUND TO THE RESEARCH

This should provide the reviewer of the application with sufficient detail to allow them to understand the nature of the project and its rationale, in terms which are clear to a lay reader. Do not assume that the reader knows you or your area of work. You may provide a copy of your research proposal in addition to completing this section.

2. Introduction and Background

2.1. Introduction and the Aim of the Study

There has been a long debate among translation theorists as to whether translations should be word-for-word or sense-for-sense. This debate goes back to Cicero (106-43 BCE), and the dichotomy is referred to as ‘metaphrase’ or ‘paraphrase’ in Dryden’s work (1680), formal or dynamic in Nida’s work (1964), semantic or communicative in Newmark’s work (1981), or should be foreignized or domesticated in Venuti’s

work (1998). It is generally recommended that translators need to be careful to stick closely to the letter of the original texts when translating sacred or canonical texts. However, the translated texts need to be understandable to the reader. Functional approaches highlight this aspect of translation. One such functional approach is Reiss and Vermeer's (1984) skopos theory. Skopos theory is a functionalist theory with a hierarchical set of criteria placing the skopos (i.e. aim or purpose) of the translation at the top, followed by a text which can be understood by the target language reader, followed by 'coherence in the Target Language', and further down 'coherence with the Source Text' - in other words, this theory 'dethrones' (up to a point) the primacy of the Source Text and highlights the importance of the Target Text being understood by the target reader.

The present research study focuses on translations of the Qur'an. However, I am not looking at which translation theory those translations need to follow. The way I am looking at those translations is how much they are understood by people who are reading in English (native speaker of English, non-native speaker of English, Muslim, and non-Muslim). No previous study has identified exactly what makes the text understandable in an explicit linguistic way. The overarching aim of this thesis is: to investigate the relative understandability of three translations of the Qur'an. The Meaning of the Holy Qur'an, by Abdullah Yousef Ali (2008), the Interpretation of the Meanings of the Noble Qur'an in the English language by Dr. Muhammad Taqi-ud-Din Al-Hilali and Dr. Muhammad Muhsin Khan (2011), and the Qur'an, English Translation with parallel Arabic Text, by M.A.S. Abdel Haleem (2010). The thesis is original in focusing particularly on lexical selection and archaisms and in taking a questionnaire approach, eliciting reactions from readers of the Qur'an (native speakers of English, non-native speakers of English, Muslim, and non-Muslim) and identifying the effects of different English lexical choices and archaisms on their understanding of the translations.

It is important to define what is meant by the concept "understandability" in this research. According to the *Oxford Dictionary of English*, understandability is defined as: the quality of comprehensible language or thought. According to Meyer (2003: 204-220):

Understandability is an interaction among text (e.g., text structure, topic content, word familiarity, and sentence length, cohesion, genre), task (e.g.,

mode or rate of presentation), reader (e.g., verbal ability and word knowledge, education, age, world knowledge, perspective, reading expertise, styles and interest), and strategy variables (e.g., rereading and underlining).

Understandability is a complex concept. The way the translated text is understood may depend on a number of factors: maturity, cultural background, whether the reader is a native speaker of English, a native speaker of Arabic or other languages, or a bilingual, i.e. the same text can be understood differently by different readers. In addition, how in practice we can investigate how the reader understands the text is a questionable thing. Every individual's interpretation of the meaning of the word or the meaning of the text differs from the others' interpretations according to their understanding of the world and their experiences. This makes the meaning very complex. The meaning intersects in the word or in the text, the text can bear a potential meaning if the reader invests the text according to his own experiences. Thomas (2013: 19) mentions three levels of meaning. The first two are: abstract meaning and contextual meaning (also called utterance meaning). The third level of meaning is reached when we consider the speaker's intention, known as the force. According to Thomas (2013:19) "Abstract meaning is concerned with what a word, phrase, sentence, etc. could mean (for example, the dictionary meanings of words or phrases". The issue here is that it would be difficult to understand the abstract meaning without being able to determine the contextual meaning. "When people are engaged in conversations, they intuitively look for contextual sense (the sense in which the speaker/writer is using a word)" (Thomas, 2013:21). Meaning cannot be understood if the reader has no clue of the context in which the word was being used. As Corder (1981: 39) stated: "Well-formed sentences produced by native speakers are mostly ambiguous when taken out of context". A word has a meaning, but what the hearer or reader understands depends on the context. Thomas (2013: 22) stated:

Meaning is not something which is inherent in the words alone, nor is it produced by the speaker alone, nor by the hearer alone. Making meaning is a dynamic process, involving the negotiation of meaning between speaker and hearer, the context of utterance (physical, social and linguistic) and the meaning potential of an utterance.

Meaning is accomplished by both the speaker and the listener, or the writer and the reader, and this meaning depends on the context in which the words are used. A word

may have a 'meaning' but what the hearer or reader understands will depend on many contextual factors; such as: the author, the text and the audience.

With respect to this study, as meaning is accomplished by both the writer and the reader and understanding is difficult to quantify, in my research I am not testing readers' understanding, I am testing the perceptions of the readers of the understandability of the text. I am not making claims to find out how much they understand, I intend to test their perceptions of how understandable the text is.

2.2. Background to the History of the Qur'an Translations

The Qur'an is the central religious text of Islam. Muslims view the Qur'an as God's direct words revealed in Arabic through the Angel Gabriel (*Jibril*) to the Prophet Mohammad. The revelation of the Qur'an lasted for twenty-three years from the beginning of the Prophet Mohammad's message in 610 C.E up to 632 C.E. shortly before the death of the Prophet Mohammad. Muslims believe that the Qur'an has been protected from distortion or corruption. "Since fewer than twenty percent of Muslims speak Arabic, this means that most Muslims study the Qur'an only by translation". (Khaleel Mohammed, 2005:58). Therefore, there is a continuous demand for a translation in order that non-Arabic speakers can learn and comprehend the message of the Qur'an.

The Qur'an has been translated into most European, Asian, and African languages. The first translation of the Qur'an was performed by Salman El Farisi, who translated *Sūrat* (Chapter) *Al-Fatiha* into the Persian language during the early 8th century. According to Ben Chakroun (2002), the early translators of the Qur'an focused on the overall message. Najim (2010:32) mentioned that "Muslim scholars have traditionally rejected word-for-word translations of the Qur'an."

In 1143, the first European translation of the Qur'an was produced by Robert of Ketton into Latin. The translation was made at the behest of Peter the Venerable, abbot of Cluny Abbey. Alexander Ross translated the first English version in 1647, from a French translation of Qur'an by André du Ryer, which was influenced by the Latin translation of the Qur'an. Ross's translation was named "The Alcoran of Mohamet" (Fatani, 2006: 668) and according to Najim (2010: 30) is full of distortions and omissions.

The first English translation of the Qur'an produced directly from Arabic was in 1734 by George Sale; a non-Muslim translator (Najim 2010:30). The translation of Qur'an up to the early twentieth century was undertaken by non-Muslim translators, most of whom did not have a strong background in Islam. Khaleel Mohammad (2005:60) states "According to George Sale (1697-1736), "[Du Ryer's] performance ... is far from being a just translation; there being mistakes in every page, besides frequent transpositions, omissions and additions, faults".

From the early twentieth century there have been successive English translations of the Qur'an directly from Arabic, conducted by Muslim translators; Mohammad Abdul Hakim Khan (1905), Mirza Abul Fadl (1911), Muhammad Ali (1917), Pickthall (1930), Abdullah Yousef Ali (1934), Syed Abdul Latif (1969), Hashim Amir Ali (1974), Asad (1980), Shakir (1982), Irving (1985), Muhammad Taqi-ud-Din Al-Hilali and Dr. Muhammad Muhsin Khan (1996), Malik (2001), Maududi (2006), and Abdel Haleem (2010), and by non-Muslim translators; Richard Bell (1937), Arberry (1955) and N.J. Dawood (1956).

More than forty translations of the Qur'an are available (Sadiq, 2010:4). Yet, Robinson (1996:4) mentioned that "none [of the Qur'an translations] is entirely satisfactory". Nassimi (2008:2) stated that "there is a continuous challenge to improve the quality of the translations of the Qur'an in other languages". Studies about the translations of the Qur'an have been conducted to identify challenging areas and difficulties in the field of Qur'an translation, Al-Azzam (2005), Nassimi (2008), Najim (2010), and Sadiq (2010).

Al-Azzam (2005) in his study based on three different translations of the Qur'an produced by Ali (1946), Arberry (1955) and Al-Hilali and Khan (1997) discussed certain lexical items dealing with religious observances' in Islam as represented in the Five Pillars of Islam, and other related deeds, from a translational perspective. Al-Azzam (2005: 256-257) points out: "Unless the translator is aware of this linguistic feature, and is able to find a translation solution, he will fail in transmitting the meaning faithfully in the receptor language".

Al-Azzam (2005:260) goes on to suggest that:

religious texts ... are not only difficult but also intrinsically problematic to imitate. Translators of the Qur'an should produce a target language version which is carefully modulated in order to avoid any possibility of active

misinterpretation.

Nassimi (2008) reviewed some of the English translations of the Qur'an, including the works of Abdullah Yusuf Ali (2003), Muhammad Asad (1980), Taqiuddin Hilali and Muhsin Khan (1997), and ZafarIshaq Ansari/Sayyid Mawdudi (2006) based on the following four Qur'anic themes: Injunctions, Stories, Parables, and Short Chapters. Nassimi intended to identify areas which could be improved to provide more accurate and more communicative translations of the Qur'an in the English language. Nassimi (2008:1) emphasised that:

there is a serious need to review and assess the current English translations and to identify the features and tradeoffs of these translations, as well as to suggest ideas to contribute to the future translations of the Qur'an with better accuracy and quality.

Najim (2010) studied the meaning of one Qur'anic term "huda" with reference to three English translations by Pickthall (1997), Khan and Hilali (1996), and Abdel Haleem (2005). The term "huda" was analysed at the lexical, exegetical, and translational level out of and in context (i.e. in the Holy Qur'an). According to Najim (2010:79) "A Qur'anic concept such as *huda* is best dealt with after expert investigation of its accurate application linguistically and exegetically".

Sadiq (2010) conducted a semantic comparison of four English translations of *Surat Ad-Dukhan* (Chapter of Smoke) undertaken by Abdullah Yusuf Ali, Muhammad Pickthall, Arthur J. Arberry and Muhammad Ghali. Sadiq aimed at producing a new translation of the Surah that is as correct as possible.

Nihamathullah (2013) notes most reviews of specific translations appear in journals and periodicals, and most of the translators make a brief review of previous translations (e.g. Hafiz Ghulam Sarwar 1980: vii - xlii, Yusuf Ali 1983: xii-xiii, Arberry 1981; 7-24). Most of these reviews, because of constraints of space and the limited purpose, tend to be somewhat scanty, or sketchy or introductory.

Building on the previous studies on the translations of the Qur'an, my thesis aims to contribute to knowledge in the field of Qur'anic translation by looking specifically at the understandability of English words which have been variably translated in three translations of *Sūrat Yūsuf*, which is something no one has looked at previously. It breaks new ground by taking a questionnaire approach, eliciting reactions from readers of the Qur'an (native speaker of English, non-native speaker of English,

Muslim, and non-Muslim) and identifying the effects of English lexical choices and archaisms on their perceptions of how understandable translated texts of the Qur'an are. To address this aim three research objectives are proposed.

2.3. Research Objectives

The following are the principal research objectives:

1. To investigate the effects of different English translations of Qur'an on the readers' of English (native speakers of English, non-native speakers of English, Muslim, and non-Muslim) perception of the understandability of the translations of the Qur'an.
2. To arrive at some stylistic choices depending on different readerships which contribute to better-perceived understanding of the translated texts of the Qur'an.

This will enable me to give some suggestions to guide the translators who work in the field of Qur'anic translation, about the stylistic choices of words that contribute most to the lack of the perception of the understandability of the translated text of the Qur'an and the stylistic choices of words that contribute to a more positive perception of the understandability of the translated texts of the Qur'an.

Based on the above research objectives, the following is a literature review around the lexical selection, archaisms, and style.

3. Literature Review

This section gives an overview of the literature around the lexical selection, archaisms, and style, as follows:

3.1. Lexical Selection and Archaisms

In this research, it is intended to investigate the relative understandability of three translations of the Qur'an, by Abdullah Yousef Ali (2008), Dr. Muhammad Taqi-ud-Din Al-Hilali and Dr. Muhammad Muhsin Khan (2011), and M.A.S. Abdel Haleem (2010), focusing particularly on lexical selections and archaisms (many archaisms will boil down to questions of lexical selection). According to Amjad & Farahani (2013: 129) "About more than eighty percent of about 1.5 billion population of the Muslims do not know Arabic and use translation as a means to understand the meanings and messages of the Holy Quran". As a significant number of those non-

Arabic Muslims read English translations of the Qur'an, and the fact that number of Qur'an translations are available; Pickthall (1930), Abdullah Yousef Ali (1934), Syed Abdul Latif (1969), Hashim Amir Ali (1974), Asad (1980), Shakir (1982), Irving (1985), Muhammad Taqi-ud-Din Al-Hilali and Dr. Muhammad Muhsin Khan (1996), Malik (2001), Maududi (2006), and Abdel Haleem (2010), there is a need to pay attention to how understandable those translations are.

According to Amjad & Farahani (2013: 129) "The selection of linguistic items of the target language repository for conveying the meaning of the source text is of great importance in every act of translation". However, it is also important that the reader understands the translation. It is unfortunate that non-Arabic readers read the translation of the meanings of the Qur'an, but cannot enjoy Qur'an's unique style, full of rhetorical and eloquent features due to their lack of understanding of Arabic.

According to El-Hadary (2008:273) "it has become clear the centrality of understanding the content of SL message as a vital element in the process of translation (sic)". Some translators of the Qur'an show that they are aware of the importance of the understandability of the translations. Irving (1979: 122) claimed while attempting to translate the Qur'an that he intended to achieve a translation that could be used and understood easily.

Although previous translators have stressed the importance of the understandability, they have not identified exactly what makes the text understandable in an explicit linguistic way. Many elements could contribute to the understandability of the text, such as word familiarity, cohesion and sentence length (Meyer, 2003: 204-205), I will be focusing on lexical selection and archaisms. The choice of words plays an important role in translation (Amjad and Farahani, 2013:129), and has been always a continuous area of raising difficulties and challenges in translating the meanings of the Holy Qur'an. Ali et al. (2012: 588) stated that "The major problem encountered by the translator of the Quran is the difficulty in rendering some lexical items". If words are not chosen carefully, they might cause the target text to be misunderstood. According to Shalaby et al. (2009: 66) "if they [words] are improperly and inaccurately selected, they lead to the confusion of meaning". Zughoul (1991:45) commented that "wrong lexical choice would lead to the production of "funny" utterances not easily comprehensible".

As for archaisms, El-Hadary (2008:100) defines archaism as: "A term refers to the

use of old-fashioned language in a translation”. Previous studies have mentioned that the use of archaisms make the translation difficult to understand. El-Hadary (2008 :100), for example says that “It is apparent that the implementation of archaism makes the translation difficult to understand”. Nida (1998: 129) mentioned that “archaic grammar is being dropped in most modern translations, so that no longer must people struggle with such pronouns as thou, thee, ye or be confused by verb forms such as art, hath, hast”, Abdel Haleem (2010: v) stated that his translation is “free of the archaisms that have been a source of obscurity for modern readers”. There are, however, some readers who prefer the presence of the archaic terms in the translations of the Qur’an because those archaisms give them the feeling that they are reading a sacred and religious text. This use of archaic terms is highlighted in the translation of Abdullah Yousef Ali (2008). I intend to elicit reactions from readers by taking a questionnaire approach to find out whether using archaisms affects the understandability of the translated texts, and whether readers prefer the presence of those archaisms or not.

In this research I am not trying to judge the choices of the three translators nor trying to find the best translation of the Qur’an. According to France (2000:145) “The question of which English translation of the Koran is the ‘best’ is unanswerable. What should the criteria be?” I am testing the perceptions of the readers of the understandability of the text. Therefore, I am not investigating whether the three translations convey the meaning of the original text or not. Presumably, the three translators have done their best in conveying the most equivalent meaning, and the different lexical choices for the same Arabic term are considered as near synonyms; such as (*sājīdīna*: prostrating / prostrate / bow down) (12:4), (*‘uṣ’batun*: *Usbah* (a strong group) / goodly body / many) (12:8). Synonymy is defined as a "semantic relation of sameness or (strong) similarity in meaning of two or more linguistic expressions". (Bussman,1996: 470). The term synonymy is used to refer to the sameness of meaning (Lobner (2002), Palmer (1976/1981). Palmer (1976) and Farghal (1998) point out, however, that there are no real synonyms. By conducting a contrastive linguistic study, Al-Omary and Abu-Melhim (2014: 2619) revealed that :

synonymy is a universal phenomenon that is not limited to Arabic or English, there is no such thing as absolute synonymy but rather near synonymy exists at best, there is a clear controversy that exists among classical and modern

Arab linguists concerning the existence or absence of synonymy in language. Finally, absolute synonymy in the Holy Qur'an is simply an illusion and it does not exist at all. What exists is simply near synonymy which appears to be synonymous at first glance but reveals different and distinct semantic meanings upon deeper semantic analysis of the vocabulary items that are generally regarded to be synonymous at the surface.

It may be the case that one of the translators selected for detailed study in the present investigation has not conveyed the full meaning of the original, but the fact remains that there is always loss in the process of translation. Although the translators are professionals and did their utmost, there will be always areas where we can find losses in the translation, especially when we deal with sacred texts like the Qur'an. Robinson (1996:2) emphasized that when the Qur'an is encountered in translation, much is lost. According to Abdelaal, N. M., & Rashid, S. M. (2015:1) semantic loss:

refers to over-, under-, or mistranslation of a source text (ST), [... and ...] may result in partial or complete loss of meaning in the target text (TT). This phenomenon is prevalent in the translations of an ST, especially translations of the Holy Qur'an.

Important though the semantic distinctions may be, this is not the primary focus of this research. I am looking at the lexical stylistic choices in English in order to study to what extent the different English lexical selections of the translators for the same original term affect the understandability of the text. The translator can select a word, which is familiar to people, a word which is archaic, a word which gives a sense of sacredness or religiousness. This is a question of style, an issue to which I now turn my attention.

3.2. Style

The notion of style has been conceived of in a number of different ways. According to the *Linguistics Encyclopedia* (2002:519) stylistics is "the study of style in spoken and written text. By style is meant a consistent occurrence in the text of certain items and structures, or types of items and structures, among those offered by the language as a whole". According to Wales (2014) "style refers to the perceived distinctive

manner of the expression in writing or speaking”. Wales (2014) further explained that:

There are different styles in different situations (e.g. comic v. tragic); also the same activity can produce stylistic variation (no two people will have the same style in writing). Style can be seen as variation in language use, whether literary or non-literary... [and] what makes styles distinctive is the choice of items.

This research will focus on the different choices of words for the same Arabic term in *Sūrat Yūsuf*. Lexical variation is the natural product of conveying the same original text by different translators. From a set of words used in a particular situation that convey a particular meaning which treated as near-synonyms, each translator could choose any word.

According to Abrams (1981:191):

the characteristic style of a writer may be analysed in terms of its diction, or choice of words; its sentence structure and syntax; the density and types of its figurative language; the patterns of its rhythm, component sounds; ... and its rhetorical aims and devices.

