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Problems of English Translation of the Verb of Visual Perception رأى (ra'a) in the Noble Quran: A Semantic Study

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Abstract

This study investigates the English translation of the Arabic verb of visual perception رأى (ra'a) in the Noble Quran, adopting a semantic framework. The issue is that this verb is a multifaceted verb and requires a deep understanding and awareness of the context of the revelation of the surahs in which it occurs. Five translated ayahs containing the verb رأى with its variant forms have been chosen for the analysis. In doing so, the study adopts Nida's (1964) functional equivalence strategy. It is hypothesized that despite the fact that the meaning of this verb is grammatically governed and it is mostly metaphorically used, its translation is context-bound. This was clearly shown in the different translations given by the four translators, who have been adopted in this study, Kan, Pickthal, Sarwar, and Saheeh. The analyses also revealed that it is not an easy task to determine the meaning of this verb, particularly when a similar form of the verb occurs in more than one verse. Hence, the study recommends translators carefully deal with such a type of verb, particularly in the Quranic verses.

Key Words: Visual, perception, physical, metaphor, ra'a, functional equivalence.

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إشكاليات الترجمة الإنجليزية لفعل الإدراك البصري رأى في القرآن الكريم:
دراسة دلالية

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المستخلص

تتحرى هذه الدراسة الترجمة الإنجليزية لفعل الإدراك البصري رأى (ra'a) في القرآن الكريم، معتمدةً إطاراً دلالياً. ان مشكلة هذا الفعل انه متعدد الأوجه ويتطلب فهماً عميقاً ووعياً بسياق نزول السور التي يظهر فيها. تم اختيار خمس آيات مترجمة تحتوي على الفعل رأى بأشكاله المختلفة لأجل تحليلها والوقوف على مواطن ضعف ترجمتها. ولأجل القيام بذلك، تتبنى الدراسة استراتيجية التكافؤ الوظيفي Nida (1964). و تفترض الدراسة أنه على الرغم من أن معنى هذا الفعل يحكمه التركيب النحوي و غالباً ما يستعمل بشكل مجازي، إلا أن ترجمته مرتبطة بالسياق الذي يرد فيه هذا الفعل. وقد ظهر هذا جلياً في الترجمات المختلفة التي قدمها المترجمون الأربعة، الذين تبنتهم الدراسة، خان، بيكتال، سرور، وصحيح. وكشفت التحليلات أن تحديد معنى هذا الفعل ليس بالمهمة السهلة، خصوصاً عندما يتكرر شكل الفعل في أكثر من آية. لذا، توصي الدراسة المترجمين بالتعامل بحذر مع هذا النوع من الأفعال سيما في الآيات القرآنية.

الكلمات الدالة: بصري، إدراك، مادي، إستعارة، رأى، المكافئ الوظيفي .

1. INTRODUCTION

Many researchers in the field of cognitive semantics have focused on perception verbs, which are described in the literature as a class of verbs expressing verbal expressions related to human sensory cognition, including sight (visual), smell (olfactory), hearing (auditory), touch (tactile), and taste (gustatory) (Al-Asmer, 2007; Ibarretxe-Antunano, 2013b). Since they pertain to the primary sensory organ of vision, which is used to collect data about the outside world, verbs related to vision—also known as verbs of visual perception in this study—have sparked the interest of scholars in this subject. Sweetser (1990), for instance, states that information obtained via sight is more exact and dependable than information obtained through other senses. Other studies have also shown that, in comparison to other verbs of perception, visual perception verbs motivate a large number of extended meanings, which is another reason why researchers are

interested in them (Siregar, 2016; Zade & Esfahani, 2015). The Arabic verb رأى (ra'a), for instance, of visual perception indicates a number of metaphorical connotations related with intellection and knowledge, such as "I see what you mean," where the verb أرى (ra'a) (I see) indicates the meanings of knowing and understanding, and "to understand". Furthermore, the sensory modality of vision has a variety of meanings and relationships in different languages. In general, these sensory associates make up the sensory model utilized by a certain community. Community members make sense of their environment by converting concepts and sensory experiences into a preconceived worldview. Despite the fact that some social groups may disagree with this sensory model due to their own "sensory values," "this model provides the foundation of a perceptual paradigm to be followed or resisted" (Breton, 2017, p. 12). According to this theory, verbs of perception in general and verbs of visual perception in particular exhibit a complex configuration of meanings that might be influenced by elements of each culture's innate values as well as the biological foundation of humans. The main focus of this study is the Arabic verb رأى (ra'a), its uses in the Noble Quran, and how translators dealt with it. The study excludes the other verbs of perception used in the Noble Quran.