It is interesting why one word is preferred and understood rather than another from several synonyms of the same original term. Simpson (2004:22) questioned:

from possibly several ways of representing the same ‘happening’, why one particular type of depiction [representation] should be privileged over another. Choices in style are motivated, and these choices have a profound impact on the way texts are structured and interpreted.

According to Amjad and Farahani (2013:129) “each translator may focus on a specific kind of equivalence, e.g. denotative, aesthetic and translate accordingly ending up with a different translation”.

A full discussion of whether the style of the original Arabic needs to be kept or not in the translation lies beyond the scope of this study. The reader should bear in mind that the study does not engage with the style of the source text. The study is based on the translators’ lexical stylistic choices. What is of interest in studying the choice of words is to investigate how different choices of words could affect the reader’s understanding of the translated text (to investigate the extent to which stylistic

choices of words involves variation in understanding the translated text). If one translator chooses *bow down* instead of *prostrate*, or *strong group* instead of *goodly body*, then how would this affect the readers' perception of the understandability of the texts?

In a pilot study, in the 13th. PhD Summer School in Linguistics held at UWE. I had the opportunity to discuss with the Summer School's participants the following example: Hilali and Khan and Abdullah Yusuf Ali used the verb *prostrate*, while Abdel Haleem used *bow down* to interpret the verb ساجدين *sājidīna*. Abdel Haleem's choice of word was easily understandable by English speakers. *Prostrate* is a more formal than *bow down*. However, *bow down* is frequently used in religious texts as is shown in the British National Corpus. A very famous hymn ('Praise, my soul, the King of Heaven') features the line:

"Sun and moon, bow down before Him;"

Perhaps the translator was keying into that reference in using *bow down*. Crystal and Davy (1969: 150) stated that in the language of religion:

the most important point is, that, whatever decisions are made, the basis on which the choice was made should have been presented clearly, and the linguistic issues involved in the language being reformed understood in their own terms.

A full discussion regarding the way in which I will operationalise the study of 'style' in my thesis is mentioned in the methodology part of this report.

The following table illustrates variable English lexical selections for the same Arabic term made in the three translations:

Verse No	Arabic term	Transliteration	Translation by Hilali and Khan	Translation by Abdullah Yusuf Ali	Translation by Abdel Haleem
(12:5)	ميين	<i>mubînun</i>	open	avowed	sworn
(12:6)	آل	<i>âli</i>	offspring	posterity	House

Table 1: Variable lexical selections in the three translations

The transliteration of *Sūrat Yūsuf* is adopted from:

<http://corpus.quran.com/wordbyword.jsp?chapter=12&verse=1>

(A list of the variable lexical selections for the same Arabic term in *Sūrat Yūsuf* which will be investigated in my research is included in the appendices).

The literature review around the lexical selections, archaisms, and style, has led me to the research questions.

3.3. Research Questions

The following key research questions articulate the main purpose of the study:

1. To what extent do different English lexical selections of a translated word in an Arabic verse affect the perception of the understandability of the translated text of the Qur'an?
2. Which of the two factors – lexical selection or archaisms - contributes most to the lack of the perception of the understandability of the translated text of the Qur'an?
3. To what extent are archaic expressions, such as 'verily' or 'behold' preferred by the readers of English (native speaker of English, non-native speaker of English, Muslim, and non-Muslim) in the translations of the Qur'an?
4. Which of the different lexical styles associated with particular words contribute to a more positive perception of the understandability of the translated texts of the Qur'an?
5. Are there differences in the perception of understandability across the four groups; native speakers of English, non-native speakers of English, Muslims, and non-Muslims.

2. RESEARCH METHODOLOGY TO BE USED

You should explain how you plan to undertake your research. A copy of the interview schedule/questionnaire/observation schedule/focus group topic guide should be attached where applicable.

In order to answer the research questions, this study will be conducted in two phases. The triangulation of methods will be used through qualitative and quantitative

methods, as follows:

Phase One: The study in this phase is qualitative; it compares three translations of the meanings of the Qur'an. The comparison is based on the lexical stylistic choices made in the three translations of *Sūrat Yūsuf* (The Chapter of Joseph). There are more than 40 translations of the meanings of the Qur'an, and within the scope of this study, the present research is confined to three English translations of the meanings of the Quran. The translations of Abdullah Yusuf Ali and Hilali and Khan were selected as they are the most well-known and widely spread translations of the Qur'an, and Abdel Haleem's translation is the most recent translation produced in the twenty-first century. These three were selected because they were conducted by translators of different cultures, native speakers of different languages, with different linguistic backgrounds, and at different time-periods, and mostly because they differ from each other in using archaisms, adopting modern easy style, and literal translation, and this is reflected in the lexical selections made by the three translators. The three translations are described below.

1. The Meaning of the Holy Qur'an, by Abdullah Yousef Ali (2008). The translation of Abdullah Yusuf Ali was first published in 1934. For this study, the revised edition of 2008 is going to be used. Abdullah Yusuf Ali was born in India (Ali, 2008: x). His translation is widely used: Nassimi (2008: 4) states that it is "considered to be one of the most widely used English translations, and is generally popular among most of the people who read the Qur'an through the English translation". Ali's translation is known for using archaisms. According to Nassimi (2008:197-198) "Some known issues with Yusuf Ali's translation are highlighted, such as: use of archaic English language ..."

2. The Interpretation of the Meanings of the Noble Qur'an in the English language: A Summarized Version of At-Tabari, Al-Qurtubi an Ibn Kathir with Comments from Sahih Al-Bukhari, by Dr. Muhammad Taqi-ud-Din Al-Hilali and Dr. Muhammad Muhsin Khan (2011). The translation of Hilali and Khan was first published in 1974. For this study, the revised edition of 2011 is going to be used. Muhammad Taqi-ud-Din Al-Hilali is a native Arabic speaker and was born in Morocco (Khan, 1997:150), and Dr. Muhammad Muhsin Khan was born in Pakistan (Hilali and Khan, 1993: XIV). It has been the most popular and the most widely distributed Qur'an throughout the English-speaking world. Khaleel Mohammad (2005: 62) stated that the Noble

Qur'an in the English language is "now the most widely disseminated Qur'an in most Islamic bookstores throughout the English-speaking world". According to Nassimi (2008:4-5) "Hilali and Khan's translation is favoured more among those who like to stay with a more literal translation of the Qur'an".

3. The Qur'an, English Translation with parallel Arabic Text, by M.A.S. Abdel Haleem (2010). The translation of Abdel Haleem is the most recent translation produced in the twenty-first century. It was first published in 2004. For this study, the 2010 edition will be used. Abdel Haleem is an Egyptian professor of Islamic studies at the University of London. Khaleel Mohammad (2005: 68) emphasized the length of time Abdel Haleem's translation had taken:

The most recent mass-market attempt to publish an English translation of the Qur'an is the result of a seven year effort by a University of London professor.

Abdel Haleem's translation has been acclaimed for avoiding archaisms. In the preface of *The Qur'an, English Translation with parallel Arabic Text*, Abdel Haleem (2010: v) stated that his translation "set the Qur'an for the first time into clear and lucid modern English, free of the archaisms and literal Arabisms..."

Sūrat Yūsuf (the Chapter of Joseph) has been chosen as a case study. According to Susam-Sarajeva (2009, cited in Saldanha and O'Brien (2014:206), case studies are the most common method used in postgraduate research in translation studies. There are 114 *Sūrahs* in the Qur'an. *Sūrat Yūsuf* was selected as a case study firstly because it is a straightforward and well-known story for both Muslims and most non-Muslims. This is good for the purpose of my study as it will help the readers to interact with the questionnaire which will be conducted in this research. Secondly, the three translations offer considerable variability in terms of the lexical selections made for the same Arabic term. For this research *Sūrat Yūsuf* has been chosen but the approach could be replicated with other *Sūrahs*, mostly because the three translations present variable lexical selections for the same Arabic term in other *Sūrahs* as well.

The comparison in this study is implemented as follows: by careful reading through the three translations of *Sūrat Yūsuf*, a list of words was selected manually. The selection of those words was based on the fact that different English words were used to translate the Arabic original in at least two out of the three translations.

(A list of the selected words for this research is included in the appendices).

As it has been emphasized in the literature review section of this report, this research does not consider the semantic distinctions as part of this thesis, it is looking at the stylistic choices of words. This leads me to a discussion of how the study of ‘style’ will be operationalised in this thesis

The study of ‘style’ will be operationalised in this thesis by referring to the stylistic labels given in the Oxford Dictionary of English (2010) and the Longman Dictionary of Contemporary English (2014). The reason for choosing these two dictionaries is that the Oxford Dictionary of English is a historical dictionary, in which the focus is on the present-day meaning, and it traces a word from its beginnings (which may be in Old or Middle English) to the present. It is widely regarded as one of the most authoritative dictionaries in English. On the other hand, the Longman Dictionary of Contemporary English is an advanced learner’s dictionary and a contemporary English dictionary. Dictionary entries are frequently labelled with indications of stylistic particularities; such as: formal, informal, dated, archaic, historical, literary, technical, rare, biblical, humorous, dialect, offensive, derogatory, vulgar slang, spoken, written, taboo. Lexicographers went about labelling items which are not part of the ‘common’ stock of English vocabulary. The introduction to the Concise Oxford English Dictionary (Stevenson & Waite, 2011: xviii-xix) explains labelling items, as follows:

Unless otherwise stated, the words and senses recorded in the dictionary are all part of Standard English. Some words, however, are appropriate only to certain situations or are found in certain contexts, and where this is the case a label (or combination of labels) is used.

Furthermore, the British National Corpus is served as a further stylistic criterion of rarity or frequency. The British National Corpus (BNC) is a huge corpus of 100 million word collection of samples of written and spoken language from a wide range of sources, designed to represent a wide cross-section of British English from the later part of the 20th century, both spoken and written. The latest edition is the BNC XML Edition, released in 2007 (as cited in <http://www.natcorp.ox.ac.uk/corpus/index.xml>).

In the previously mentioned example in the review of literature around style, *bow*

down and *prostrate* were checked in the British National Corpus, and it was shown that *bow down* is used more frequently than *prostrate* in religious texts. Another example was investigated in the 13th. PhD Summer School; the word *Behold* in the translation of Abdullah Yusuf Ali “*Behold! Joseph said to his father: "O my father! I did see eleven stars and the sun and the moon: I saw them prostrate themselves to me!"* (12:4) Most of the participants rate this word as understandable. The *Oxford Dictionary of English* (2010) labelled the word ‘archaic’. In this research it is intended to investigate which sort of words (less frequent words, formal, dated, archaic, historical, literary, technical, rare, biblical, written) would affect the readers’ of English (native speakers of English, non-native speakers of English, Muslim, and non-Muslim) perception of the understandability of the translated texts of the Qur’an. After collecting the data regarding the style of each word in the list, the most frequently used lexical styles in each translation can be charted. Then a sample of words representing the different lexical styles from the three translations will be selected to be investigated in the next stage.

(See the attached copy of the Analysis of the selected words from the three translations of *Sūrat Yūsuf*).

Phase Two: In the second phase of this study, a questionnaire will be conducted to elicit reactions from readers of the Qur’an to identify the effects of the different English lexical choices and archaisms identified in phase one on the readers’ understanding of the translation. However, the issue of designing a questionnaire, is one of the most significant stages in this study.

The questionnaire is divided into five parts. The first part includes demographic information aimed to elicit general information about the participants, such as: their age, nationality, native language, religion, and their educational qualifications. The other four parts of the questionnaire include questions about the words used in the translations of the Qur’an. Both close-ended and open-ended questions are used. Open questions will allow participants to explain their choices for the closed questions in order to provide richer qualitative information on why they think that certain words affect their understanding of the translations. The participants will be asked some questions to elicit whether they prefer archaic terms in the translations of the meanings of the Qur’an. In part 5 of the questionnaire regarding old-fashioned

words such as: “verily, thy, bethought, wrath”, the participants will be asked to choose which one of the provided statements that best reflect their opinion. The option ‘Other’ has been provided as well in which the participants can elaborate and add further opinion which was not addressed within the given statements.

(See the attached copy of the questionnaire)

Selecting the Sample of the Study:

The respondents of the questionnaire will be:

- a. Muslim native speakers of English with no Arabic from Islamic centres in Bristol.
- b. Non-Muslim native speakers of English with no Arabic from final-year Linguistics students at UWE.
- c. Muslim speakers of English with Arabic from final-year Linguistics students at Zarqa University, Jordan.
- d. Muslim speakers of English (non-native speakers of English) with no Arabic from India.

The reason for selecting different groups of respondents is based upon the fact that the translations of the meanings of the Qur’an are read by different groups of people; Muslims, non-Muslims, native speakers of English, and non-native speakers of English. The reason for selecting the second and the third groups is because those students are considered a new generation of people studying English Language, who would have a valuable opinion. The reason why people in India were selected is because there is a large number of Muslims in India. Miller (2009:5) points out that “India is one of the four countries with the largest Muslim population”. Their national language, and everyday language, is Hindi. However, English is their official language.

In order to generalize beyond the specific population which fills in the questionnaire, I will aim to collect 40 questionnaires from each group. However, 30 questionnaires will be satisfactory, should the full 40 not be forthcoming. The questionnaires will be administered by using Bristol Online Surveys.

I will need to use statistical methods to analyze the questionnaire items. I will be using statistical software such as IBM SPSS Statistics Data Editor.

3. SELECTION OF PARTICIPANTS

You must indicate if any of the participants in your sample group are in the categories listed. Research involving adult participants who might not have the capacity to consent or who fall under the Mental Capacity Act must be reviewed either by an NHS Research Ethics Committee or the National Social Care Research Ethics Committee.

If your proposed research involves contact with children or vulnerable adults, or others of the specified categories below, you may need to hold a valid DBS check. Evidence of a DBS check should take the form of an email from the relevant counter signatory confirming the researcher has a valid DBS check for working with children and/or vulnerable adults. It is the responsibility of the applicant to provide this confirmation.

Members of staff requiring DBS checks should contact Human Resources hr@uwe.ac.uk.

DBS checks for students are usually organised through the student's faculty, but students in faculties without a DBS counter signatory should contact Leigh Taylor (Leigh.Taylor@uwe.ac.uk).

Will the participants be from any of the following groups? ('x' as appropriate)

- Children under 18*
- Adults who are unable to consent for themselves
- Adults who are unconscious, very severely ill or have a terminal illness
- Adults in emergency situations
- Adults with mental illness (particularly if detained under Mental Health Legislation)
- Prisoners
- Young Offenders
- Healthy Volunteers (where procedures may be adverse or invasive)
- Those who could be considered to have a particularly dependent relationship with the investigator, e.g. those in care homes, medical students
- Other vulnerable groups

None of the above

** If you are researching with children please provide details of completed relevant safeguarding training.*

If any of the above applies, please justify their inclusion in this research.

4. PLEASE EXPLAIN HOW YOU WILL DETERMINE YOUR SAMPLE SIZE/RECRUITMENT STRATEGY, AND IDENTIFY, APPROACH AND RECRUIT YOUR PARTICIPANTS. PLEASE EXPLAIN ARRANGEMENTS MADE FOR PARTICIPANTS WHO MAY NOT ADEQUATELY UNDERSTAND VERBAL EXPLANATIONS OR WRITTEN INFORMATION IN ENGLISH

In this section, you should explain the rationale for your sample size and describe how you will identify and approach potential participants and recruit them to your study.

The questionnaire will be recruited using online survey tool; Bristol Online Surveys. Four groups of respondents will be recruited to take part in the questionnaire. The reason for selecting different groups of respondents is based upon the fact that the translations of the meanings of the Qur'an are read by different groups of people; Muslims, non-Muslims, native speakers of English, and non-native speakers of English.

The respondents of the questionnaire will be:

- a. Muslim native speakers of English with no Arabic from Islamic centres in Bristol.
- b. Non-Muslim native speakers of English with no Arabic from final-year Linguistics students at UWE.
- c. Muslim speakers of English with Arabic from final-year Linguistics students at Zarqa University, Jordan.
- d. Muslim speakers of English (non-native speakers of English) with no Arabic from India.

The reason for selecting different groups of respondents is based upon the fact that the translations of the meanings of the Qur'an are read by different groups of people; Muslims, non-Muslims, native speakers of English, and non-native speakers of

English. The reason for selecting the second and the third groups is because those students are considered a new generation of people studying English Language, who would have a valuable opinion. The reason why people in India were selected is because there is a large number of Muslims in India. Miller (2009:5) points out that “India is one of the four countries with the largest Muslim population”. Their national language, and everyday language, is Hindi. However, English is their official language.

Survey links will be posted online; using Facebook and LinkedIn, to access different groups of respondents.

As for as the final-year Linguistics students at UWE and the final-year Linguistics students at Zarqa University, Jordan, permission to carry out the online questionnaire, will be obtained in writing from the head of Linguistics department at UWE, and from the head of Linguistics department at Zarqa University, Jordan. An email invitation will contain a notice describing the project and the aims of the research, and stating that participation is entirely voluntary, and that no identifying data will be used in the research.

The final-year Linguistics students at UWE and the final-year Linguistics students at Zarqa University, Jordan, will be informed about the questionnaire by the linguistics department in both universities if they would like to take part in the questionnaire survey.

By personal connection in Bristol Islamic centres and some acquaintances in India who will help in posting the survey link on their Facebook and LinkedIn pages to inform their friends about the questionnaire and ask them if they would like to take part in the questionnaire survey.

All the participants from the four groups will be asked to read the participation information sheet explaining the research and to consent to take part in the survey.

With respect to the sample size, and in order to generalize beyond the specific population which fills in the questionnaire, I will aim to collect 40 questionnaires from each group. However, 30 questionnaires will be satisfactory, should the full 40

not be forthcoming.

The respondents will be proficient in English, as English is either their mother tongue, or their second language.

5. WHAT ARE YOUR ARRANGEMENTS FOR OBTAINING INFORMED CONSENT WHETHER WRITTEN, VERBAL OR OTHER? (WHERE APPLICABLE, COPIES OF PARTICIPANT INFORMATION SHEETS AND CONSENT FORMS SHOULD BE PROVIDED)

Informed consent is an ethical requirement of most research. Applicants should demonstrate that they are conversant with and have given due consideration to the need for informed consent and that any consent forms prepared for the study ensure that potential research participants are given sufficient information about a study, in a format they understand, to enable them to exercise their right to make an informed decision whether or not to participate in a research study.

You should describe how you will obtain informed consent from the participants and, where this is written consent, include copies of participant information sheets and consent forms. Where other forms of consent are obtained (eg verbal, recorded) you should explain the processes you intend to use. If you do not intend to seek consent or are using covert methods, you need to explain and justify your approach. Please consider carefully whether or not you need to seek consent for archiving or re-use of data.

The participation information sheet and the consent form of this questionnaire are in an electronic form. Each participant will be provided with a participation information sheet in order to understand the procedure of the research. The participation information sheet includes: introduction to the research, information about data confidentiality, information about participation and withdrawal, and contact details for further inquiries.

After reading the information sheet, participants will be given the choice to agree or disagree to the electronic consent form. The consent form will assure the participants that all the information they have given will remain confidential, and the participants can ask to get a summary of results from the study to be sent to them at a later date.

However, they can feel free to contact me at any time, as I will leave them all my contact details (e.g. my email address and my mobile phone number).

Please find attached a copy of the information sheet and the consent form.

6. WHAT ARRANGEMENTS ARE IN PLACE FOR PARTICIPANTS TO WITHDRAW FROM THE STUDY?

Consent must be freely given with sufficient detail to indicate what participating in the study will involve and how they may withdraw. There should be no penalty for withdrawing and the participant is not required to provide any reason.

Please note: allowing participants to withdraw at any time could prejudice your ability to complete your research. It may be appropriate to set a fixed final withdrawal date.

Participation in this research study is completely voluntary. Participants may choose not to participate.

Information sheets and consent forms will be attached with the questionnaire. The participant will be informed that they can feel free to withdraw themselves from the questionnaire or any data or information they have provided within 20 days of the day of submitting the questionnaire with no penalty and without providing any reasons.

7. IF THE RESEARCH GENERATES PERSONAL DATA, PLEASE DESCRIBE THE ARRANGEMENTS FOR MAINTAINING ANONYMITY AND CONFIDENTIALITY (OR THE REASONS FOR NOT DOING SO)

You should explain what measures you plan to take to ensure that the information provided by research participants is anonymised/pseudonymised (where appropriate) and how it will be kept confidential. In the event that the data are not to be anonymised/pseudonymised, please provide a justification.

Personal data is defined as 'personal information about a living person which is being, or which will be processed as part of a relevant filing system. This personal information includes for example, opinions, photographs and voice recordings' (UWE Data Protection Act 1998, Guidance for Employees).

All information from the questionnaires will be kept strictly confidential, and will

never be used for purposes other than academic research. No personal information will be collected that would identify any individual participant. Names will be completely anonymized. Informants will be aware of this, as it will be written on the information sheet. All data will be stored in a password protected electronic format.

8. PLEASE DESCRIBE HOW YOU WILL STORE DATA COLLECTED IN THE COURSE OF YOUR RESEARCH AND MAINTAIN DATA SECURITY AND PROTECTION.

Describe how you will store the data, who will have access to it, and what happens to it at the end of the project, including any arrangements for long-term storage of data and potential re-use. If your research is externally funded, the research sponsors may have specific requirements for retention of records. You should consult the terms and conditions of grant awards for details.

It may be appropriate for the research data to be offered to a data archive for re-use. If this is the case, it is important that consent for this is included in the participant consent form.

UWE IT Services provides data protection and encryption facilities - see

<http://www.uwe.ac.uk/its->

[staff/corporate/ourpolicies/intranet/encryption_facilities_provided_by_uwe_itservices.shtml](http://www.uwe.ac.uk/its-staff/corporate/ourpolicies/intranet/encryption_facilities_provided_by_uwe_itservices.shtml)

All data will be securely stored on a password-protected laptop and password-protected memory sticks, and all such equipment will be kept in locked filing drawer on the university campus. In addition, a back-up copy of the data will be stored at UWE cloud space – ‘One Drive’.

I will ensure that all these copies and data will be only accessed by my supervisory team and myself. They will be retained under no specific sponsors’ condition, as this research has not been externally funded.

Data from my research will be finally stored and protected *in* Bristol Centre for Linguistics at UWE.

9. WHAT RISKS (EG PHYSICAL, PSYCHOLOGICAL, SOCIAL, LEGAL OR ECONOMIC), IF ANY,

DO THE PARTICIPANTS FACE IN TAKING PART IN THIS RESEARCH AND HOW WILL YOU ADDRESS THESE RISKS?

Describe ethical issues related to the physical, psychological and emotional wellbeing of the participants, and what you will do to protect their wellbeing. If you do not envisage there being any risks to the participants, please make it clear that you have considered the possibility and justify your approach.

Taking part in this survey will not raise any ethical issues. There will be no physical, psychological, social, legal or economic risks which might affect the participants. As the questionnaire will be online, there will be no direct contact with the participants, their names will be completely anonymized. If some participants feel uncomfortable, they can feel free to withdraw from the questionnaire within 20 days of the day of submitting the questionnaire with no penalty and without providing any reasons.

10. ARE THERE ANY POTENTIAL RISKS TO RESEARCHERS AND ANY OTHER PEOPLE IMPACTED BY THIS STUDY AS A CONSEQUENCE OF UNDERTAKING THIS RESEARCH THAT ARE GREATER THAN THOSE ENCOUNTERED IN NORMAL DAY TO DAY LIFE?

Describe any health and safety issues including risks and dangers for both the participants and yourself (if appropriate) and what you will do about them. This might include, for instance, arrangements to ensure that a supervisor or co-researcher has details of your whereabouts and a means of contacting you when you conduct interviews away from your base; or ensuring that a 'chaperone' is available if necessary for one-to-one interviews.

Please check to confirm you have carried out a risk assessment for your research

My research project does not expect any potential risks for my informants or for myself.

11. HOW WILL THE RESULTS OF THE RESEARCH BE REPORTED AND DISSEMINATED?

Please indicate in which forms and formats the results of the research will be communicated.

(Select all that apply)

- Peer reviewed journal
- Conference presentation
- Internal report
- Dissertation/Thesis
- Other publication
- Written feedback to research participants
- Presentation to participants or relevant community groups
- Digital Media
- Other (Please specify below)

12. WILL YOUR RESEARCH BE TAKING PLACE OVERSEAS?

If you intend to undertake research overseas, please provide details of additional issues which this may raise, and describe how you will address these. Eg language, culture, legal framework, insurance, data protection, political climate, health and safety. Please also clarify whether or not ethics approval will be sought locally in another country.

Participants from India and Jordan will take part in the questionnaire. However, it is an online questionnaire. There will be no need to travel to those two countries to administer the questionnaire. Therefore, no ethics approval will be sought locally in another country. No issues will be raised concerning legal framework, insurance, data protection, political climate, health and safety, and no issues will be raised concerning the language. The respondents will be proficient in English, as English is their second language.

13. ARE THERE ANY OTHER ETHICAL ISSUES THAT HAVE NOT BEEN ADDRESSED WHICH YOU WOULD WISH TO BRING TO THE ATTENTION OF THE FACULTY AND/OR

UNIVERSITY RESEARCH ETHICS COMMITTEE?

This gives the researcher the opportunity to raise any other ethical issues considered in planning the research or which the researcher feels need raising with the Committee.

No, thank you. All main ethical issues have been addressed.

CHECKLIST

Please complete before submitting the form

	Yes/No
Is a copy of the research proposal attached?	Yes
Have you explained how you will select the participants?	Yes
Is a participant information sheet attached?	Yes
Is a participant consent form attached?	Yes
Is a copy of your questionnaire/topic guide attached?	Yes
Have you described the ethical issues related to the well-being of participants?	Yes
Have you described fully how you will maintain confidentiality?	Yes
Have you included details of data protection including data storage?	Yes
Where applicable, is evidence of a current DBS (formerly CRB) check	-----

attached?	
Is a Risk Assessment form attached? (HAS only)	-----
Have you considered health and safety issues for the participants and researchers?	Yes

DECLARATION

The information contained in this application, including any accompanying information, is to the best of my knowledge, complete and correct. I have attempted to identify all risks related to the research that may arise in conducting this research and acknowledge my obligations and the right of the participants.

Principal Investigator name	Bushra Musleh
Signature	<i>Bushra Musleh</i>
Date	06/09/2016
Supervisor or module leader name (where appropriate)	Dr. Richard Coates (DoS)
Signature	
Date	

The signed form should be submitted electronically to Committee Services:
researchethics@uwe.ac.uk and email copied to the Supervisor/Director of Studies where applicable together with all supporting documentation (research proposal, participant information sheet, consent form etc).

For student applications where an electronic signature is not available from the Supervisor we will require an email from the Supervisor confirming support.

Please provide all the information requested and justify where appropriate.

For further guidance, please see <http://www1.uwe.ac.uk/research/researchethics>
(applicants' information)

Appendix 8: Statistical Tests

Table 1: Chi-square test between *Posterity* and *offspring*.

Chi-square test						
	Strongly agree	Agree	Neither agree nor disagree	Disagree	Strongly disagree	Row Totals
Posterity	30 (61.50) [16.13]	38 (36.50) [0.06]	36 (21.00) [10.71]	24 (12.50) [10.58]	9 (5.50) [2.23]	137
Offspring	93 (61.50) [16.13]	35 (36.50) [0.06]	6 (21.00) [10.71]	1 (12.50) [10.58]	2 (5.50) [2.23]	137
Column Totals	123	73	42	25	11	274 (Grand Total)

The chi-square statistic is 79.4347. The p-value is <0.00001. The result is significant at p .05.

Table 2: Chi-square test between *Thy* and *your*.

Chi-square test						
	Strongly agree	Agree	Neither agree nor disagree	Disagree	strongly disagree	Row Totals
Thy	49 (81.50) [12.96]	47 (32.00) [7.03]	20 (11.50) [6.28]	15 (8.50) [4.97]	6 (3.50) [1.79]	137
Your	114 (81.50) [12.96]	17 (32.00) [7.03]	3 (11.50) [6.28]	2 (8.50) [4.97]	1 (3.50) [1.79]	137
Column Totals	163	64	23	17	7	274 (Grand Total)

The chi-square statistic is 66.0606. The p-value is <0.00001. The result is significant at p <.05.

Table 3: Chi-square test between *Chastisement* and *punishment*.

Chi-square test						
	Strongly agree	Agree	Neither agree nor disagree	Disagree	strongly disagree	<i>Row Totals</i>
Chastisement	33 (75.00) [23.52]	34 (24.00) [4.17]	20 (11.50) [6.28]	41 (21.50) [17.69]	9 (5.00) [3.20]	137
Punishment	117 (75.00) [23.52]	14 (24.00) [4.17]	3 (11.50) [6.28]	2 (21.50) [17.69]	1 (5.00) [3.20]	137
Column Totals	150	48	23	43	10	274 (Grand Total)

The chi-square statistic is 109.7106. The p-value is <0.00001. The result is significant at $p < .05$.

Table 4: Chi-square test between *Kine* and *cows*.

Chi-square test						
	Strongly agree	Agree	Neither agree nor disagree	Disagree	strongly disagree	<i>Row Totals</i>
Kine	7 (61.00) [47.80]	19 (14.00) [1.79]	27 (18.50) [3.91]	50 (26.00) [22.15]	34 (17.50) [15.56]	137
Cows	115 (61.00) [47.80]	9 (14.00) [1.79]	10 (18.50) [3.91]	2 (26.00) [22.15]	1 (17.50) [15.56]	137
Column Totals	122	28	37	52	35	274 (Grand Total)

The chi-square statistic is 182.4108. The p-value is <0.00001. The result is significant at $p < .05$.

Table 5: Chi-square test between *Bethought* and *remembered*.

Chi-square test						
	Strongly agree	Agree	Neither agree nor disagree	Disagree	strongly disagree	<i>Row Totals</i>
Bethought	19 (69.50) [36.69]	32 (21.50) [5.13]	27 (14.50) [10.78]	41 (21.50) [17.69]	18 (10.00) [6.40]	137
Remembered	120 (69.50) [36.69]	11 (21.50) [5.13]	2 (14.50) [10.78]	2 (21.50) [17.69]	2 (10.00) [6.40]	137
Column Totals	139	43	29	43	20	274 (Grand Total)

The chi-square statistic is 153.3681. The p-value is <0.00001. The result is significant at $p < .05$.

Table 6: Chi-square test between *devour* and *eat*.

Chi-square test						
	Strongly agree	Agree	Neither agree nor disagree	Disagree	strongly disagree	<i>Row Totals</i>
Devour	69 (95.50) [7.35]	34 (22.50) [5.88]	21 (11.00) [9.09]	10 (5.50) [3.68]	3 (2.50) [0.10]	137
Eat	122 (95.50) [7.35]	11 (22.50) [5.88]	1 (11.00) [9.09]	1 (5.50) [3.68]	2 (2.50) [0.10]	137
Column Totals	191	45	22	11	5	274 (Grand Total)

The chi-square statistic is 52.2078. The p-value is <0.00001. The result is significant at $p < .05$.

Table 7: Chi-square test between *Betook* and *received*.

Chi-square test						
	Strongly agree	Agree	Neither agree nor disagree	Disagree	strongly disagree	Row Totals
Betook	17 (67.50) [37.78]	43 (29.00) [6.76]	30 (15.50) [13.56]	40 (21.00) [17.19]	7 (4.00) [2.25]	137
Received	118 (67.50) [37.78]	15 (29.00) [6.76]	1 (15.50) [13.56]	2 (21.00) [17.19]	1 (4.00) [2.25]	137
Column Totals	135	58	31	42	8	274 (Grand Total)

The chi-square statistic is 155.0902. The p -value is <0.00001 . The result is significant at $p < .05$.

Table 8: Chi-square test between *Prostrate* and *bow down*.

Chi-square test						
	Strongly agree	Agree	Neither agree nor disagree	Disagree	strongly disagree	Row Totals
Prostrate	44 (70.50) [9.96]	38 (31.00) [1.58]	15 (12.00) [0.75]	32 (18.50) [9.85]	8 (5.00) [1.80]	137
Bow down	97 (70.50) [9.96]	24 (31.00) [1.58]	9 (12.00) [0.75]	5 (18.50) [9.85]	2 (5.00) [1.80]	137
Column Totals	141	62	24	37	10	274 (Grand Total)

The chi-square statistic is 47.886. The p -value is <0.00001 . The result is significant at $p < .05$.

Table 9: Chi-square test between *Concealed* and *hid*.

Chi-square test						
	Strongly agree	Agree	Neither agree nor disagree	Disagree	strongly disagree	Row Totals
Concealed	84 (90.50) [0.47]	35 (28.00) [1.75]	9 (10.50) [0.21]	6 (5.00) [0.20]	3 (3.00) [0.00]	137
Hid	97 (90.50) [0.47]	21 (28.00) [1.75]	12 (10.50) [0.21]	4 (5.00) [0.20]	3 (3.00) [0.00]	137
Column Totals	181	56	21	10	6	274 (Grand Total)

The chi-square statistic is 5.2623. The p -value is .261429. The result is *not* significant at $p < .05$.

Table 10: Muslim and non-Muslim *Al-Aziz Cross tabulation test

1=MUSLIMS; 2=NON-MUSLIMS ^ Alaziz 1=Strongly agree; 2= Agree; 3=Neither agree nor disagree; 4= Disagree; 5= Strongly disagree Crosstabulation

			Alaziz 1=Strongly agree; 2= Agree; 3=Neither agree nor disagree; 4= Disagree; 5= Strongly disagree					Total
			1.00	2.00	3.00	4.00	5.00	
1=MUSLIMS; 2=NON-MUSLIMS	1.00	Count	44	12	11	5	8	80
		Expected Count	26.9	9.3	9.3	8.2	26.3	80.0
		% within 1=MUSLIMS; 2=NON-MUSLIMS	55.0%	15.0%	13.8%	6.3%	10.0%	100.0%
	2.00	Count	2	4	5	9	37	57
		Expected Count	19.1	6.7	6.7	5.8	18.7	57.0
		% within 1=MUSLIMS; 2=NON-MUSLIMS	3.5%	7.0%	8.8%	15.8%	64.9%	100.0%
Total	Count	46	16	16	14	45	137	
	Expected Count	46.0	16.0	16.0	14.0	45.0	137.0	
	% within 1=MUSLIMS; 2=NON-MUSLIMS	33.6%	11.7%	11.7%	10.2%	32.8%	100.0%	

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	62.325 ^a	4	.000
Likelihood Ratio	71.350	4	.000
Linear-by-Linear Association	60.970	1	.000
N of Valid Cases	137		

a. 0 cells (.0%) have expected count less than 5. The minimum expected count is 5.82.

Table 11: Cross tabulation test

1=UK; 2=INDIA and JORDAN * Posterity 1=Strongly agree; 2= Agree; 3=Neither agree nor disagree; 4= Disagree; 5= Strongly disagree Crosstabulation

			Posterity 1=Strongly agree; 2= Agree; 3=Neither agree nor disagree; 4= Disagree; 5= Strongly disagree					Total
			1.00	2.00	3.00	4.00	5.00	
1=UK; 2=INDIA and JORDAN	1.00	Count	18	26	15	19	6	84
		Expected Count	18.4	23.3	22.1	14.7	5.5	84.0
		% within 1=UK; 2=INDIA and JORDAN	21.4%	31.0%	17.9%	22.6%	7.1%	100.0%
	2.00	Count	12	12	21	5	3	53
		Expected Count	11.6	14.7	13.9	9.3	3.5	53.0
		% within 1=UK; 2=INDIA and JORDAN	22.6%	22.6%	39.6%	9.4%	5.7%	100.0%
Total	Count	30	38	36	24	9	137	
	Expected Count	30.0	38.0	36.0	24.0	9.0	137.0	
	% within 1=UK; 2=INDIA and JORDAN	21.9%	27.7%	26.3%	17.5%	6.6%	100.0%	

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	10.023 ^a	4	.040
Likelihood Ratio	10.145	4	.038
Linear-by-Linear Association	.239	1	.625
N of Valid Cases	137		

a. 1 cells (10.0%) have expected count less than 5. The minimum expected count is 3.48.

Table 12: Cross tabulation test

1=Up to Diploma; 2=BA/BSC+; 3=NONE * Posterity 1=Strongly agree; 2= Agree; 3=Neither agree nor disagree; 4= Disagree; 5= Strongly disagree Crosstabulation

			Posterity 1=Strongly agree; 2= Agree; 3=Neither agree nor disagree; 4= Disagree; 5= Strongly disagree					Total
			1.00	2.00	3.00	4.00	5.00	
1=Up to Diploma; 2=BA/BSC+; 3=NONE	1.00	Count	7	11	12	9	5	44
		Expected Count	9.6	12.2	11.6	7.7	2.9	44.0
		% within 1=Up to Diploma; 2=BA/BSC+; 3=NONE	15.9%	25.0%	27.3%	20.5%	11.4%	100.0%
	2.00	Count	23	27	24	15	4	93
		Expected Count	20.4	25.8	24.4	16.3	6.1	93.0
		% within 1=Up to Diploma; 2=BA/BSC+; 3=NONE	24.7%	29.0%	25.8%	16.1%	4.3%	100.0%
Total		Count	30	38	36	24	9	137
		Expected Count	30.0	38.0	36.0	24.0	9.0	137.0
		% within 1=Up to Diploma; 2=BA/BSC+; 3=NONE	21.9%	27.7%	26.3%	17.5%	6.6%	100.0%

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	3.848 ^a	4	.427
Likelihood Ratio	3.729	4	.444
Linear-by-Linear Association	3.352	1	.067
N of Valid Cases	137		

a. 1 cells (10.0%) have expected count less than 5. The minimum expected count is 2.89.