2. THE RELATIONSHIP BETWEEN PERCEPTION AND COGNITION

In cognitive semantics, one of the main topics is sense perception, which has been studied not just in linguistics but also in psychology (Sekuler & Blake, 2005, Goldstein & Brockmole, 2016;) and anthropology (Pink, 2015; Serres, 2016). Many scholars in cognitive linguistics are interested in sense perception and its conceptual structure because its conceptual domain is particularly fertile and inspires a variety of conceptual metaphors. Ibarretxe-Antuano (2013b,p.110) describes conceptual motivation as "our physical, sensory-motor universal experiences shifted through the complex and socially acquired particular beliefs, knowledge, and worldview(s) intrinsic to... cultures. Lakoff and Johnson (1980) initially established the relation between perception and other conceptual domains, such as cognition, when they developed the generic metaphor "Thinking is perceiving," but stressed vision's importance for cognition over other senses.

Further, Sweetser (1990) presents the conceptual metaphor "mind as body," claiming that there is a systematic metaphorical connection "between the physical visual perception and the abstract domain of the mind." As a result, she emphasizes that these correspondences are not random, but rather strongly motivated linkages between similar areas of physical and internal sensation. Furthermore, Sweetser (1990) argues that vision is the primary sense organ that drives metaphors of higher intellect, such as "knowing," "understanding," and "thinking.". Although studies on verbs of perception in Indo-European languages have been conducted, Arabic verbs of perception received little attention. Some Arab philosophers have discussed whether vision plays an important role in mental thinking. According to Sawaluddin et al. (2018), vision and hearing are the two most crucial senses for learning. Sempo et al. (2017) states that Arabs have derived various expressions of intellect and knowledge from their sense of vision. Furthermore, the senses of hearing and vision are said to be associates in gaining complete consciousness of acquiring knowledge and to be the precise means of knowledge and reason (Sawaluddin et al., 2018, p. 261).

2.1 The Semantic Aspects Of The Verb رأى

The Arabic verb "رأى" (ra'a) is polysemous in that it can express various meanings based on its form and context. The verb "رأى" literally means "to see" or "to perceive" (Al-zemakheri, 1998, p. 326). This is the most prevalent use of the verb, which can be employed in both literal and metaphorical contexts. For example, "رأيت الهلال" means "I saw the moon (literal)" or "رأيت الحلم" which means I imagined the dream. (metaphorical) (p.326). Nevertheless, the verb "رأى" can also mean judgment or opinion (P.326). When conjugated in particular contexts, it might imply "to think," "to believe," or "to consider." For example, one may say "رأيت أن الوقت الانسب," which means "I believe that now is the right time" (Al- Asfahani, 2009, p.375). This use of the verb shows its potential to express not only sensory awareness, but also mental evaluation and assessment (p. 375).

Moreover, the verb "رأى" can also denote interpretation or understanding. In this context, it can indicate "to interpret" "to understand" or "to comprehend." For example, "رأيت الموقف بطريقة مختلفة" means "I understood the situation in a different way." (Hassan, 1975, P. 58). This usage of the verb highlights its importance in decoding and making sense of information or experiences. Moreover, the verb رأى can be employed abstractly to imply understanding or wisdom. When someone says رأيت الفهم رائد النبوغ, it means they have obtained insight into the understanding (p.58). This usage demonstrates the verb's ability not only to interpret information but also to gain a deeper understanding of complex concepts.

In brief, the verb رأى is a flexible verb in the Arabic language, allowing speakers to convey both literal sight and metaphorical insight. Individuals can use this verb to indicate their knowledge of difficult topics as well as their ability to perceive truths beyond the surface. This flexibility in meaning demonstrates the Arabic language's complexity and the depth of expression available to people who use its words. Whether in regular interactions or intellectual discourses, the verb رأى remains a crucial part in communicating observation and wisdom.