Table 13: Cross tabulation test

1=20-35 YEARS; 2=36+ YEARS * Posterity 1=Strongly agree; 2= Agree; 3=Neither agree nor disagree; 4= Disagree; 5= Strongly disagree Crosstabulation

			Posterity 1=Strongly agree; 2= Agree; 3=Neither agree nor disagree; 4= Disagree; 5= Strongly disagree					Total
			1.00	2.00	3.00	4.00	5.00	
1=20-35 YEARS; 2=36+ YEARS	1.00	Count	27	32	33	20	8	120
		Expected Count	26.3	33.3	31.5	21.0	7.9	120.0
		% within 1=20-35 YEARS; 2=36+ YEARS	22.5%	26.7%	27.5%	16.7%	6.7%	100.0%
	2.00	Count	3	6	3	4	1	17
		Expected Count	3.7	4.7	4.5	3.0	1.1	17.0
		% within 1=20-35 YEARS; 2=36+ YEARS	17.6%	35.3%	17.6%	23.5%	5.9%	100.0%
Total	Count	30	38	36	24	9	137	
	Expected Count	30.0	38.0	36.0	24.0	9.0	137.0	
	% within 1=20-35 YEARS; 2=36+ YEARS	21.9%	27.7%	26.3%	17.5%	6.6%	100.0%	

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	1.524 ^a	4	.822
Likelihood Ratio	1.536	4	.820
Linear-by-Linear Association	.042	1	.837
N of Valid Cases	137		

a. 5 cells (50.0%) have expected count less than 5. The minimum expected count is 1.12.

Table 14: Cross tabulation test

1=UK; 2=INDIA and JORDAN * Offspring 1=Strongly agree; 2= Agree; 3=Neither agree nor disagree; 4= Disagree; 5= Strongly disagree Crosstabulation

			Offspring 1=Strongly agree; 2= Agree; 3=Neither agree nor disagree; 4= Disagree; 5= Strongly disagree					Total
			1.00	2.00	3.00	4.00	5.00	
1=UK; 2=INDIA and JORDAN	1.00	Count	63	20	0	0	1	84
		Expected Count	57.0	21.5	3.7	.6	1.2	84.0
		% within 1=UK; 2=INDIA and JORDAN	75.0%	23.8%	0.0%	0.0%	1.2%	100.0%
	2.00	Count	30	15	6	1	1	53
		Expected Count	36.0	13.5	2.3	.4	.8	53.0
		% within 1=UK; 2=INDIA and JORDAN	56.6%	28.3%	11.3%	1.9%	1.9%	100.0%
Total	Count	93	35	6	1	2	137	
	Expected Count	93.0	35.0	6.0	1.0	2.0	137.0	
	% within 1=UK; 2=INDIA and JORDAN	67.9%	25.5%	4.4%	0.7%	1.5%	100.0%	

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	13.079 ^a	4	.011
Likelihood Ratio	15.314	4	.004
Linear-by-Linear Association	7.416	1	.006
N of Valid Cases	137		

a. 6 cells (60.0%) have expected count less than 5. The minimum expected count is .39.

Table 15: Cross tabulation test

1=Up to Diploma; 2=BA/BSC+; 3=NONE * Offspring 1=Strongly agree; 2= Agree; 3=Neither agree nor disagree; 4= Disagree; 5= Strongly disagree
 Crosstabulation

			Offspring 1=Strongly agree; 2= Agree; 3=Neither agree nor disagree; 4= Disagree; 5= Strongly disagree					Total
			1.00	2.00	3.00	4.00	5.00	
1=Up to Diploma; 2=BA/BSC+; 3=NONE	1.00	Count	33	10	1	0	0	44
		Expected Count	29.9	11.2	1.9	.3	.6	44.0
		% within 1=Up to Diploma; 2=BA/BSC+; 3=NONE	75.0%	22.7%	2.3%	0.0%	0.0%	100.0%
	2.00	Count	60	25	5	1	2	93
		Expected Count	63.1	23.8	4.1	.7	1.4	93.0
		% within 1=Up to Diploma; 2=BA/BSC+; 3=NONE	64.5%	26.9%	5.4%	1.1%	2.2%	100.0%
Total		Count	93	35	6	1	2	137
		Expected Count	93.0	35.0	6.0	1.0	2.0	137.0
		% within 1=Up to Diploma; 2=BA/BSC+; 3=NONE	67.9%	25.5%	4.4%	0.7%	1.5%	100.0%

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	2.762 ^a	4	.598
Likelihood Ratio	3.744	4	.442
Linear-by-Linear Association	2.651	1	.103
N of Valid Cases	137		

a. 6 cells (60.0%) have expected count less than 5. The minimum expected count is .32.

Table 16: Cross tabulation test

1=20-35 YEARS; 2=36+ YEARS ' Offspring 1=Strongly agree; 2= Agree; 3=Neither agree nor disagree; 4= Disagree; 5= Strongly disagree Crosstabulation

			Offspring 1=Strongly agree; 2= Agree; 3=Neither agree nor disagree; 4= Disagree; 5= Strongly disagree					Total
			1.00	2.00	3.00	4.00	5.00	
1=20-35 YEARS; 2=36+ YEARS	1.00	Count	84	28	6	1	1	120
		Expected Count	81.5	30.7	5.3	.9	1.8	120.0
		% within 1=20-35 YEARS; 2=36+ YEARS	70.0%	23.3%	5.0%	0.8%	0.8%	100.0%
	2.00	Count	9	7	0	0	1	17
		Expected Count	11.5	4.3	.7	.1	.2	17.0
		% within 1=20-35 YEARS; 2=36+ YEARS	52.9%	41.2%	0.0%	0.0%	5.9%	100.0%
Total	Count	93	35	6	1	2	137	
	Expected Count	93.0	35.0	6.0	1.0	2.0	137.0	
	% within 1=20-35 YEARS; 2=36+ YEARS	67.9%	25.5%	4.4%	0.7%	1.5%	100.0%	

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	6.086 ^a	4	.193
Likelihood Ratio	5.811	4	.214
Linear-by-Linear Association	1.751	1	.186
N of Valid Cases	137		

a. 6 cells (60.0%) have expected count less than 5. The minimum expected count is .12.

Table 17: Cross tabulation test

1=UK; 2=INDIA and JORDAN * Thy 1=Strongly agree; 2= Agree; 3=Neither agree nor disagree; 4= Disagree; 5= Strongly disagree Crosstabulation

			Thy 1=Strongly agree; 2= Agree; 3=Neither agree nor disagree; 4= Disagree; 5= Strongly disagree					Total
			1.00	2.00	3.00	4.00	5.00	
1=UK; 2=INDIA and JORDAN	1.00	Count	36	29	5	11	3	84
		Expected Count	30.0	28.8	12.3	9.2	3.7	84.0
		% within 1=UK; 2=INDIA and JORDAN	42.9%	34.5%	6.0%	13.1%	3.6%	100.0%
	2.00	Count	13	18	15	4	3	53
		Expected Count	19.0	18.2	7.7	5.8	2.3	53.0
		% within 1=UK; 2=INDIA and JORDAN	24.5%	34.0%	28.3%	7.5%	5.7%	100.0%
Total	Count	49	47	20	15	6	137	
	Expected Count	49.0	47.0	20.0	15.0	6.0	137.0	
	% within 1=UK; 2=INDIA and JORDAN	35.8%	34.3%	14.6%	10.9%	4.4%	100.0%	

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	15.412 ^a	4	.004
Likelihood Ratio	15.384	4	.004
Linear-by-Linear Association	3.149	1	.076
N of Valid Cases	137		

a. 2 cells (20.0%) have expected count less than 5. The minimum expected count is 2.32.

Table 18: Cross tabulation test

1=Up to Diploma; 2=BA/BSC+; 3=NONE ' Thy 1=Strongly agree; 2= Agree; 3=Neither agree nor disagree; 4= Disagree; 5= Strongly disagree Crosstabulation

			Thy 1=Strongly agree; 2= Agree; 3=Neither agree nor disagree; 4= Disagree; 5= Strongly disagree					Total
			1.00	2.00	3.00	4.00	5.00	
1=Up to Diploma; 2=BA/BSC+; 3=NONE	1.00	Count	15	19	5	5	0	44
		Expected Count	15.7	15.1	6.4	4.8	1.9	44.0
		% within 1=Up to Diploma; 2=BA/BSC+; 3=NONE	34.1%	43.2%	11.4%	11.4%	0.0%	100.0%
	2.00	Count	34	28	15	10	6	93
		Expected Count	33.3	31.9	13.6	10.2	4.1	93.0
		% within 1=Up to Diploma; 2=BA/BSC+; 3=NONE	36.6%	30.1%	16.1%	10.8%	6.5%	100.0%
Total	Count	49	47	20	15	6	137	
	Expected Count	49.0	47.0	20.0	15.0	6.0	137.0	
	% within 1=Up to Diploma; 2=BA/BSC+; 3=NONE	35.8%	34.3%	14.6%	10.9%	4.4%	100.0%	

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	4.853 ^a	4	.303
Likelihood Ratio	6.628	4	.157
Linear-by-Linear Association	.940	1	.332
N of Valid Cases	137		

a. 3 cells (30.0%) have expected count less than 5. The minimum expected count is 1.93.

Table 19: Cross tabulation test

1=20-35 YEARS; 2=36+ YEARS * Thy 1=Strongly agree; 2= Agree; 3=Neither agree nor disagree; 4= Disagree; 5= Strongly disagree Crosstabulation

			Thy 1=Strongly agree; 2= Agree; 3=Neither agree nor disagree; 4= Disagree; 5= Strongly disagree					Total
			1.00	2.00	3.00	4.00	5.00	
1=20-35 YEARS; 2=36+ YEARS	1.00	Count	43	40	20	13	4	120
		Expected Count	42.9	41.2	17.5	13.1	5.3	120.0
		% within 1=20-35 YEARS; 2=36+ YEARS	35.8%	33.3%	16.7%	10.8%	3.3%	100.0%
	2.00	Count	6	7	0	2	2	17
		Expected Count	6.1	5.8	2.5	1.9	.7	17.0
		% within 1=20-35 YEARS; 2=36+ YEARS	35.3%	41.2%	0.0%	11.8%	11.8%	100.0%
Total	Count	49	47	20	15	6	137	
	Expected Count	49.0	47.0	20.0	15.0	6.0	137.0	
	% within 1=20-35 YEARS; 2=36+ YEARS	35.8%	34.3%	14.6%	10.9%	4.4%	100.0%	

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	5.530 ^a	4	.237
Likelihood Ratio	7.334	4	.119
Linear-by-Linear Association	.137	1	.712
N of Valid Cases	137		

a. 3 cells (30.0%) have expected count less than 5. The minimum expected count is .74.

Table 20: Cross tabulation test

1=UK; 2=INDIA and JORDAN * Your 1=Strongly agree; 2= Agree; 3=Neither agree nor disagree; 4= Disagree; 5= Strongly disagree Crosstabulation

			Your 1=Strongly agree; 2= Agree; 3=Neither agree nor disagree; 4= Disagree; 5= Strongly disagree					Total
			1.00	2.00	3.00	4.00	5.00	
1=UK; 2=INDIA and JORDAN	1.00	Count	75	7	0	1	1	84
		Expected Count	69.9	10.4	1.8	1.2	.6	84.0
		% within 1=UK; 2=INDIA and JORDAN	89.3%	8.3%	0.0%	1.2%	1.2%	100.0%
	2.00	Count	39	10	3	1	0	53
		Expected Count	44.1	6.6	1.2	.8	.4	53.0
		% within 1=UK; 2=INDIA and JORDAN	73.6%	18.9%	5.7%	1.9%	0.0%	100.0%
Total	Count	114	17	3	2	1	137	
	Expected Count	114.0	17.0	3.0	2.0	1.0	137.0	
	% within 1=UK; 2=INDIA and JORDAN	83.2%	12.4%	2.2%	1.5%	0.7%	100.0%	

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	9.363 ^a	4	.053
Likelihood Ratio	10.567	4	.032
Linear-by-Linear Association	2.954	1	.086
N of Valid Cases	137		

a. 6 cells (60.0%) have expected count less than 5. The minimum expected count is .39.

Table 21: Cross tabulation test

1=Up to Diploma; 2=BA/BSC+; 3=NONE * Your 1=Strongly agree; 2= Agree; 3=Neither agree nor disagree; 4= Disagree; 5= Strongly disagree Crosstabulation

			Your 1=Strongly agree; 2= Agree; 3=Neither agree nor disagree; 4= Disagree; 5= Strongly disagree					Total
			1.00	2.00	3.00	4.00	5.00	
1=Up to Diploma; 2=BA/BSC+; 3=NONE	1.00	Count	39	4	0	1	0	44
		Expected Count	36.6	5.5	1.0	.6	.3	44.0
		% within 1=Up to Diploma; 2=BA/BSC+; 3=NONE	88.6%	9.1%	0.0%	2.3%	0.0%	100.0%
	2.00	Count	75	13	3	1	1	93
		Expected Count	77.4	11.5	2.0	1.4	.7	93.0
		% within 1=Up to Diploma; 2=BA/BSC+; 3=NONE	80.6%	14.0%	3.2%	1.1%	1.1%	100.0%
Total		Count	114	17	3	2	1	137
		Expected Count	114.0	17.0	3.0	2.0	1.0	137.0
		% within 1=Up to Diploma; 2=BA/BSC+; 3=NONE	83.2%	12.4%	2.2%	1.5%	0.7%	100.0%

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	2.990 ^a	4	.559
Likelihood Ratio	4.208	4	.379
Linear-by-Linear Association	1.071	1	.301
N of Valid Cases	137		

a. 6 cells (60.0%) have expected count less than 5. The minimum expected count is .32.

Table 22: Cross tabulation test

1=20-35 YEARS; 2=36+ YEARS * Your 1=Strongly agree; 2= Agree; 3=Neither agree nor disagree; 4= Disagree; 5= Strongly disagree Crosstabulation

			Your 1=Strongly agree; 2= Agree; 3=Neither agree nor disagree; 4= Disagree; 5= Strongly disagree					Total
			1.00	2.00	3.00	4.00	5.00	
1=20-35 YEARS; 2=36+ YEARS	1.00	Count	100	15	3	2	0	120
		Expected Count	99.9	14.9	2.6	1.8	.9	120.0
		% within 1=20-35 YEARS; 2=36+ YEARS	83.3%	12.5%	2.5%	1.7%	0.0%	100.0%
	2.00	Count	14	2	0	0	1	17
		Expected Count	14.1	2.1	.4	.2	.1	17.0
		% within 1=20-35 YEARS; 2=36+ YEARS	82.4%	11.8%	0.0%	0.0%	5.9%	100.0%
Total	Count	114	17	3	2	1	137	
	Expected Count	114.0	17.0	3.0	2.0	1.0	137.0	
	% within 1=20-35 YEARS; 2=36+ YEARS	83.2%	12.4%	2.2%	1.5%	0.7%	100.0%	

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	7.775 ^a	4	.100
Likelihood Ratio	5.507	4	.239
Linear-by-Linear Association	.602	1	.438
N of Valid Cases	137		

a. 7 cells (70.0%) have expected count less than 5. The minimum expected count is .12.

Table 23: Cross tabulation test

1=UK; 2=INDIA and JORDAN ^ Chastisement 1=Strongly agree; 2= Agree; 3=Neither agree nor disagree; 4= Disagree; 5= Strongly disagree Crosstabulation

			Chastisement 1=Strongly agree; 2= Agree; 3=Neither agree nor disagree; 4= Disagree; 5= Strongly disagree					Total
			1.00	2.00	3.00	4.00	5.00	
1=UK; 2=INDIA and JORDAN	1.00	Count	27	21	6	25	5	84
		Expected Count	20.2	20.8	12.3	25.1	5.5	84.0
		% within 1=UK; 2=INDIA and JORDAN	32.1%	25.0%	7.1%	29.8%	6.0%	100.0%
	2.00	Count	6	13	14	16	4	53
		Expected Count	12.8	13.2	7.7	15.9	3.5	53.0
		% within 1=UK; 2=INDIA and JORDAN	11.3%	24.5%	26.4%	30.2%	7.5%	100.0%
Total	Count	33	34	20	41	9	137	
	Expected Count	33.0	34.0	20.0	41.0	9.0	137.0	
	% within 1=UK; 2=INDIA and JORDAN	24.1%	24.8%	14.6%	29.9%	6.6%	100.0%	

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	14.248 ^a	4	.007
Likelihood Ratio	14.673	4	.005
Linear-by-Linear Association	4.006	1	.045
N of Valid Cases	137		

a. 1 cells (10.0%) have expected count less than 5. The minimum expected count is 3.48.

Table 24: Cross tabulation test

1=Up to Diploma; 2=BA/BSC+; 3=NONE * Chastisement 1=Strongly agree; 2= Agree; 3=Neither agree nor disagree; 4= Disagree; 5= Strongly disagree
 Crosstabulation

		Chastisement 1=Strongly agree; 2= Agree; 3=Neither agree nor disagree; 4= Disagree; 5= Strongly disagree					Total	
		1.00	2.00	3.00	4.00	5.00		
1=Up to Diploma; 2=BA/BSC+; 3=NONE	1.00	Count	8	14	3	15	4	44
		Expected Count	10.6	10.9	6.4	13.2	2.9	44.0
		% within 1=Up to Diploma; 2=BA/BSC+; 3=NONE	18.2%	31.8%	6.8%	34.1%	9.1%	100.0%
2.00	2.00	Count	25	20	17	26	5	93
		Expected Count	22.4	23.1	13.6	27.8	6.1	93.0
		% within 1=Up to Diploma; 2=BA/BSC+; 3=NONE	26.9%	21.5%	18.3%	28.0%	5.4%	100.0%
Total		Count	33	34	20	41	9	137
		Expected Count	33.0	34.0	20.0	41.0	9.0	137.0
		% within 1=Up to Diploma; 2=BA/BSC+; 3=NONE	24.1%	24.8%	14.6%	29.9%	6.6%	100.0%

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	5.909 ^a	4	.206
Likelihood Ratio	6.254	4	.181
Linear-by-Linear Association	.751	1	.386
N of Valid Cases	137		

a. 1 cells (10.0%) have expected count less than 5. The minimum expected count is 2.89.

Table 25: Cross tabulation test

1=20-35 YEARS; 2=36+ YEARS * Chastisement 1=Strongly agree; 2= Agree; 3=Neither agree nor disagree; 4= Disagree; 5= Strongly disagree Crosstabulation

			Chastisement 1=Strongly agree; 2= Agree; 3=Neither agree nor disagree; 4= Disagree; 5= Strongly disagree					Total
			1.00	2.00	3.00	4.00	5.00	
1=20-35 YEARS; 2=36+ YEARS	1.00	Count	26	29	20	37	8	120
		Expected Count	28.9	29.8	17.5	35.9	7.9	120.0
		% within 1=20-35 YEARS; 2=36+ YEARS	21.7%	24.2%	16.7%	30.8%	6.7%	100.0%
	2.00	Count	7	5	0	4	1	17
		Expected Count	4.1	4.2	2.5	5.1	1.1	17.0
		% within 1=20-35 YEARS; 2=36+ YEARS	41.2%	29.4%	0.0%	23.5%	5.9%	100.0%
Total	Count	33	34	20	41	9	137	
	Expected Count	33.0	34.0	20.0	41.0	9.0	137.0	
	% within 1=20-35 YEARS; 2=36+ YEARS	24.1%	24.8%	14.6%	29.9%	6.6%	100.0%	

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	5.631 ^a	4	.228
Likelihood Ratio	7.753	4	.101
Linear-by-Linear Association	2.478	1	.115
N of Valid Cases	137		

a. 4 cells (40.0%) have expected count less than 5. The minimum expected count is 1.12.

Table 26: Cross tabulation test

1=UK; 2=INDIA and JORDAN * Punishment 1=Strongly agree; 2= Agree; 3=Neither agree nor disagree; 4= Disagree; 5= Strongly disagree Crosstabulation

			Punishment 1=Strongly agree; 2= Agree; 3=Neither agree nor disagree; 4= Disagree; 5= Strongly disagree					Total
			1.00	2.00	3.00	4.00	5.00	
1=UK; 2=INDIA and JORDAN	1.00	Count	77	6	0	0	1	84
		Expected Count	71.7	8.6	1.8	1.2	.6	84.0
		% within 1=UK; 2=INDIA and JORDAN	91.7%	7.1%	0.0%	0.0%	1.2%	100.0%
	2.00	Count	40	8	3	2	0	53
		Expected Count	45.3	5.4	1.2	.8	.4	53.0
		% within 1=UK; 2=INDIA and JORDAN	75.5%	15.1%	5.7%	3.8%	0.0%	100.0%
Total	Count	117	14	3	2	1	137	
	Expected Count	117.0	14.0	3.0	2.0	1.0	137.0	
	% within 1=UK; 2=INDIA and JORDAN	85.4%	10.2%	2.2%	1.5%	0.7%	100.0%	

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	11.564 ^a	4	.021
Likelihood Ratio	13.433	4	.009
Linear-by-Linear Association	5.519	1	.019
N of Valid Cases	137		

a. 6 cells (60.0%) have expected count less than 5. The minimum expected count is .39.

Table 27: Cross tabulation test

1=Up to Diploma; 2=BA/BSC+; 3=NONE * Punishment 1=Strongly agree; 2= Agree; 3=Neither agree nor disagree; 4= Disagree; 5= Strongly disagree
 Crosstabulation

			Punishment 1=Strongly agree; 2= Agree; 3=Neither agree nor disagree; 4= Disagree; 5= Strongly disagree					Total
			1.00	2.00	3.00	4.00	5.00	
1=Up to Diploma; 2=BA/BSC+; 3=NONE	1.00	Count	43	1	0	0	0	44
		Expected Count	37.6	4.5	1.0	.6	.3	44.0
		% within 1=Up to Diploma; 2=BA/BSC+; 3=NONE	97.7%	2.3%	0.0%	0.0%	0.0%	100.0%
	2.00	Count	74	13	3	2	1	93
		Expected Count	79.4	9.5	2.0	1.4	.7	93.0
		% within 1=Up to Diploma; 2=BA/BSC+; 3=NONE	79.6%	14.0%	3.2%	2.2%	1.1%	100.0%
Total		Count	117	14	3	2	1	137
		Expected Count	117.0	14.0	3.0	2.0	1.0	137.0
		% within 1=Up to Diploma; 2=BA/BSC+; 3=NONE	85.4%	10.2%	2.2%	1.5%	0.7%	100.0%

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	7.997 ^a	4	.092
Likelihood Ratio	10.914	4	.028
Linear-by-Linear Association	6.354	1	.012
N of Valid Cases	137		

a. 7 cells (70.0%) have expected count less than 5. The minimum expected count is .32.

Table 28: Cross tabulation test

1=20-35 YEARS; 2=36+ YEARS * Punishment 1=Strongly agree; 2= Agree; 3=Neither agree nor disagree; 4= Disagree; 5= Strongly disagree Crosstabulation

			Punishment 1=Strongly agree; 2= Agree; 3=Neither agree nor disagree; 4= Disagree; 5= Strongly disagree					Total
			1.00	2.00	3.00	4.00	5.00	
1=20-35 YEARS; 2=36+ YEARS	1.00	Count	101	14	3	2	0	120
		Expected Count	102.5	12.3	2.6	1.8	.9	120.0
		% within 1=20-35 YEARS; 2=36+ YEARS	84.2%	11.7%	2.5%	1.7%	0.0%	100.0%
	2.00	Count	16	0	0	0	1	17
		Expected Count	14.5	1.7	.4	.2	.1	17.0
		% within 1=20-35 YEARS; 2=36+ YEARS	94.1%	0.0%	0.0%	0.0%	5.9%	100.0%
Total	Count	117	14	3	2	1	137	
	Expected Count	117.0	14.0	3.0	2.0	1.0	137.0	
	% within 1=20-35 YEARS; 2=36+ YEARS	85.4%	10.2%	2.2%	1.5%	0.7%	100.0%	

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	9.923 ^a	4	.042
Likelihood Ratio	9.376	4	.052
Linear-by-Linear Association	.013	1	.909
N of Valid Cases	137		

a. 7 cells (70.0%) have expected count less than 5. The minimum expected count is .12.

Table 29: Cross tabulation test

1=UK; 2=INDIA and JORDAN * Kine 1=Strongly agree; 2= Agree; 3=Neither agree nor disagree; 4= Disagree; 5= Strongly disagree Crosstabulation

			Kine 1=Strongly agree; 2= Agree; 3=Neither agree nor disagree; 4= Disagree; 5= Strongly disagree					Total
			1.00	2.00	3.00	4.00	5.00	
1=UK; 2=INDIA and JORDAN	1.00	Count	2	6	9	39	28	84
		Expected Count	4.3	11.6	16.6	30.7	20.8	84.0
		% within 1=UK; 2=INDIA and JORDAN	2.4%	7.1%	10.7%	46.4%	33.3%	100.0%
	2.00	Count	5	13	18	11	6	53
		Expected Count	2.7	7.4	10.4	19.3	13.2	53.0
		% within 1=UK; 2=INDIA and JORDAN	9.4%	24.5%	34.0%	20.8%	11.3%	100.0%
Total		Count	7	19	27	50	34	137
		Expected Count	7.0	19.0	27.0	50.0	34.0	137.0
		% within 1=UK; 2=INDIA and JORDAN	5.1%	13.9%	19.7%	36.5%	24.8%	100.0%

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	31.372 ^a	4	.000
Likelihood Ratio	32.021	4	.000
Linear-by-Linear Association	25.104	1	.000
N of Valid Cases	137		

a. 2 cells (20.0%) have expected count less than 5. The minimum expected count is 2.71.

Table 30: Cross tabulation test

1=Up to Diploma; 2=BA/BSC+; 3=NONE * Kine 1=Strongly agree; 2= Agree; 3=Neither agree nor disagree; 4= Disagree; 5= Strongly disagree Crosstabulation

			Kine 1=Strongly agree; 2= Agree; 3=Neither agree nor disagree; 4= Disagree; 5= Strongly disagree					Total
			1.00	2.00	3.00	4.00	5.00	
1=Up to Diploma; 2=BA/BSC+; 3=NONE	1.00	Count	0	5	2	26	11	44
		Expected Count	2.2	6.1	8.7	16.1	10.9	44.0
		% within 1=Up to Diploma; 2=BA/BSC+; 3=NONE	0.0%	11.4%	4.5%	59.1%	25.0%	100.0%
	2.00	Count	7	14	25	24	23	93
		Expected Count	4.8	12.9	18.3	33.9	23.1	93.0
		% within 1=Up to Diploma; 2=BA/BSC+; 3=NONE	7.5%	15.1%	26.9%	25.8%	24.7%	100.0%
Total		Count	7	19	27	50	34	137
		Expected Count	7.0	19.0	27.0	50.0	34.0	137.0
		% within 1=Up to Diploma; 2=BA/BSC+; 3=NONE	5.1%	13.9%	19.7%	36.5%	24.8%	100.0%

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	20.234 ^a	4	.000
Likelihood Ratio	23.802	4	.000
Linear-by-Linear Association	6.227	1	.013
N of Valid Cases	137		

a. 2 cells (20.0%) have expected count less than 5. The minimum expected count is 2.25.

Table 31: Cross tabulation test

1=20-35 YEARS; 2=36+ YEARS * Kine 1=Strongly agree; 2= Agree; 3=Neither agree nor disagree; 4= Disagree; 5= Strongly disagree Crosstabulation

			Kine 1=Strongly agree; 2= Agree; 3=Neither agree nor disagree; 4= Disagree; 5= Strongly disagree					Total
			1.00	2.00	3.00	4.00	5.00	
1=20-35 YEARS; 2=36+ YEARS	1.00	Count	5	16	25	45	29	120
		Expected Count	6.1	16.6	23.6	43.8	29.8	120.0
		% within 1=20-35 YEARS; 2=36+ YEARS	4.2%	13.3%	20.8%	37.5%	24.2%	100.0%
	2.00	Count	2	3	2	5	5	17
		Expected Count	.9	2.4	3.4	6.2	4.2	17.0
		% within 1=20-35 YEARS; 2=36+ YEARS	11.8%	17.6%	11.8%	29.4%	29.4%	100.0%
Total	Count	7	19	27	50	34	137	
	Expected Count	7.0	19.0	27.0	50.0	34.0	137.0	
	% within 1=20-35 YEARS; 2=36+ YEARS	5.1%	13.9%	19.7%	36.5%	24.8%	100.0%	

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	2.936 ^a	4	.569
Likelihood Ratio	2.635	4	.621
Linear-by-Linear Association	.329	1	.566
N of Valid Cases	137		

a. 4 cells (40.0%) have expected count less than 5. The minimum expected count is .87.

Table 32: Cross tabulation test

1=UK; 2=INDIA and JORDAN * Cows 1=Strongly agree; 2= Agree; 3=Neither agree nor disagree; 4= Disagree; 5= Strongly disagree Crosstabulation

			Cows 1=Strongly agree; 2= Agree; 3=Neither agree nor disagree; 4= Disagree; 5= Strongly disagree					Total
			1.00	2.00	3.00	4.00	5.00	
1=UK; 2=INDIA and JORDAN	1.00	Count	78	4	1	0	1	84
		Expected Count	70.5	5.5	6.1	1.2	.6	84.0
		% within 1=UK; 2=INDIA and JORDAN	92.9%	4.8%	1.2%	0.0%	1.2%	100.0%
	2.00	Count	37	5	9	2	0	53
		Expected Count	44.5	3.5	3.9	.8	.4	53.0
		% within 1=UK; 2=INDIA and JORDAN	69.8%	9.4%	17.0%	3.8%	0.0%	100.0%
Total	Count	115	9	10	2	1	137	
	Expected Count	115.0	9.0	10.0	2.0	1.0	137.0	
	% within 1=UK; 2=INDIA and JORDAN	83.9%	6.6%	7.3%	1.5%	0.7%	100.0%	

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	18.037 ^a	4	.001
Likelihood Ratio	19.500	4	.001
Linear-by-Linear Association	11.267	1	.001
N of Valid Cases	137		

a. 6 cells (60.0%) have expected count less than 5. The minimum expected count is .39.

Table 33: Cross tabulation test

1=Up to Diploma; 2=BA/BSC+; 3=NONE ^ Cows 1=Strongly agree; 2= Agree; 3=Neither agree nor disagree; 4= Disagree; 5= Strongly disagree Crosstabulation

			Cows 1=Strongly agree; 2= Agree; 3=Neither agree nor disagree; 4= Disagree; 5= Strongly disagree					Total
			1.00	2.00	3.00	4.00	5.00	
1=Up to Diploma; 2=BA/BSC+; 3=NONE	1.00	Count	42	1	1	0	0	44
		Expected Count	36.9	2.9	3.2	.6	.3	44.0
		% within 1=Up to Diploma; 2=BA/BSC+; 3=NONE	95.5%	2.3%	2.3%	0.0%	0.0%	100.0%
2.00	Count	73	8	9	2	1	93	
	Expected Count	78.1	6.1	6.8	1.4	.7	93.0	
	% within 1=Up to Diploma; 2=BA/BSC+; 3=NONE	78.5%	8.6%	9.7%	2.2%	1.1%	100.0%	
Total	Count	115	9	10	2	1	137	
	Expected Count	115.0	9.0	10.0	2.0	1.0	137.0	
	% within 1=Up to Diploma; 2=BA/BSC+; 3=NONE	83.9%	6.6%	7.3%	1.5%	0.7%	100.0%	

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	6.508 ^a	4	.164
Likelihood Ratio	8.259	4	.083
Linear-by-Linear Association	5.746	1	.017
N of Valid Cases	137		

a. 6 cells (60.0%) have expected count less than 5. The minimum expected count is .32.

Table 34: Cross tabulation test

1=20-35 YEARS; 2=36+ YEARS * Cows 1=Strongly agree; 2= Agree; 3=Neither agree nor disagree; 4= Disagree; 5= Strongly disagree Crosstabulation

			Cows 1=Strongly agree; 2= Agree; 3=Neither agree nor disagree; 4= Disagree; 5= Strongly disagree					Total
			1.00	2.00	3.00	4.00	5.00	
1=20-35 YEARS; 2=36+ YEARS	1.00	Count	101	8	9	2	0	120
		Expected Count	100.7	7.9	8.8	1.8	.9	120.0
		% within 1=20-35 YEARS; 2=36+ YEARS	84.2%	6.7%	7.5%	1.7%	0.0%	100.0%
	2.00	Count	14	1	1	0	1	17
		Expected Count	14.3	1.1	1.2	.2	.1	17.0
		% within 1=20-35 YEARS; 2=36+ YEARS	82.4%	5.9%	5.9%	0.0%	5.9%	100.0%
Total	Count	115	9	10	2	1	137	
	Expected Count	115.0	9.0	10.0	2.0	1.0	137.0	
	% within 1=20-35 YEARS; 2=36+ YEARS	83.9%	6.6%	7.3%	1.5%	0.7%	100.0%	

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	7.415 ^a	4	.116
Likelihood Ratio	4.780	4	.311
Linear-by-Linear Association	.593	1	.441
N of Valid Cases	137		

a. 6 cells (60.0%) have expected count less than 5. The minimum expected count is .12.

Table 35: Cross tabulation test

1=UK; 2=INDIA and JORDAN ' Bethought 1=Strongly agree; 2= Agree; 3=Neither agree nor disagree; 4= Disagree; 5= Strongly disagree Crosstabulation

			Bethought 1=Strongly agree; 2= Agree; 3=Neither agree nor disagree; 4= Disagree; 5= Strongly disagree					Total
			1.00	2.00	3.00	4.00	5.00	
1=UK; 2=INDIA and JORDAN	1.00	Count	8	16	15	33	12	84
		Expected Count	11.6	19.6	16.6	25.1	11.0	84.0
		% within 1=UK; 2=INDIA and JORDAN	9.5%	19.0%	17.9%	39.3%	14.3%	100.0%
	2.00	Count	11	16	12	8	6	53
		Expected Count	7.4	12.4	10.4	15.9	7.0	53.0
		% within 1=UK; 2=INDIA and JORDAN	20.8%	30.2%	22.6%	15.1%	11.3%	100.0%
Total	Count	19	32	27	41	18	137	
	Expected Count	19.0	32.0	27.0	41.0	18.0	137.0	
	% within 1=UK; 2=INDIA and JORDAN	13.9%	23.4%	19.7%	29.9%	13.1%	100.0%	

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	11.632 ^a	4	.020
Likelihood Ratio	12.138	4	.016
Linear-by-Linear Association	8.134	1	.004
N of Valid Cases	137		

a. 0 cells (.0%) have expected count less than 5. The minimum expected count is 6.96.

Table 36: Cross tabulation test

1=Up to Diploma; 2=BA/BSC+; 3=NONE * Bethought 1=Strongly agree; 2= Agree; 3=Neither agree nor disagree; 4= Disagree; 5= Strongly disagree
 Crosstabulation

			Bethought 1=Strongly agree; 2= Agree; 3=Neither agree nor disagree; 4= Disagree; 5= Strongly disagree					Total
			1.00	2.00	3.00	4.00	5.00	
1=Up to Diploma; 2=BA/BSC+; 3=NONE	1.00	Count	3	9	5	19	8	44
		Expected Count	6.1	10.3	8.7	13.2	5.8	44.0
		% within 1=Up to Diploma; 2=BA/BSC+; 3=NONE	6.8%	20.5%	11.4%	43.2%	18.2%	100.0%
	2.00	Count	16	23	22	22	10	93
		Expected Count	12.9	21.7	18.3	27.8	12.2	93.0
		% within 1=Up to Diploma; 2=BA/BSC+; 3=NONE	17.2%	24.7%	23.7%	23.7%	10.8%	100.0%
Total		Count	19	32	27	41	18	137
		Expected Count	19.0	32.0	27.0	41.0	18.0	137.0
		% within 1=Up to Diploma; 2=BA/BSC+; 3=NONE	13.9%	23.4%	19.7%	29.9%	13.1%	100.0%

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	9.907 ^a	4	.042
Likelihood Ratio	10.180	4	.037
Linear-by-Linear Association	6.503	1	.011
N of Valid Cases	137		

a. 0 cells (.0%) have expected count less than 5. The minimum expected count is 5.78.

Table 37: Cross tabulation test

1=20-35 YEARS; 2=36+ YEARS ' Bethought 1=Strongly agree; 2= Agree; 3=Neither agree nor disagree; 4= Disagree; 5= Strongly disagree Crosstabulation

			Bethought 1=Strongly agree; 2= Agree; 3=Neither agree nor disagree; 4= Disagree; 5= Strongly disagree					Total
			1.00	2.00	3.00	4.00	5.00	
1=20-35 YEARS; 2=36+ YEARS	1.00	Count	17	31	23	35	14	120
		Expected Count	16.6	28.0	23.6	35.9	15.8	120.0
		% within 1=20-35 YEARS; 2=36+ YEARS	14.2%	25.8%	19.2%	29.2%	11.7%	100.0%
	2.00	Count	2	1	4	6	4	17
		Expected Count	2.4	4.0	3.4	5.1	2.2	17.0
		% within 1=20-35 YEARS; 2=36+ YEARS	11.8%	5.9%	23.5%	35.3%	23.5%	100.0%
Total	Count	19	32	27	41	18	137	
	Expected Count	19.0	32.0	27.0	41.0	18.0	137.0	
	% within 1=20-35 YEARS; 2=36+ YEARS	13.9%	23.4%	19.7%	29.9%	13.1%	100.0%	

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	4.525 ^a	4	.340
Likelihood Ratio	5.202	4	.267
Linear-by-Linear Association	2.737	1	.098
N of Valid Cases	137		

a. 4 cells (40.0%) have expected count less than 5. The minimum expected count is 2.23.

Table 38: Cross tabulation test

1=UK; 2=INDIA and JORDAN * Remembered 1=Strongly agree; 2= Agree; 3=Neither agree nor disagree; 4= Disagree; 5= Strongly disagree Crosstabulation

			Remembered 1=Strongly agree; 2= Agree; 3=Neither agree nor disagree; 4= Disagree; 5= Strongly disagree					Total
			1.00	2.00	3.00	4.00	5.00	
1=UK; 2=INDIA and JORDAN	1.00	Count	76	6	1	0	1	84
		Expected Count	73.6	6.7	1.2	1.2	1.2	84.0
		% within 1=UK; 2=INDIA and JORDAN	90.5%	7.1%	1.2%	0.0%	1.2%	100.0%
	2.00	Count	44	5	1	2	1	53
		Expected Count	46.4	4.3	.8	.8	.8	53.0
		% within 1=UK; 2=INDIA and JORDAN	83.0%	9.4%	1.9%	3.8%	1.9%	100.0%
Total	Count	120	11	2	2	2	137	
	Expected Count	120.0	11.0	2.0	2.0	2.0	137.0	
	% within 1=UK; 2=INDIA and JORDAN	87.6%	8.0%	1.5%	1.5%	1.5%	100.0%	

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	3.804 ^a	4	.433
Likelihood Ratio	4.425	4	.351
Linear-by-Linear Association	2.225	1	.136
N of Valid Cases	137		

a. 7 cells (70.0%) have expected count less than 5. The minimum expected count is .77.