Because of their prevalence in religious discourse, most previous Arabic studies on perception verbs have primarily focused on their use in the Noble Quran. The most thorough studies in this field were conducted by Zade and Esfahani (2015), Sempo et al. (2017), and Siregar (2016), who concentrated on the semantic aspects of the five human senses in the Noble Quran. According to these studies, the Arabic verb of visual perception, رأى (ra'a), has the following stretched meanings: knowing, considering, thinking, consulting, and dreaming, (Cited in Jumaah et al., 2020, p.4). The following examples are illustrative:

1- أَلَمْ تَرَ إِلَىٰ رَبِّكَ كَيْفَ مَدَّ الظِّلَّ. (الفرقان – الآية 45)

Have you not **considered** how your Lord spread the shadow (Khan and Hilai)

2- فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يُبْنِيَ لِإِنِّي أَرَىٰ فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانظُرْ مَاذَا تَرَىٰ. (الصافات - الآية 102)

When his son was old enough to work with him, he said, "My son, I have had a dream that I must sacrifice you. What do you **think** of this ? (Sarwar)

2.2 The Grammatical Features of the Verb رأى

As previously mentioned, the Arabic verb رأى is polysemous, it can have several meanings depending on context. This verb can refer to really seeing something with one's eyes, but it can also be used metaphorically to signify understanding, perceiving, or even having an opinion about something. For instance, in the context of a physical sense, one might say "he saw the man down stairs," while in a metaphorical sense, one might say "He saw the truth in her words. However, this variation in meaning of the verb رأى is closely tied to its grammatical functions in a sentence.

Arabic language contains many verbs, including intransitive verbs like فرح الرجل (the man was happy) and transitive. Like English, transitive verbs in Arabic can be classed into mono transitive verbs (take one object) and ditransitive (take two objects), such as ظن ، ، علم ، حسب ، ، وجد ، رأى ، هب . These verbs are called أفعال القلوب (verbs of heart or verbs of affectivity) because their meanings are based on heart (Hassan, 1975, p. 3-5) In this study, the focus will be on the verb رأى (saw) only. That is, the other verbs will be excluded from this study.

According to Al-Asfahani, "vision is the perception of visible things and is classed into four types: seeing with eye, seeing with imagination, seeing with reflection, and seeing with heart (mind). The following examples are illustrative,

3- لَتَرَوُنَّ الْجَحِيمَ ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِينِ (التكاثر- الآية 6)

You will surely see the Hellfire. And again, you shall see it with certainty of sight

4- وَلَوْ تَرَوَىٰ إِذْ يَتَوَفَّى الَّذِينَ كَفَرُوا الْمَلَائِكَةَ (الانفال- الآية 50)

And if you could see when the angels take away the souls of those who disbelieve (at death)

5- إِنِّي أَرَىٰ مَا لَا تَرَوْنَ (الانفال الآية 48)

I see what you do not see

6- وَلَقَدْ رَأَاهُ نَزْلَةً أُخْرَى (النجم الآية 13)

And he certainly saw him in another descent

The verb رأى extends to one object if it is visual (seeing by eye) as in example (3) which its only object is الجحيم (Hellfire), and extends to two objects in accusative case when it is a verb of affectivity (metaphorical use) expressing imagination as in example (4), and it expresses reflection in example (5) and seeing by heart in example (6), its two objects are the pronoun الهاء in تراه and نزلة اخرى. (Al-Asfahani, 2009, p.374)

Further, as a verb of affectivity or heart, رأى may extend to take three objects, as in: (Hassan, 1975, p. 59)

7- أَرَيْتَ زَيْدًا الْحَقَّ وَاضِحًا.

I showed Zaid the clear truth

In example (7) the verb أريت has three objects, زيداً، الحق، and واضحاً

Nevertheless, when the verb رأى extends to two objects it means think or know (Al-Asfahani, 2009, p.375), e.g.,

8- إِنَّهُمْ يَرَوْنَهُ بَعِيدٌ وَنَرَاهُ قَرِيبًا (المعارج الآية 6,7)

They **think** that it (the Day of Judgment) is far away but we **know** it to be very near.

In both cases, the verb رأى is also used metaphorically. However, the verb رأى may take two objects with literal sense (physical) (Al-zemakhsheri,1998, P.369 -370)

9- يَرَوْنَهُمْ مِمَّا رَأَى الْعَيْنُ (ال عمران الآية 13)

They (the believers) saw them (the disbelievers) with their own eyes. (Khan)

Al- Hashimi (2019, p.61) adds that the verb(ra'a) may also have the meaning of رأي (opinion) in which case functioning as a ditransitive verb also. The following Arabic verse is illustrative:

10- أرى ولد الفتى عبنا عليه لقد سعد الذي امسى عقيما

The verb ارى in this verse means *in my opinion*, its two objects are ولد الفتى and عبناً.