Table 39: Cross tabulation test

1=Up to Diploma; 2=BA/BSC+; 3=NONE * Remembered 1=Strongly agree; 2= Agree; 3=Neither agree nor disagree; 4= Disagree; 5= Strongly disagree
 Crosstabulation

			Remembered 1=Strongly agree; 2= Agree; 3=Neither agree nor disagree; 4= Disagree; 5= Strongly disagree					Total
			1.00	2.00	3.00	4.00	5.00	
1=Up to Diploma; 2=BA/BSC+; 3=NONE	1.00	Count	40	3	0	0	1	44
		Expected Count	38.5	3.5	.6	.6	.6	44.0
		% within 1=Up to Diploma; 2=BA/BSC+; 3=NONE	90.9%	6.8%	0.0%	0.0%	2.3%	100.0%
	2.00	Count	80	8	2	2	1	93
		Expected Count	81.5	7.5	1.4	1.4	1.4	93.0
		% within 1=Up to Diploma; 2=BA/BSC+; 3=NONE	86.0%	8.6%	2.2%	2.2%	1.1%	100.0%
Total	Count	120	11	2	2	2	137	
	Expected Count	120.0	11.0	2.0	2.0	2.0	137.0	
	% within 1=Up to Diploma; 2=BA/BSC+; 3=NONE	87.6%	8.0%	1.5%	1.5%	1.5%	100.0%	

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	2.386 ^a	4	.665
Likelihood Ratio	3.576	4	.466
Linear-by-Linear Association	.388	1	.533
N of Valid Cases	137		

a. 7 cells (70.0%) have expected count less than 5. The minimum expected count is .64.

Table 40: Cross tabulation test

1=20-35 YEARS; 2=36+ YEARS * Remembered 1=Strongly agree; 2= Agree; 3=Neither agree nor disagree; 4= Disagree; 5= Strongly disagree Crosstabulation

			Remembered 1=Strongly agree; 2= Agree; 3=Neither agree nor disagree; 4= Disagree; 5= Strongly disagree					Total
			1.00	2.00	3.00	4.00	5.00	
1=20-35 YEARS; 2=36+ YEARS	1.00	Count	106	9	2	2	1	120
		Expected Count	105.1	9.6	1.8	1.8	1.8	120.0
		% within 1=20-35 YEARS; 2=36+ YEARS	88.3%	7.5%	1.7%	1.7%	0.8%	100.0%
	2.00	Count	14	2	0	0	1	17
		Expected Count	14.9	1.4	.2	.2	.2	17.0
		% within 1=20-35 YEARS; 2=36+ YEARS	82.4%	11.8%	0.0%	0.0%	5.9%	100.0%
Total	Count	120	11	2	2	2	137	
	Expected Count	120.0	11.0	2.0	2.0	2.0	137.0	
	% within 1=20-35 YEARS; 2=36+ YEARS	87.6%	8.0%	1.5%	1.5%	1.5%	100.0%	

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	3.565 ^a	4	.468
Likelihood Ratio	3.089	4	.543
Linear-by-Linear Association	.838	1	.360
N of Valid Cases	137		

a. 7 cells (70.0%) have expected count less than 5. The minimum expected count is .25.

Table 41: Cross tabulation test

1=UK; 2=INDIA and JORDAN ' Devour 1=Strongly agree; 2= Agree; 3=Neither agree nor disagree; 4= Disagree; 5= Strongly disagree Crosstabulation

			Devour 1=Strongly agree; 2= Agree; 3=Neither agree nor disagree; 4= Disagree; 5= Strongly disagree					Total
			1.00	2.00	3.00	4.00	5.00	
1=UK; 2=INDIA and JORDAN	1.00	Count	58	21	3	1	1	84
		Expected Count	42.3	20.8	12.9	6.1	1.8	84.0
		% within 1=UK; 2=INDIA and JORDAN	69.0%	25.0%	3.6%	1.2%	1.2%	100.0%
	2.00	Count	11	13	18	9	2	53
		Expected Count	26.7	13.2	8.1	3.9	1.2	53.0
		% within 1=UK; 2=INDIA and JORDAN	20.8%	24.5%	34.0%	17.0%	3.8%	100.0%
Total	Count	69	34	21	10	3	137	
	Expected Count	69.0	34.0	21.0	10.0	3.0	137.0	
	% within 1=UK; 2=INDIA and JORDAN	50.4%	24.8%	15.3%	7.3%	2.2%	100.0%	

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	46.722 ^a	4	.000
Likelihood Ratio	49.525	4	.000
Linear-by-Linear Association	39.874	1	.000
N of Valid Cases	137		

a. 3 cells (30.0%) have expected count less than 5. The minimum expected count is 1.16.

Table 42: Cross tabulation test

1=Up to Diploma; 2=BA/BSC+; 3=NONE * Devour 1=Strongly agree; 2= Agree; 3=Neither agree nor disagree; 4= Disagree; 5= Strongly disagree Crosstabulation

			Devour 1=Strongly agree; 2= Agree; 3=Neither agree nor disagree; 4= Disagree; 5= Strongly disagree					Total
			1.00	2.00	3.00	4.00	5.00	
1=Up to Diploma; 2=BA/BSC+; 3=NONE	1.00	Count	30	11	2	1	0	44
		Expected Count	22.2	10.9	6.7	3.2	1.0	44.0
		% within 1=Up to Diploma; 2=BA/BSC+; 3=NONE	68.2%	25.0%	4.5%	2.3%	0.0%	100.0%
2.00	2.00	Count	39	23	19	9	3	93
		Expected Count	46.8	23.1	14.3	6.8	2.0	93.0
		% within 1=Up to Diploma; 2=BA/BSC+; 3=NONE	41.9%	24.7%	20.4%	9.7%	3.2%	100.0%
Total		Count	69	34	21	10	3	137
		Expected Count	69.0	34.0	21.0	10.0	3.0	137.0
		% within 1=Up to Diploma; 2=BA/BSC+; 3=NONE	50.4%	24.8%	15.3%	7.3%	2.2%	100.0%

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	12.666 ^a	4	.013
Likelihood Ratio	15.009	4	.005
Linear-by-Linear Association	11.678	1	.001
N of Valid Cases	137		

a. 3 cells (30.0%) have expected count less than 5. The minimum expected count is .96.

Table 43: Cross tabulation test

1=20-35 YEARS; 2=36+ YEARS ' Devour 1=Strongly agree; 2= Agree; 3=Neither agree nor disagree; 4= Disagree; 5= Strongly disagree Crosstabulation

			Devour 1=Strongly agree; 2= Agree; 3=Neither agree nor disagree; 4= Disagree; 5= Strongly disagree					Total
			1.00	2.00	3.00	4.00	5.00	
1=20-35 YEARS; 2=36+ YEARS	1.00	Count	59	29	20	10	2	120
		Expected Count	60.4	29.8	18.4	8.8	2.6	120.0
		% within 1=20-35 YEARS; 2=36+ YEARS	49.2%	24.2%	16.7%	8.3%	1.7%	100.0%
	2.00	Count	10	5	1	0	1	17
		Expected Count	8.6	4.2	2.6	1.2	.4	17.0
		% within 1=20-35 YEARS; 2=36+ YEARS	58.8%	29.4%	5.9%	0.0%	5.9%	100.0%
Total	Count	69	34	21	10	3	137	
	Expected Count	69.0	34.0	21.0	10.0	3.0	137.0	
	% within 1=20-35 YEARS; 2=36+ YEARS	50.4%	24.8%	15.3%	7.3%	2.2%	100.0%	

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	4.196 ^a	4	.380
Likelihood Ratio	5.387	4	.250
Linear-by-Linear Association	.785	1	.376
N of Valid Cases	137		

a. 5 cells (50.0%) have expected count less than 5. The minimum expected count is .37.

Table 44: Cross tabulation test

1=UK; 2=INDIA and JORDAN * Eat 1=Strongly agree; 2= Agree; 3=Neither agree nor disagree; 4= Disagree; 5= Strongly disagree Crosstabulation

			Eat 1=Strongly agree; 2= Agree; 3=Neither agree nor disagree; 4= Disagree; 5= Strongly disagree					Total
			1.00	2.00	3.00	4.00	5.00	
1=UK; 2=INDIA and JORDAN	1.00	Count	79	4	0	0	1	84
		Expected Count	74.8	6.7	.6	.6	1.2	84.0
		% within 1=UK; 2=INDIA and JORDAN	94.0%	4.8%	0.0%	0.0%	1.2%	100.0%
	2.00	Count	43	7	1	1	1	53
		Expected Count	47.2	4.3	.4	.4	.8	53.0
		% within 1=UK; 2=INDIA and JORDAN	81.1%	13.2%	1.9%	1.9%	1.9%	100.0%
Total	Count	122	11	1	1	2	137	
	Expected Count	122.0	11.0	1.0	1.0	2.0	137.0	
	% within 1=UK; 2=INDIA and JORDAN	89.1%	8.0%	0.7%	0.7%	1.5%	100.0%	

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	6.773 ^a	4	.148
Likelihood Ratio	7.308	4	.120
Linear-by-Linear Association	3.644	1	.056
N of Valid Cases	137		

a. 7 cells (70.0%) have expected count less than 5. The minimum expected count is .39.

Table 45: Cross tabulation test

1=Up to Diploma; 2=BA/BSC+; 3=NONE ' Eat 1=Strongly agree; 2= Agree; 3=Neither agree nor disagree; 4= Disagree; 5= Strongly disagree Crosstabulation

			Eat 1=Strongly agree; 2= Agree; 3=Neither agree nor disagree; 4= Disagree; 5= Strongly disagree					Total
			1.00	2.00	3.00	4.00	5.00	
1=Up to Diploma; 2=BA/BSC+; 3=NONE	1.00	Count	42	1	0	0	1	44
		Expected Count	39.2	3.5	.3	.3	.6	44.0
		% within 1=Up to Diploma; 2=BA/BSC+; 3=NONE	95.5%	2.3%	0.0%	0.0%	2.3%	100.0%
	2.00	Count	80	10	1	1	1	93
		Expected Count	82.8	7.5	.7	.7	1.4	93.0
		% within 1=Up to Diploma; 2=BA/BSC+; 3=NONE	86.0%	10.8%	1.1%	1.1%	1.1%	100.0%
Total		Count	122	11	1	1	2	137
		Expected Count	122.0	11.0	1.0	1.0	2.0	137.0
		% within 1=Up to Diploma; 2=BA/BSC+; 3=NONE	89.1%	8.0%	0.7%	0.7%	1.5%	100.0%

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	4.213 ^a	4	.378
Likelihood Ratio	5.435	4	.245
Linear-by-Linear Association	.645	1	.422
N of Valid Cases	137		

a. 7 cells (70.0%) have expected count less than 5. The minimum expected count is .32.

Table 46: Cross tabulation test

1=20-35 YEARS; 2=36+ YEARS * Eat 1=Strongly agree; 2= Agree; 3=Neither agree nor disagree; 4= Disagree; 5= Strongly disagree Crosstabulation

			Eat 1=Strongly agree; 2= Agree; 3=Neither agree nor disagree; 4= Disagree; 5= Strongly disagree					Total
			1.00	2.00	3.00	4.00	5.00	
1=20-35 YEARS; 2=36+ YEARS	1.00	Count	107	10	1	1	1	120
		Expected Count	106.9	9.6	.9	.9	1.8	120.0
		% within 1=20-35 YEARS; 2=36+ YEARS	89.2%	8.3%	0.8%	0.8%	0.8%	100.0%
	2.00	Count	15	1	0	0	1	17
		Expected Count	15.1	1.4	.1	.1	.2	17.0
		% within 1=20-35 YEARS; 2=36+ YEARS	88.2%	5.9%	0.0%	0.0%	5.9%	100.0%
Total	Count	122	11	1	1	2	137	
	Expected Count	122.0	11.0	1.0	1.0	2.0	137.0	
	% within 1=20-35 YEARS; 2=36+ YEARS	89.1%	8.0%	0.7%	0.7%	1.5%	100.0%	

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	2.996 ^a	4	.558
Likelihood Ratio	2.319	4	.677
Linear-by-Linear Association	.721	1	.396
N of Valid Cases	137		

a. 7 cells (70.0%) have expected count less than 5. The minimum expected count is .12.

Table 47: Cross tabulation test

1=UK; 2=INDIA and JORDAN * Betook 1=Strongly agree; 2= Agree; 3=Neither agree nor disagree; 4= Disagree; 5= Strongly disagree Crosstabulation

			Betook 1=Strongly agree; 2= Agree; 3=Neither agree nor disagree; 4= Disagree; 5= Strongly disagree					Total
			1.00	2.00	3.00	4.00	5.00	
1=UK; 2=INDIA and JORDAN	1.00	Count	9	25	16	30	4	84
		Expected Count	10.4	26.4	18.4	24.5	4.3	84.0
		% within 1=UK; 2=INDIA and JORDAN	10.7%	29.8%	19.0%	35.7%	4.8%	100.0%
	2.00	Count	8	18	14	10	3	53
		Expected Count	6.6	16.6	11.6	15.5	2.7	53.0
		% within 1=UK; 2=INDIA and JORDAN	15.1%	34.0%	26.4%	18.9%	5.7%	100.0%
Total	Count	17	43	30	40	7	137	
	Expected Count	17.0	43.0	30.0	40.0	7.0	137.0	
	% within 1=UK; 2=INDIA and JORDAN	12.4%	31.4%	21.9%	29.2%	5.1%	100.0%	

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	4.701 ^a	4	.319
Likelihood Ratio	4.870	4	.301
Linear-by-Linear Association	1.980	1	.159
N of Valid Cases	137		

a. 2 cells (20.0%) have expected count less than 5. The minimum expected count is 2.71.

Table 48: Cross tabulation test

1=Up to Diploma; 2=BA/BSC+; 3=NONE * Betook 1=Strongly agree; 2= Agree; 3=Neither agree nor disagree; 4= Disagree; 5= Strongly disagree Crosstabulation

			Betook 1=Strongly agree; 2= Agree; 3=Neither agree nor disagree; 4= Disagree; 5= Strongly disagree					Total
			1.00	2.00	3.00	4.00	5.00	
1=Up to Diploma; 2=BA/BSC+; 3=NONE	1.00	Count	3	15	9	16	1	44
		Expected Count	5.5	13.8	9.6	12.8	2.2	44.0
		% within 1=Up to Diploma; 2=BA/BSC+; 3=NONE	6.8%	34.1%	20.5%	36.4%	2.3%	100.0%
	2.00	Count	14	28	21	24	6	93
		Expected Count	11.5	29.2	20.4	27.2	4.8	93.0
		% within 1=Up to Diploma; 2=BA/BSC+; 3=NONE	15.1%	30.1%	22.6%	25.8%	6.5%	100.0%
Total		Count	17	43	30	40	7	137
		Expected Count	17.0	43.0	30.0	40.0	7.0	137.0
		% within 1=Up to Diploma; 2=BA/BSC+; 3=NONE	12.4%	31.4%	21.9%	29.2%	5.1%	100.0%

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	4.006 ^a	4	.405
Likelihood Ratio	4.306	4	.366
Linear-by-Linear Association	.500	1	.479
N of Valid Cases	137		

a. 2 cells (20.0%) have expected count less than 5. The minimum expected count is 2.25.

Table 49: Cross tabulation test

1=20-35 YEARS; 2=36+ YEARS ' Betook 1=Strongly agree; 2= Agree; 3=Neither agree nor disagree; 4= Disagree; 5= Strongly disagree Crosstabulation

			Betook 1=Strongly agree; 2= Agree; 3=Neither agree nor disagree; 4= Disagree; 5= Strongly disagree					Total
			1.00	2.00	3.00	4.00	5.00	
1=20-35 YEARS; 2=36+ YEARS	1.00	Count	14	41	27	34	4	120
		Expected Count	14.9	37.7	26.3	35.0	6.1	120.0
		% within 1=20-35 YEARS; 2=36+ YEARS	11.7%	34.2%	22.5%	28.3%	3.3%	100.0%
	2.00	Count	3	2	3	6	3	17
		Expected Count	2.1	5.3	3.7	5.0	.9	17.0
		% within 1=20-35 YEARS; 2=36+ YEARS	17.6%	11.8%	17.6%	35.3%	17.6%	100.0%
Total	Count	17	43	30	40	7	137	
	Expected Count	17.0	43.0	30.0	40.0	7.0	137.0	
	% within 1=20-35 YEARS; 2=36+ YEARS	12.4%	31.4%	21.9%	29.2%	5.1%	100.0%	

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	9.188 ^a	4	.057
Likelihood Ratio	7.843	4	.097
Linear-by-Linear Association	2.450	1	.118
N of Valid Cases	137		

a. 4 cells (40.0%) have expected count less than 5. The minimum expected count is .87.

Table 50: Cross tabulation test

1=UK; 2=INDIA and JORDAN ' Received 1=Strongly agree; 2= Agree; 3=Neither agree nor disagree; 4= Disagree; 5= Strongly disagree Crosstabulation

			Received 1=Strongly agree; 2= Agree; 3=Neither agree nor disagree; 4= Disagree; 5= Strongly disagree					Total
			1.00	2.00	3.00	4.00	5.00	
1=UK; 2=INDIA and JORDAN	1.00	Count	76	7	0	0	1	84
		Expected Count	72.4	9.2	.6	1.2	.6	84.0
		% within 1=UK; 2=INDIA and JORDAN	90.5%	8.3%	0.0%	0.0%	1.2%	100.0%
	2.00	Count	42	8	1	2	0	53
		Expected Count	45.6	5.8	.4	.8	.4	53.0
		% within 1=UK; 2=INDIA and JORDAN	79.2%	15.1%	1.9%	3.8%	0.0%	100.0%
Total		Count	118	15	1	2	1	137
		Expected Count	118.0	15.0	1.0	2.0	1.0	137.0
		% within 1=UK; 2=INDIA and JORDAN	86.1%	10.9%	0.7%	1.5%	0.7%	100.0%

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	7.218 ^a	4	.125
Likelihood Ratio	8.473	4	.076
Linear-by-Linear Association	2.708	1	.100
N of Valid Cases	137		

a. 6 cells (60.0%) have expected count less than 5. The minimum expected count is .39.

Table 51: Cross tabulation test

1=Up to Diploma; 2=BA/BSC+; 3=NONE * Received 1=Strongly agree; 2= Agree; 3=Neither agree nor disagree; 4= Disagree; 5= Strongly disagree
 Crosstabulation

			Received 1=Strongly agree; 2= Agree; 3=Neither agree nor disagree; 4= Disagree; 5= Strongly disagree					Total
			1.00	2.00	3.00	4.00	5.00	
1=Up to Diploma; 2=BA/BSC+; 3=NONE	1.00	Count	41	3	0	0	0	44
		Expected Count	37.9	4.8	.3	.6	.3	44.0
		% within 1=Up to Diploma; 2=BA/BSC+; 3=NONE	93.2%	6.8%	0.0%	0.0%	0.0%	100.0%
	2.00	Count	77	12	1	2	1	93
		Expected Count	80.1	10.2	.7	1.4	.7	93.0
		% within 1=Up to Diploma; 2=BA/BSC+; 3=NONE	82.8%	12.9%	1.1%	2.2%	1.1%	100.0%
Total		Count	118	15	1	2	1	137
		Expected Count	118.0	15.0	1.0	2.0	1.0	137.0
		% within 1=Up to Diploma; 2=BA/BSC+; 3=NONE	86.1%	10.9%	0.7%	1.5%	0.7%	100.0%

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	3.277 ^a	4	.513
Likelihood Ratio	4.568	4	.335
Linear-by-Linear Association	3.072	1	.080
N of Valid Cases	137		

a. 7 cells (70.0%) have expected count less than 5. The minimum expected count is .32.

Table 52: Cross tabulation test

1=20-35 YEARS; 2=36+ YEARS ^ Received 1=Strongly agree; 2= Agree; 3=Neither agree nor disagree; 4= Disagree; 5= Strongly disagree Crosstabulation

			Received 1=Strongly agree; 2= Agree; 3=Neither agree nor disagree; 4= Disagree; 5= Strongly disagree					Total
			1.00	2.00	3.00	4.00	5.00	
1=20-35 YEARS; 2=36+ YEARS	1.00	Count	104	13	1	2	0	120
		Expected Count	103.4	13.1	.9	1.8	.9	120.0
		% within 1=20-35 YEARS; 2=36+ YEARS	86.7%	10.8%	0.8%	1.7%	0.0%	100.0%
	2.00	Count	14	2	0	0	1	17
		Expected Count	14.6	1.9	.1	.2	.1	17.0
		% within 1=20-35 YEARS; 2=36+ YEARS	82.4%	11.8%	0.0%	0.0%	5.9%	100.0%
Total	Count	118	15	1	2	1	137	
	Expected Count	118.0	15.0	1.0	2.0	1.0	137.0	
	% within 1=20-35 YEARS; 2=36+ YEARS	86.1%	10.9%	0.7%	1.5%	0.7%	100.0%	

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	7.528 ^a	4	.110
Likelihood Ratio	5.013	4	.286
Linear-by-Linear Association	1.345	1	.246
N of Valid Cases	137		

a. 7 cells (70.0%) have expected count less than 5. The minimum expected count is .12.

Table 53: Cross tabulation test

1=UK; 2=INDIA and JORDAN * Prostrate 1=Strongly agree; 2= Agree; 3=Neither agree nor disagree; 4= Disagree; 5= Strongly disagree Crosstabulation

			Prostrate 1=Strongly agree; 2= Agree; 3=Neither agree nor disagree; 4= Disagree; 5= Strongly disagree					Total
			1.00	2.00	3.00	4.00	5.00	
1=UK; 2=INDIA and JORDAN	1.00	Count	24	19	6	30	5	84
		Expected Count	27.0	23.3	9.2	19.6	4.9	84.0
		% within 1=UK; 2=INDIA and JORDAN	28.6%	22.6%	7.1%	35.7%	6.0%	100.0%
	2.00	Count	20	19	9	2	3	53
		Expected Count	17.0	14.7	5.8	12.4	3.1	53.0
		% within 1=UK; 2=INDIA and JORDAN	37.7%	35.8%	17.0%	3.8%	5.7%	100.0%
Total	Count	44	38	15	32	8	137	
	Expected Count	44.0	38.0	15.0	32.0	8.0	137.0	
	% within 1=UK; 2=INDIA and JORDAN	32.1%	27.7%	10.9%	23.4%	5.8%	100.0%	

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	19.972 ^a	4	.001
Likelihood Ratio	23.797	4	.000
Linear-by-Linear Association	7.770	1	.005
N of Valid Cases	137		

a. 2 cells (20.0%) have expected count less than 5. The minimum expected count is 3.09.

Table 54: Cross tabulation test

1=Up to Diploma; 2=BA/BSC+; 3=NONE * Prostrate 1=Strongly agree; 2= Agree; 3=Neither agree nor disagree; 4= Disagree; 5= Strongly disagree
 Crosstabulation

			Prostrate 1=Strongly agree; 2= Agree; 3=Neither agree nor disagree; 4= Disagree; 5= Strongly disagree					Total
			1.00	2.00	3.00	4.00	5.00	
1=Up to Diploma; 2=BA/BSC+; 3=NONE	1.00	Count	11	8	6	18	1	44
		Expected Count	14.1	12.2	4.8	10.3	2.6	44.0
		% within 1=Up to Diploma; 2=BA/BSC+; 3=NONE	25.0%	18.2%	13.6%	40.9%	2.3%	100.0%
	2.00	Count	33	30	9	14	7	93
		Expected Count	29.9	25.8	10.2	21.7	5.4	93.0
		% within 1=Up to Diploma; 2=BA/BSC+; 3=NONE	35.5%	32.3%	9.7%	15.1%	7.5%	100.0%
Total		Count	44	38	15	32	8	137
		Expected Count	44.0	38.0	15.0	32.0	8.0	137.0
		% within 1=Up to Diploma; 2=BA/BSC+; 3=NONE	32.1%	27.7%	10.9%	23.4%	5.8%	100.0%

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	13.544 ^a	4	.009
Likelihood Ratio	13.325	4	.010
Linear-by-Linear Association	4.416	1	.036
N of Valid Cases	137		

a. 2 cells (20.0%) have expected count less than 5. The minimum expected count is 2.57.

Table 55: Cross tabulation test

1=20-35 YEARS; 2=36+ YEARS * Prostrate 1=Strongly agree; 2= Agree; 3=Neither agree nor disagree; 4= Disagree; 5= Strongly disagree Crosstabulation

			Prostrate 1=Strongly agree; 2= Agree; 3=Neither agree nor disagree; 4= Disagree; 5= Strongly disagree					Total
			1.00	2.00	3.00	4.00	5.00	
1=20-35 YEARS; 2=36+ YEARS	1.00	Count	36	33	14	30	7	120
		Expected Count	38.5	33.3	13.1	28.0	7.0	120.0
		% within 1=20-35 YEARS; 2=36+ YEARS	30.0%	27.5%	11.7%	25.0%	5.8%	100.0%
	2.00	Count	8	5	1	2	1	17
		Expected Count	5.5	4.7	1.9	4.0	1.0	17.0
		% within 1=20-35 YEARS; 2=36+ YEARS	47.1%	29.4%	5.9%	11.8%	5.9%	100.0%
Total	Count	44	38	15	32	8	137	
	Expected Count	44.0	38.0	15.0	32.0	8.0	137.0	
	% within 1=20-35 YEARS; 2=36+ YEARS	32.1%	27.7%	10.9%	23.4%	5.8%	100.0%	

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	2.941 ^a	4	.568
Likelihood Ratio	3.092	4	.543
Linear-by-Linear Association	2.096	1	.148
N of Valid Cases	137		

a. 4 cells (40.0%) have expected count less than 5. The minimum expected count is .99.

Table 56: Cross tabulation test

1=UK; 2=INDIA and JORDAN ' Bowdown 1=Strongly agree; 2= Agree; 3=Neither agree nor disagree; 4= Disagree; 5= Strongly disagree Crosstabulation

			Bowdown 1=Strongly agree; 2= Agree; 3=Neither agree nor disagree; 4= Disagree; 5= Strongly disagree					Total
			1.00	2.00	3.00	4.00	5.00	
1=UK; 2=INDIA and JORDAN	1.00	Count	70	11	0	2	1	84
		Expected Count	59.5	14.7	5.5	3.1	1.2	84.0
		% within 1=UK; 2=INDIA and JORDAN	83.3%	13.1%	0.0%	2.4%	1.2%	100.0%
	2.00	Count	27	13	9	3	1	53
		Expected Count	37.5	9.3	3.5	1.9	.8	53.0
		% within 1=UK; 2=INDIA and JORDAN	50.9%	24.5%	17.0%	5.7%	1.9%	100.0%
Total	Count	97	24	9	5	2	137	
	Expected Count	97.0	24.0	9.0	5.0	2.0	137.0	
	% within 1=UK; 2=INDIA and JORDAN	70.8%	17.5%	6.6%	3.6%	1.5%	100.0%	

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	22.570 ^a	4	.000
Likelihood Ratio	25.510	4	.000
Linear-by-Linear Association	14.014	1	.000
N of Valid Cases	137		

a. 5 cells (50.0%) have expected count less than 5. The minimum expected count is .77.

Table 57: Cross tabulation test

1=Up to Diploma; 2=BA/BSC+; 3=NONE * Bowdown 1=Strongly agree; 2= Agree; 3=Neither agree nor disagree; 4= Disagree; 5= Strongly disagree
 Crosstabulation

		Bowdown 1=Strongly agree; 2= Agree; 3=Neither agree nor disagree; 4= Disagree; 5= Strongly disagree					Total	
		1.00	2.00	3.00	4.00	5.00		
1=Up to Diploma; 2=BA/BSC+; 3=NONE	1.00	Count	38	4	0	1	1	44
		Expected Count	31.2	7.7	2.9	1.6	.6	44.0
		% within 1=Up to Diploma; 2=BA/BSC+; 3=NONE	86.4%	9.1%	0.0%	2.3%	2.3%	100.0%
2.00	2.00	Count	59	20	9	4	1	93
		Expected Count	65.8	16.3	6.1	3.4	1.4	93.0
		% within 1=Up to Diploma; 2=BA/BSC+; 3=NONE	63.4%	21.5%	9.7%	4.3%	1.1%	100.0%
Total		Count	97	24	9	5	2	137
		Expected Count	97.0	24.0	9.0	5.0	2.0	137.0
		% within 1=Up to Diploma; 2=BA/BSC+; 3=NONE	70.8%	17.5%	6.6%	3.6%	1.5%	100.0%

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	9.733 ^a	4	.045
Likelihood Ratio	12.711	4	.013
Linear-by-Linear Association	4.183	1	.041
N of Valid Cases	137		

a. 5 cells (50.0%) have expected count less than 5. The minimum expected count is .64.

Table 58: Cross tabulation test

1=20-35 YEARS; 2=36+ YEARS ' Bowdown 1=Strongly agree; 2= Agree; 3=Neither agree nor disagree; 4= Disagree; 5= Strongly disagree Crosstabulation

			Bowdown 1=Strongly agree; 2= Agree; 3=Neither agree nor disagree; 4= Disagree; 5= Strongly disagree					Total
			1.00	2.00	3.00	4.00	5.00	
1=20-35 YEARS; 2=36+ YEARS	1.00	Count	85	20	9	5	1	120
		Expected Count	85.0	21.0	7.9	4.4	1.8	120.0
		% within 1=20-35 YEARS; 2=36+ YEARS	70.8%	16.7%	7.5%	4.2%	0.8%	100.0%
	2.00	Count	12	4	0	0	1	17
		Expected Count	12.0	3.0	1.1	.6	.2	17.0
		% within 1=20-35 YEARS; 2=36+ YEARS	70.6%	23.5%	0.0%	0.0%	5.9%	100.0%
Total	Count	97	24	9	5	2	137	
	Expected Count	97.0	24.0	9.0	5.0	2.0	137.0	
	% within 1=20-35 YEARS; 2=36+ YEARS	70.8%	17.5%	6.6%	3.6%	1.5%	100.0%	

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	4.984 ^a	4	.289
Likelihood Ratio	5.743	4	.219
Linear-by-Linear Association	.000	1	.985
N of Valid Cases	137		

a. 6 cells (60.0%) have expected count less than 5. The minimum expected count is .25.

Table 59: Cross tabulation test

1=UK; 2=INDIA and JORDAN * Concealed 1=Strongly agree; 2= Agree; 3=Neither agree nor disagree; 4= Disagree; 5= Strongly disagree Crosstabulation

			Concealed 1=Strongly agree; 2= Agree; 3=Neither agree nor disagree; 4= Disagree; 5= Strongly disagree					Total
			1.00	2.00	3.00	4.00	5.00	
1=UK; 2=INDIA and JORDAN	1.00	Count	64	12	3	3	2	84
		Expected Count	51.5	21.5	5.5	3.7	1.8	84.0
		% within 1=UK; 2=INDIA and JORDAN	76.2%	14.3%	3.6%	3.6%	2.4%	100.0%
	2.00	Count	20	23	6	3	1	53
		Expected Count	32.5	13.5	3.5	2.3	1.2	53.0
		% within 1=UK; 2=INDIA and JORDAN	37.7%	43.4%	11.3%	5.7%	1.9%	100.0%
Total	Count	84	35	9	6	3	137	
	Expected Count	84.0	35.0	9.0	6.0	3.0	137.0	
	% within 1=UK; 2=INDIA and JORDAN	61.3%	25.5%	6.6%	4.4%	2.2%	100.0%	

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	21.947 ^a	4	.000
Likelihood Ratio	22.038	4	.000
Linear-by-Linear Association	8.612	1	.003
N of Valid Cases	137		

a. 5 cells (50.0%) have expected count less than 5. The minimum expected count is 1.16.

Table 60: Cross tabulation test

1=Up to Diploma; 2=BA/BSC+; 3=NONE * Concealed 1=Strongly agree; 2= Agree; 3=Neither agree nor disagree; 4= Disagree; 5= Strongly disagree
 Crosstabulation

			Concealed 1=Strongly agree; 2= Agree; 3=Neither agree nor disagree; 4= Disagree; 5= Strongly disagree					Total
			1.00	2.00	3.00	4.00	5.00	
1=Up to Diploma; 2=BA/BSC+; 3=NONE	1.00	Count	32	9	3	0	0	44
		Expected Count	27.0	11.2	2.9	1.9	1.0	44.0
		% within 1=Up to Diploma; 2=BA/BSC+; 3=NONE	72.7%	20.5%	6.8%	0.0%	0.0%	100.0%
2.00	2.00	Count	52	26	6	6	3	93
		Expected Count	57.0	23.8	6.1	4.1	2.0	93.0
		% within 1=Up to Diploma; 2=BA/BSC+; 3=NONE	55.9%	28.0%	6.5%	6.5%	3.2%	100.0%
Total		Count	84	35	9	6	3	137
		Expected Count	84.0	35.0	9.0	6.0	3.0	137.0
		% within 1=Up to Diploma; 2=BA/BSC+; 3=NONE	61.3%	25.5%	6.6%	4.4%	2.2%	100.0%

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	6.299 ^a	4	.178
Likelihood Ratio	9.001	4	.061
Linear-by-Linear Association	5.042	1	.025
N of Valid Cases	137		

a. 5 cells (50.0%) have expected count less than 5. The minimum expected count is .96.

Table 61: Cross tabulation test

1=20-35 YEARS; 2=36+ YEARS ^ Concealed 1=Strongly agree; 2= Agree; 3=Neither agree nor disagree; 4= Disagree; 5= Strongly disagree Crosstabulation

			Concealed 1=Strongly agree; 2= Agree; 3=Neither agree nor disagree; 4= Disagree; 5= Strongly disagree					Total
			1.00	2.00	3.00	4.00	5.00	
1=20-35 YEARS; 2=36+ YEARS	1.00	Count	71	34	8	6	1	120
		Expected Count	73.6	30.7	7.9	5.3	2.6	120.0
		% within 1=20-35 YEARS; 2=36+ YEARS	59.2%	28.3%	6.7%	5.0%	0.8%	100.0%
	2.00	Count	13	1	1	0	2	17
		Expected Count	10.4	4.3	1.1	.7	.4	17.0
		% within 1=20-35 YEARS; 2=36+ YEARS	76.5%	5.9%	5.9%	0.0%	11.8%	100.0%
Total	Count	84	35	9	6	3	137	
	Expected Count	84.0	35.0	9.0	6.0	3.0	137.0	
	% within 1=20-35 YEARS; 2=36+ YEARS	61.3%	25.5%	6.6%	4.4%	2.2%	100.0%	

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	12.655 ^a	4	.013
Likelihood Ratio	11.180	4	.025
Linear-by-Linear Association	.037	1	.848
N of Valid Cases	137		

a. 5 cells (50.0%) have expected count less than 5. The minimum expected count is .37.

Table 62: Cross tabulation test

1=UK; 2=INDIA and JORDAN * Hid 1=Strongly agree; 2= Agree; 3=Neither agree nor disagree; 4= Disagree; 5= Strongly disagree Crosstabulation

			Hid 1=Strongly agree; 2= Agree; 3=Neither agree nor disagree; 4= Disagree; 5= Strongly disagree					Total
			1.00	2.00	3.00	4.00	5.00	
1=UK; 2=INDIA and JORDAN	1.00	Count	73	7	1	1	2	84
		Expected Count	59.5	12.9	7.4	2.5	1.8	84.0
		% within 1=UK; 2=INDIA and JORDAN	86.9%	8.3%	1.2%	1.2%	2.4%	100.0%
	2.00	Count	24	14	11	3	1	53
		Expected Count	37.5	8.1	4.6	1.5	1.2	53.0
		% within 1=UK; 2=INDIA and JORDAN	45.3%	26.4%	20.8%	5.7%	1.9%	100.0%
Total	Count	97	21	12	4	3	137	
	Expected Count	97.0	21.0	12.0	4.0	3.0	137.0	
	% within 1=UK; 2=INDIA and JORDAN	70.8%	15.3%	8.8%	2.9%	2.2%	100.0%	

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	31.343 ^a	4	.000
Likelihood Ratio	32.371	4	.000
Linear-by-Linear Association	17.611	1	.000
N of Valid Cases	137		

a. 5 cells (50.0%) have expected count less than 5. The minimum expected count is 1.16.

Table 63: Cross tabulation test

1=Up to Diploma; 2=BA/BSC+; 3=NONE ^ Hid 1=Strongly agree; 2= Agree; 3=Neither agree nor disagree; 4= Disagree; 5= Strongly disagree Crosstabulation

			Hid 1=Strongly agree; 2= Agree; 3=Neither agree nor disagree; 4= Disagree; 5= Strongly disagree					Total
			1.00	2.00	3.00	4.00	5.00	
1=Up to Diploma; 2=BA/BSC+; 3=NONE	1.00	Count	39	3	2	0	0	44
		Expected Count	31.2	6.7	3.9	1.3	1.0	44.0
		% within 1=Up to Diploma; 2=BA/BSC+; 3=NONE	88.6%	6.8%	4.5%	0.0%	0.0%	100.0%
	2.00	Count	58	18	10	4	3	93
		Expected Count	65.8	14.3	8.1	2.7	2.0	93.0
		% within 1=Up to Diploma; 2=BA/BSC+; 3=NONE	62.4%	19.4%	10.8%	4.3%	3.2%	100.0%
Total		Count	97	21	12	4	3	137
		Expected Count	97.0	21.0	12.0	4.0	3.0	137.0
		% within 1=Up to Diploma; 2=BA/BSC+; 3=NONE	70.8%	15.3%	8.8%	2.9%	2.2%	100.0%

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	10.600 ^a	4	.031
Likelihood Ratio	13.239	4	.010
Linear-by-Linear Association	8.850	1	.003
N of Valid Cases	137		

a. 5 cells (50.0%) have expected count less than 5. The minimum expected count is .96.