3. THE ENGLISH VERB OF PERCEPTION 'SEE'

The English verb *see* occupies the most prominent place in the perceptual verb hierarchy, and hence enjoys enormous prominence not just in terms of frequency of use, but also in its ability to express polysemous meanings. (Sweetser 1991; Viberg 1983; Whitt 2010). Because the verb "*see*" expresses a wide range of human behaviors relating to perception and cognition, Johnson (1987, p. 172) argues that embodied experience emerges from concepts drawn from sensory and perceptual experiences in our interactions with the environment. That is, our physical experience results from sensory and perceptual experiences through the interaction with the surrounding environment. The varied meanings of the verb *see* will be discussed below as listed by Aneva (n.d., P. 24).

1- Literal (or visual) Meaning

The literal meaning is to convey the meaning of the verb "see" in terms of visual perception in the physical sense, i.e., how we perceive particular objects in the real world.E.g.,

11- "*Oliver Spencer, stood when he saw us entering the room and walked over to greet us*".

12- "*Have you seen him here before?*"

2- Metaphorical meaning

Metaphorical implications of "see" are related with their conceptual meanings.:

a-"To Appreciate/Read/Interpret:

These are not distinct images that we recall when speaking a language. Rather they are what might be viewed as our unconscious comprehension of the world through the experiences we have received. (P. 26). E.g.,

(13) - "*I would see any information that proves that otherwise*".

(14) - "*When you see the book, you'll know what I mean*".

(15) - "*So we need to help people see the data in a way they can process*".

The use of the verb "see" in the examples above seemingly conveys the notion of truly visual view. All of the verb's senses, however, differ from "see" as a physical activity because they do not only refer to visual experience, but also to the cognitive processes they imply.

In short, the meaning of the verb **see** in these contexts is varied.

In example (13), it means *I would appreciate*, and in (14) it means *when you read*, and (15) it means *interpret*.

b- To Check/ Confirm

The meaning of "check" and "confirm" is used to refer to the process of validating an object based on what is observed or seen. The examples rest on the notion that in these circumstances, the meaning of physical experience of "see" has shifted more toward confirmation than interpretation. This adjustment, however, does not preclude the meaning of "interpreting" indicated in the previous section, as these activities are part of the checking process. It is obvious that one must "read" or "interpret" what has been seen in order to "check" or "confirm" the content. The following example presents the use of "see" in this meaning:

(16) - *I didn't ask who was driving I asked to see his ID. (P. 26).*

c- To Understand to Find Out

The most dominant abstract meaning of "see" is "understand" or "find out". However, the use of "see" as a synonym of either "to understand" or "find out" depends on context.. Consider the following examples often used in spoken English conversations

(17)- *"OK. I see. Got it".*

(18)- Let's take a look back at this moment and **see** who paid the cost.

In example (17), the verb *see* conveys the meaning of "understand," and it means "find out" in example (18)."

d - Expressing Opinion

(19) *"I see it more as a sign of desperation" (P.31).*

The verb "see" in (19) refers to the subject's knowledge and impression. In this instance, "see" could be synonymized with "have a sense" or "have an impression. " That is, the participant in the activity does not get comprehension through visual sense, but rather he expresses his or her own impression.

To sum up, both the Arabic verb رأى (ra'ā) and the English verb "see" belong to the category of verbs of visual perception, yet they differ in certain ways. On the surface level, both رأى and "see" communicate the sense of seeing something with one's eyes. Both describe the process of visually detecting an object, person, or scene. However, the meaning of رأى and "see" varies depending on the context. In Arabic, رأى is widely employed in idiomatic or metaphorical terms." This usage is less common in English, where "see" is more likely to be used in literal or descriptive settings. Another significant distinction between the two verbs is their grammatical characteristics. In Arabic, رأى is a trilateral root verb that can be conjugated to represent distinct aspects of visual perception. For example, "رأى" (ra'ā) is the base form, "رأيت" (ra'aytu) is the first person singular form, and "رأوا" (ra'aw) is the third person plural. This flexibility in conjugation enables Arabic speakers to communicate nuanced differences in meaning. Unlike the English verb see which is uncomplicated, with a simpler conjugation pattern and fewer form variations. In other words, while the Arabic verb رأى and the English verb "see" may have some comparable meanings as perception verbs, they significantly differ in their grammatical structures, connotations, and usage.