Table 64: Cross tabulation test

1=20-35 YEARS; 2=36+ YEARS * Hid 1=Strongly agree; 2= Agree; 3=Neither agree nor disagree; 4= Disagree; 5= Strongly disagree Crosstabulation

			Hid 1=Strongly agree; 2= Agree; 3=Neither agree nor disagree; 4= Disagree; 5= Strongly disagree					Total
			1.00	2.00	3.00	4.00	5.00	
1=20-35 YEARS; 2=36+ YEARS	1.00	Count	83	19	12	4	2	120
		Expected Count	85.0	18.4	10.5	3.5	2.6	120.0
		% within 1=20-35 YEARS; 2=36+ YEARS	69.2%	15.8%	10.0%	3.3%	1.7%	100.0%
	2.00	Count	14	2	0	0	1	17
		Expected Count	12.0	2.6	1.5	.5	.4	17.0
		% within 1=20-35 YEARS; 2=36+ YEARS	82.4%	11.8%	0.0%	0.0%	5.9%	100.0%
Total	Count	97	21	12	4	3	137	
	Expected Count	97.0	21.0	12.0	4.0	3.0	137.0	
	% within 1=20-35 YEARS; 2=36+ YEARS	70.8%	15.3%	8.8%	2.9%	2.2%	100.0%	

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	4.002 ^a	4	.406
Likelihood Ratio	5.647	4	.227
Linear-by-Linear Association	.507	1	.476
N of Valid Cases	137		

a. 6 cells (60.0%) have expected count less than 5. The minimum expected count is .37.

Table 65: Cross tabulation test

1=MUSLIMS; 2=NON-MUSLIMS * Prostrate 1=Strongly agree; 2= Agree; 3=Neither agree nor disagree; 4= Disagree; 5= Strongly disagree Crosstabulation

			Prostrate 1=Strongly agree; 2= Agree; 3=Neither agree nor disagree; 4= Disagree; 5= Strongly disagree					Total
			1.00	2.00	3.00	4.00	5.00	
1=MUSLIMS; 2=NON-MUSLIMS	1.00	Count	38	25	9	5	3	80
		Expected Count	25.7	22.2	8.8	18.7	4.7	80.0
		% within 1=MUSLIMS; 2=NON-MUSLIMS	47.5%	31.3%	11.3%	6.3%	3.8%	100.0%
	2.00	Count	6	13	6	27	5	57
		Expected Count	18.3	15.8	6.2	13.3	3.3	57.0
		% within 1=MUSLIMS; 2=NON-MUSLIMS	10.5%	22.8%	10.5%	47.4%	8.8%	100.0%
Total	Count	44	38	15	32	8	137	
	Expected Count	44.0	38.0	15.0	32.0	8.0	137.0	
	% within 1=MUSLIMS; 2=NON-MUSLIMS	32.1%	27.7%	10.9%	23.4%	5.8%	100.0%	

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	40.569 ^a	4	.000
Likelihood Ratio	43.655	4	.000
Linear-by-Linear Association	34.565	1	.000
N of Valid Cases	137		

a. 2 cells (20.0%) have expected count less than 5. The minimum expected count is 3.33.

Table 66: Cross tabulation test

1=MUSLIMS; 2=NON-MUSLIMS * Bowdown 1=Strongly agree; 2= Agree; 3=Neither agree nor disagree; 4= Disagree; 5= Strongly disagree Crosstabulation

			Bowdown 1=Strongly agree; 2= Agree; 3=Neither agree nor disagree; 4= Disagree; 5= Strongly disagree					Total
			1.00	2.00	3.00	4.00	5.00	
1=MUSLIMS; 2=NON-MUSLIMS	1.00	Count	48	18	9	4	1	80
		Expected Count	56.6	14.0	5.3	2.9	1.2	80.0
		% within 1=MUSLIMS; 2=NON-MUSLIMS	60.0%	22.5%	11.3%	5.0%	1.3%	100.0%
	2.00	Count	49	6	0	1	1	57
		Expected Count	40.4	10.0	3.7	2.1	.8	57.0
		% within 1=MUSLIMS; 2=NON-MUSLIMS	86.0%	10.5%	0.0%	1.8%	1.8%	100.0%
Total	Count	97	24	9	5	2	137	
	Expected Count	97.0	24.0	9.0	5.0	2.0	137.0	
	% within 1=MUSLIMS; 2=NON-MUSLIMS	70.8%	17.5%	6.6%	3.6%	1.5%	100.0%	

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	13.325 ^a	4	.010
Likelihood Ratio	16.814	4	.002
Linear-by-Linear Association	7.591	1	.006
N of Valid Cases	137		

a. 5 cells (50.0%) have expected count less than 5. The minimum expected count is .83.

Table 67: Cross tabulation test

1=UK; 2=INDIA and JORDAN * Twentynine 1=Offspring; 2=Posterity; 3=House; 4=None Crosstabulation

			Twentynine 1=Offspring; 2=Posterity; 3=House; 4=None				Total
			1.00	2.00	3.00	4.00	
1=UK; 2=INDIA and JORDAN	1.00	Count	46	2	34	2	84
		Expected Count	36.8	8.0	34.9	4.3	84.0
		% within 1=UK; 2=INDIA and JORDAN	54.8%	2.4%	40.5%	2.4%	100.0%
	2.00	Count	14	11	23	5	53
		Expected Count	23.2	5.0	22.1	2.7	53.0
		% within 1=UK; 2=INDIA and JORDAN	26.4%	20.8%	43.4%	9.4%	100.0%
Total	Count	60	13	57	7	137	
	Expected Count	60.0	13.0	57.0	7.0	137.0	
	% within 1=UK; 2=INDIA and JORDAN	43.8%	9.5%	41.6%	5.1%	100.0%	

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	20.754 ^a	3	.000
Likelihood Ratio	21.233	3	.000
Linear-by-Linear Association	6.313	1	.012
N of Valid Cases	137		

a. 2 cells (25.0%) have expected count less than 5. The minimum expected count is 2.71.

Table 68: Cross tabulation test

1=UK; 2=INDIA; 3=JORDAN * Twentynine 1=Offspring; 2=Posterity; 3=House; 4=None Crosstabulation

			Twentynine 1=Offspring; 2=Posterity; 3=House; 4=None				Total
			1.00	2.00	3.00	4.00	
1=UK; 2=INDIA; 3=JORDAN	1.00	Count	46	2	34	2	84
		Expected Count	36.8	8.0	34.9	4.3	84.0
		% within 1=UK; 2=INDIA; 3=JORDAN	54.8%	2.4%	40.5%	2.4%	100.0%
	2.00	Count	10	7	15	1	33
		Expected Count	14.5	3.1	13.7	1.7	33.0
		% within 1=UK; 2=INDIA; 3=JORDAN	30.3%	21.2%	45.5%	3.0%	100.0%
	3.00	Count	4	4	8	4	20
		Expected Count	8.8	1.9	8.3	1.0	20.0
		% within 1=UK; 2=INDIA; 3=JORDAN	20.0%	20.0%	40.0%	20.0%	100.0%
Total	Count	60	13	57	7	137	
	Expected Count	60.0	13.0	57.0	7.0	137.0	
	% within 1=UK; 2=INDIA; 3=JORDAN	43.8%	9.5%	41.6%	5.1%	100.0%	

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	28.183 ^a	6	.000
Likelihood Ratio	25.589	6	.000
Linear-by-Linear Association	8.048	1	.005
N of Valid Cases	137		

a. 5 cells (41.7%) have expected count less than 5. The minimum expected count is 1.02.

Table 69: Cross tabulation test

1=UK; 2=INDIA and JORDAN * Oldfashionedwords 1=Sacred understand; 2= sacred not understand; 3=Not prefer sacred; 4=Not prefer not sacred; 5=Other
Crosstabulation

			Oldfashionedwords 1=Sacred understand; 2= sacred not understand; 3=Not prefer sacred; 4=Not prefer not sacred; 5=Other					Total
			1.00	2.00	3.00	4.00	5.00	
1=UK; 2=INDIA and JORDAN	1.00	Count	37	13	15	9	10	84
		Expected Count	38.0	12.3	16.6	9.2	8.0	84.0
		% within 1=UK; 2=INDIA and JORDAN	44.0%	15.5%	17.9%	10.7%	11.9%	100.0%
	2.00	Count	25	7	12	6	3	53
		Expected Count	24.0	7.7	10.4	5.8	5.0	53.0
		% within 1=UK; 2=INDIA and JORDAN	47.2%	13.2%	22.6%	11.3%	5.7%	100.0%
Total	Count	62	20	27	15	13	137	
	Expected Count	62.0	20.0	27.0	15.0	13.0	137.0	
	% within 1=UK; 2=INDIA and JORDAN	45.3%	14.6%	19.7%	10.9%	9.5%	100.0%	

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	1.908 ^a	4	.753
Likelihood Ratio	2.004	4	.735
Linear-by-Linear Association	.432	1	.511
N of Valid Cases	137		

a. 0 cells (.0%) have expected count less than 5. The minimum expected count is 5.03.

Table 70: Cross tabulation test

1=MUSLIMS; 2=NON-MUSLIMS * Oldfashionedwords 1=Sacred understand; 2= sacred not understand; 3=Not prefer sacred; 4=Not prefer not sacred; 5=Other
Crosstabulation

			Oldfashionedwords 1=Sacred understand; 2= sacred not understand; 3=Not prefer sacred; 4=Not prefer not sacred; 5=Other					Total
			1.00	2.00	3.00	4.00	5.00	
1=MUSLIMS; 2=NON-MUSLIMS	1.00	Count	37	10	19	9	5	80
		Expected Count	36.2	11.7	15.8	8.8	7.6	80.0
		% within 1=MUSLIMS; 2=NON-MUSLIMS	46.3%	12.5%	23.8%	11.3%	6.3%	100.0%
	2.00	Count	25	10	8	6	8	57
		Expected Count	25.8	8.3	11.2	6.2	5.4	57.0
		% within 1=MUSLIMS; 2=NON-MUSLIMS	43.9%	17.5%	14.0%	10.5%	14.0%	100.0%
Total	Count	62	20	27	15	13	137	
	Expected Count	62.0	20.0	27.0	15.0	13.0	137.0	
	% within 1=MUSLIMS; 2=NON-MUSLIMS	45.3%	14.6%	19.7%	10.9%	9.5%	100.0%	

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	4.358 ^a	4	.360
Likelihood Ratio	4.375	4	.358
Linear-by-Linear Association	.374	1	.541
N of Valid Cases	137		

a. 0 cells (.0%) have expected count less than 5. The minimum expected count is 5.41.

Table 71: Cross tabulation test

1=Up to Diploma; 2=BA/BSC+; 3=NONE * Oldfashionedwords 1=Sacred understand; 2= sacred not understand; 3=Not prefer sacred; 4=Not prefer not sacred; 5=Other Crosstabulation

		Oldfashionedwords 1=Sacred understand; 2= sacred not understand; 3=Not prefer sacred; 4=Not prefer not sacred; 5=Other					Total	
		1.00	2.00	3.00	4.00	5.00		
1=Up to Diploma; 2=BA/BSC+; 3=NONE	1.00	Count	17	8	9	4	6	44
		Expected Count	19.9	6.4	8.7	4.8	4.2	44.0
		% within 1=Up to Diploma; 2=BA/BSC+; 3=NONE	38.6%	18.2%	20.5%	9.1%	13.6%	100.0%
2.00	2.00	Count	45	12	18	11	7	93
		Expected Count	42.1	13.6	18.3	10.2	8.8	93.0
		% within 1=Up to Diploma; 2=BA/BSC+; 3=NONE	48.4%	12.9%	19.4%	11.8%	7.5%	100.0%
Total		Count	62	20	27	15	13	137
		Expected Count	62.0	20.0	27.0	15.0	13.0	137.0
		% within 1=Up to Diploma; 2=BA/BSC+; 3=NONE	45.3%	14.6%	19.7%	10.9%	9.5%	100.0%

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	2.595 ^a	4	.628
Likelihood Ratio	2.532	4	.639
Linear-by-Linear Association	.886	1	.347
N of Valid Cases	137		

a. 2 cells (20.0%) have expected count less than 5. The minimum expected count is 4.18.

Table 72: Cross tabulation test

1=MUSLIMS; 2=NON-MUSLIMS * Rentundrstandable 1=Strongly agree; 2= Agree; 3=Neither agree nor disagree; 4= Disagree; 5= Strongly disagree
Crosstabulation

			Rentundrstandable 1=Strongly agree; 2= Agree; 3=Neither agree nor disagree; 4= Disagree; 5= Strongly disagree					Total
			1.00	2.00	3.00	4.00	5.00	
1=MUSLIMS; 2=NON-MUSLIMS	1.00	Count	18	21	13	26	2	80
		Expected Count	12.4	18.2	11.8	29.4	8.2	80.0
		% within 1=MUSLIMS; 2=NON-MUSLIMS	22.5%	26.3%	16.3%	32.5%	2.5%	100.0%
	2.00	Count	3	10	7	24	12	56
		Expected Count	8.6	12.8	8.2	20.6	5.8	56.0
		% within 1=MUSLIMS; 2=NON-MUSLIMS	5.4%	17.9%	12.5%	42.9%	21.4%	100.0%
Total	Count	21	31	20	50	14	136	
	Expected Count	21.0	31.0	20.0	50.0	14.0	136.0	
	% within 1=MUSLIMS; 2=NON-MUSLIMS	15.4%	22.8%	14.7%	36.8%	10.3%	100.0%	

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	20.029 ^a	4	.000
Likelihood Ratio	21.452	4	.000
Linear-by-Linear Association	16.638	1	.000
N of Valid Cases	136		

a. 0 cells (.0%) have expected count less than 5. The minimum expected count is 5.76.

Table 73: Cross tabulation test

1=MUSLIMS; 2=NON-MUSLIMS * Wrathsacred 1=Strongly agree; 2= Agree; 3=Neither agree nor disagree; 4= Disagree; 5= Strongly disagree Crosstabulation

			Wrathsacred 1=Strongly agree; 2= Agree; 3=Neither agree nor disagree; 4= Disagree; 5= Strongly disagree					Total
			1.00	2.00	3.00	4.00	5.00	
1=MUSLIMS; 2=NON-MUSLIMS	1.00	Count	9	18	41	7	2	77
		Expected Count	6.4	19.3	37.9	9.3	4.1	77.0
		% within 1=MUSLIMS; 2=NON-MUSLIMS	11.7%	23.4%	53.2%	9.1%	2.6%	100.0%
	2.00	Count	2	15	24	9	5	55
		Expected Count	4.6	13.8	27.1	6.7	2.9	55.0
		% within 1=MUSLIMS; 2=NON-MUSLIMS	3.6%	27.3%	43.6%	16.4%	9.1%	100.0%
Total	Count	11	33	65	16	7	132	
	Expected Count	11.0	33.0	65.0	16.0	7.0	132.0	
	% within 1=MUSLIMS; 2=NON-MUSLIMS	8.3%	25.0%	49.2%	12.1%	5.3%	100.0%	

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	7.244 ^a	4	.124
Likelihood Ratio	7.485	4	.112
Linear-by-Linear Association	3.811	1	.051
N of Valid Cases	132		

a. 3 cells (30.0%) have expected count less than 5. The minimum expected count is 2.92.

Table 74: Cross tabulation test

1=MUSLIMS; 2=NON-MUSLIMS * Thyscred 1=Strongly agree; 2= Agree; 3=Neither agree nor disagree; 4= Disagree; 5= Strongly disagree Crosstabulation

			Thyscred 1=Strongly agree; 2= Agree; 3=Neither agree nor disagree; 4= Disagree; 5= Strongly disagree					Total
			1.00	2.00	3.00	4.00	5.00	
1=MUSLIMS; 2=NON-MUSLIMS	1.00	Count	11	17	36	11	2	77
		Expected Count	13.4	17.5	32.7	11.1	2.3	77.0
		% within 1=MUSLIMS; 2=NON-MUSLIMS	14.3%	22.1%	46.8%	14.3%	2.6%	100.0%
	2.00	Count	12	13	20	8	2	55
		Expected Count	9.6	12.5	23.3	7.9	1.7	55.0
		% within 1=MUSLIMS; 2=NON-MUSLIMS	21.8%	23.6%	36.4%	14.5%	3.6%	100.0%
Total	Count	23	30	56	19	4	132	
	Expected Count	23.0	30.0	56.0	19.0	4.0	132.0	
	% within 1=MUSLIMS; 2=NON-MUSLIMS	17.4%	22.7%	42.4%	14.4%	3.0%	100.0%	

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	2.011 ^a	4	.734
Likelihood Ratio	2.006	4	.735
Linear-by-Linear Association	.618	1	.432
N of Valid Cases	132		

a. 2 cells (20.0%) have expected count less than 5. The minimum expected count is 1.67.

Table 75: Cross tabulation test

1=MUSLIMS; 2=NON-MUSLIMS * Rentsacred 1=Strongly agree; 2= Agree; 3=Neither agree nor disagree; 4= Disagree; 5= Strongly disagree Crosstabulation

			Rentsacred 1=Strongly agree; 2= Agree; 3=Neither agree nor disagree; 4= Disagree; 5= Strongly disagree					Total
			1.00	2.00	3.00	4.00	5.00	
1=MUSLIMS; 2=NON-MUSLIMS	1.00	Count	3	10	35	22	5	75
		Expected Count	2.9	7.4	36.6	23.5	4.6	75.0
		% within 1=MUSLIMS; 2=NON-MUSLIMS	4.0%	13.3%	46.7%	29.3%	6.7%	100.0%
	2.00	Count	2	3	29	19	3	56
		Expected Count	2.1	5.6	27.4	17.5	3.4	56.0
		% within 1=MUSLIMS; 2=NON-MUSLIMS	3.6%	5.4%	51.8%	33.9%	5.4%	100.0%
Total	Count	5	13	64	41	8	131	
	Expected Count	5.0	13.0	64.0	41.0	8.0	131.0	
	% within 1=MUSLIMS; 2=NON-MUSLIMS	3.8%	9.9%	48.9%	31.3%	6.1%	100.0%	

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	2.549 ^a	4	.636
Likelihood Ratio	2.701	4	.609
Linear-by-Linear Association	.501	1	.479
N of Valid Cases	131		

a. 4 cells (40.0%) have expected count less than 5. The minimum expected count is 2.14.

Table 76: Cross tabulation test

1=MUSLIMS; 2=NON-MUSLIMS * Eatsacred 1=Strongly agree; 2= Agree; 3=Neither agree nor disagree; 4= Disagree; 5= Strongly disagree Crosstabulation

			Eatsacred 1=Strongly agree; 2= Agree; 3=Neither agree nor disagree; 4= Disagree; 5= Strongly disagree					Total
			1.00	2.00	3.00	4.00	5.00	
1=MUSLIMS; 2=NON-MUSLIMS	1.00	Count	10	15	30	16	4	75
		Expected Count	6.3	10.3	29.2	21.8	7.4	75.0
		% within 1=MUSLIMS; 2=NON-MUSLIMS	13.3%	20.0%	40.0%	21.3%	5.3%	100.0%
	2.00	Count	1	3	21	22	9	56
		Expected Count	4.7	7.7	21.8	16.2	5.6	56.0
		% within 1=MUSLIMS; 2=NON-MUSLIMS	1.8%	5.4%	37.5%	39.3%	16.1%	100.0%
Total		Count	11	18	51	38	13	131
		Expected Count	11.0	18.0	51.0	38.0	13.0	131.0
		% within 1=MUSLIMS; 2=NON-MUSLIMS	8.4%	13.7%	38.9%	29.0%	9.9%	100.0%

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	17.433 ^a	4	.002
Likelihood Ratio	19.036	4	.001
Linear-by-Linear Association	16.815	1	.000
N of Valid Cases	131		

a. 1 cells (10.0%) have expected count less than 5. The minimum expected count is 4.70.