4. THE SEMANTIC FEATURES OF RELIGIOUS TRANSLATION

Semantics is the study of meaning; it is primarily concerned with the mind's ability to assign proper meaning to a word or sentence. According to McGregor (2009: 129), "the notion of meaning in linguistics addresses what is represented by sentence, utterance, and their components by language". In the religious translation, the translator should attempt to fully translate the intended meanings of the ST into the TT. Sometimes translators find a number of ST words or expressions that have no direct equivalents in the TL because the semantic relationships that exist between words or expressions vary from language to language, as in the cases of connotation, superordinate, hyponymy, and idioms (Elewa, 2014, p.32).

When translating sacred texts, translators have limited freedom to employ the non-equivalence procedures recommended. Otherwise, each translator would present his or her own interpretation of the ST, influenced by his or her sectarian and religious beliefs. Translators should therefore let the reader to interpret the signs and the imagery in the ST on his or her own. Other types of religious texts, such as sermons and theological publications, should emphasize content or the reader over form. The primary goal is to offer TL readers/hearers with the same meaning as the original message by utilizing the SL's regular word order, combinations, and implications (p.32). Crystal (1964:151) states that there must be a balance between "ostentatious intellectualism" and "a racy colloquialism". It must be both respectable and comprehensible. It has to be clearly identified as God's and not confused with any other style, as significant overlap would only result in profanity and negligence in worship.

5. METHODOLOGY

The present study aims to analyze and examine the English translations of the Arabic verb رأى in five Quranic verses and to show to what extent the translators were able to convey the potential meaning of this multifaceted verb into English. The procedure encompasses analyzing the texts according to functional equivalence model, developed by Eugene Nida (1964). This strategy focuses on communicating the same message and having the same impact on the target audience as the source material. It focuses on the text's communicative function, ensuring that the translated material has the same meaning, tone, and emotional impact as the original text. This technique is particularly appropriate one for Quranic translation because it allows the translator to convey the text's spiritual and theological intricacies while preserving its language and cultural integrity. One of the primary benefits of the functional equivalence model is its ability to represent the Quran's idiomatic and figurative language. To achieve accuracy in the translation, four Arabic exegeses were consulted, namely, Al-Qortobi, Atabari, Ibn Ashoor and Ibin Kathir, in addition to lexicons such as Lisan Al-Arab (Ibn Munzur, 1883), and Al-Mu'jam Al-Waseet.

5.1 Text Analysis

SL-Text 1:

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ. (سورة الفيل الآية 1)

TL Texts:

Khan: Have you (O Muhammad (Peace be upon him)) not **seen** how your Lord dealt with the Owners of the Elephant?

Pickthal: **Hast thou not seen** how thy Lord dealt with the owners of the Elephant?'

'**Sarwar:** **Have you not considered** how your Lord dealt with the people of the elephant? .

Saheeh Have you not **considered**, [O Muhammad], how your Lord dealt with the companions of the elephant?

Discussion:

In this Quranic verse, there is an inquiry by the verb "رأى" about the prophet's awareness of God's actions towards the elephant companions. However, the translation of "رأى" in this ayah is not as easy as it appears, and the four translators used varied readings to communicate its meaning. One of these translations of "رأى" in this ayah is "have you not seen," which emphasizes formal equivalence. This rendering is adopted by Khan, who rendered the word رأى into have not seen, and Pickthal, who rendered it as "Seest thou not." These renderings stress the physical act of seeing, meaning that the prophet is being asked if he witnessed God's deed firsthand. However, this translation may not fully represent the complexity of the Arabic verb, which can also convey a sense of comprehension or perception. In other words, these renderings are deemed inappropriate ones. Another method for translating "رأى" is to prioritize functional equivalence, which means expressing the same function or meaning of the source text in the target language. This latter strategy was adopted by Sarwar and Saheeh, who interpreted the ayah into "Have you not considered? This translation switches the focus from physical seeing to intellectual consideration, meaning that the prophet is being questioned to think about God's deed and its importance. According to Al-Qortoby and Ibn Ashoor, the verb ألم تر in this verse means: " Have you not **known** how your Lord dealt with the companions of the elephant?"

Atabari and Ibn Kathir, on the other hand, give another interpretation for this verb, saying the verb رأى means looking by heart. However, historically speaking, the prophet Muhammad (peace be upon him) did not witness the event of Alfeel (the elephant) in order to be asked by Allah whether he saw that great event by his heart. Accordingly, the nearest interpretation of the verb رأى in this context is that given by Al-Qortoby and Ibn Ashoor.

A proposed translation for the verb ترى in this context could be **Have you not been told?**

SL-Text 2

أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ آتَاهُ اللَّهُ الْمُلْكَ. (البقرة الآية 258)

TL-Texts:

Khan: **Have you not looked** at him who disputed with Ibrahim (Abraham) about his Lord (Allah), because Allah had given him the kingdom?

Pickthal: **Bethink thee** of him who had an argument with Abraham about his Lord, because Allah had given him the kingdom ;

Sarwar (Muhammad), have you **heard** about the one who argued with Abraham about his Lord for His granting him authority?

Saheeh: Have you not **considered** the one who argued with Abraham about his Lord [merely] because AlLOEh had given him kingship?

Discussion:

In this verse, the verb ترى is also used in interrogation preceded by the particle الم used in the phrase الم ترالى. The English translation must retain this essence of inquiry and observation. However, this does not mean adopting a literal translation such as "Have you not looked? Provided by Khan," which may not accurately convey the intended meaning of the verb رأى. Instead, a more functional equivalent translation is required to reflect the essence of the verb in this context. A possible translation of رأى in this verse could be "Have you not **considered**," provided Saheeh. As for Pickthal and Sarwar, they emptied the verse from its negative inquiry essence by omitting the negative particle not, which consequently affected the meaning of the verb رأى. Besides, Sarwar used the verb **heard** as an equivalent for the verb رأى. "Have you heard?" The verb **heard** in this context does not imply the meaning of the verb ترى in this verse. In other words, both translators provided inappropriate renderings. Concerning the exegetes, Atabari interprets the verb ترى in this verse as a verb expressing seeing by heart, while Al-Qortoby explains this verb as a verb that expresses visual perception, seeing by eye. Ibn Ashoor, on the other hand, mentions in his Tafsir that the verb رأى in its interrogative form implies a sort of exclamation in this context. However, taking into consideration the context of the ayah, the verb ترى in this verse means a previous knowledge or awareness: "Have you not known how he argued with his Lord?" That is, the choice of translation ultimately rests on the translator's understanding of the verse and comprehension of the target audience.

SL-Text 3:

وَيَرَى الَّذِينَ أُوتُوا الْعِلْمَ الَّذِي أَنْزَلَ إِلَيْكَ مِنْ رَبِّكَ هُوَ الْحَقُّ وَيَهْدِي إِلَى صِرَاطِ الْعَزِيزِ الْحَمِيدِ. (سورة سبأ الآية 6)

TL- Texts:

Khan: And those who have been given knowledge **see** that what is revealed to you (O Muhammad SAW) from your Lord is the truth, and guides to the Path of the Exalted in Might, Owner of all praise

Pickthal Those who have been given knowledge **see** that what is revealed unto thee from thy Lord is the truth and leadeth unto the path of the Mighty, the Owner of Praise .

Sarwar Those who have been given knowledge will **see** that whatever has been revealed to you from your Lord is the truth and that it guides to the straight path of the Majestic and Praiseworthy One .

Saheeh And those who have been given knowledge **see** that what is revealed to you from your Lord is the truth, and it guides to the path of the Exalted in Might, the Praiseworthy .

Discussion:

The verb رأى in this verse is translated as "**see**" by the four translators. In this verse, the verb "رأى" might be interpreted metaphorically, implying that seeing is synonymous with understanding and recognizing. That is, it can be equated with understanding and recognition. This metaphorical usage is frequent in Arabic literature and is commonly used to communicate complicated thoughts and feelings. The translation of "رأى" in this context, however, should consider the metaphorical layer, conveying the idea that: those who are given knowledge will have a **greater insight** into the nature of reality, which is a more functionally comparable translation," implying that those who are given knowledge

would have a higher level of perception and comprehension. This suggested translation is more consistent with the concept of functional equivalence, as it strives to preserve the original message and intent of the divine text. Furthermore, it is consistent with the interpretations given by the four exegetes Al-Qortoby, Atabari, Ibn Kathir, and Ibn Ashoor.

SL-Text 4:

قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنْ عِنْدِ اللَّهِ وَكَفَرْتُمْ بِهِ وَشَهِدَ شَاهِدٌ مِّنْ بَنِي إِسْرَائِيلَ عَلَىٰ مِثْلِهِ فَأَمَنَ وَاسْتَكْبَرْتُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ. (سورة الاحقاف الآية 10)

TL-Texts:

Khan:Say: "Tell me! If this (Qur'an) is from Allah, and you deny it, and a witness from among the Children of Israel testifies that this Qur'an is from Allah so he believed while you are too proud Verily! Allah guides not the people who are Zalimun' .

Pickthal:Bethink you: If it is from Allah and ye disbelieve therein, and a witness of the Children of Israel hath already testified to the like thereof and hath believed, and ye are too proud (what plight is yours)? Lo! Allah guideth not wrong-doing folk .

Sarwar:Say, "What do you think will happen if this Quran is from God and you have rejected it? Besides, a witness from among the Israelites has testified to the divinity of a Book like it and believed in it (Quran) while you have arrogantly denied it. God does not guide the unjust .

Saheeh:Say, "Have you considered: if it [i.e., the Qur'OOEn] was from AlLOEh, and you disbelieved in it while a witness from the Children of Israel has testified to something similar and believed while you were arrogant...?" Indeed, AlLOEh does not guide the wrongdoing people

Discussion:

The verb "أرأيتم" is in the second person plural form and comes from the root "رأى" (ra'a). In this context the verb "أرأيتم" might be translated into "did you see" or "have you seen". However, as the verb is used in a rhetorical question, implying a sense of astonishment and suspicion, a literal translation may not convey the intended meaning. A functionally equivalent translation should express the same amount of emphasis, disbelief, and rhetorical force as the original text, taking into consideration the cultural and historical context in which the verse was revealed. This was really done by the four translators who translated the verb ارأيتم though differently. For instance, Khan rendered the verb into **tell me**, pickthal used the verb **bethink**, Sarwar rendered the verb into what do you **think**, and Saheeh used the verb **considered** as a functional equivalence for the verb أرأيتم. These four translations matching the interpretation of Ibn Kathir and Ibn Ashoor in their Tafsirs: What do you **think of** or Have you **considered**.

SL-Text 5:

وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرَوْنَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ. (سورة البقرة الآية 165)

TL-Texts:

Khan If only, those who do wrong could see, when they will see the torment, that all power belongs to Allah and that Allah is Severe in punishment .

Pickthal: - Oh, that those who do evil had but **known**, (on the day) when they **behold** the doom, that power belongeth wholly to Allah, and that Allah is severe in punishment!

Sarwar: Had the unjust been able **to reflect** about their condition, when facing the torment, they would have had no doubt that to God belongs All-power and that He is stern in His retribution.

Saheeh: And if only they who have wronged would **consider** [that] when they see the punishment, [they will be certain] that all power belongs to Allah and that Allah is severe in punishment.

Discussion:

In this verse, the verb "لو يرى" expresses a condition, highlighting the repercussions of wrongdoing. The verse goes as follows: "And if they saw, when they see the punishment, that the power is Allah's entirely, and that Allah is severe in punishment. The conditional sentence "لو يرى" introduces a hypothetical circumstance in which wrongdoers confront the repercussions of their deeds. To achieve functional equivalence, the translation of "لو يرى" should convey the same meaning and function as the original text. In this context, a more appropriate translation was given by Pickthal who used the verb **known** (had but they known) as an equivalent of the verb "يرى". This interpretation conveys the verb's suggested tone of regret and desire, emphasizing the idea that wrongdoers will eventually recognize their faults when punished. This translation also keeps the clause's conditional aspect, which is necessary for communicating the consequences of their actions. This rendering goes in line with the interpretation of Al-Qortoby and Ibn Kathir who mentioned in their exegeses that the verb يرى in this context means علم knew or known.

6. CONCLUSION

From the above discussions, one can reason that the meanings of the Arabic verb رأى cannot be easily captured. Its meanings vary depending on the settings in which it occurs. Although the meaning of the Arabic verb رأى is sometimes syntactically governed, it is mostly determined by the surah's context in the Noble Quran. Moreover, the Arabic verb رأى (ra'a) is frequently employed in the Noble Quran to denote the act of seeing or experiencing. It appears multiple times throughout the Quran, including physical sight, insight, and knowledge. In numerous verses, Allah tells believers to reflect on His signs in the world around them, encouraging them to see with their hearts rather than their eyes. This verb is frequently connected with the word قلب, meaning heart, emphasizing the importance of comprehending and internalizing the messages contained in the Quran.

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