



Evaluating Three English Renditions of the Various Meanings of the Verb SEE in some Selected Verses

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ABSTRACT

Occupying the top position in the hierarchal classification of other verbs of senses, the verb SEE is deemed one of the most frequent verbs in English and Arabic. The multiplicity and metaphorical extension of the verb SEE are problematic of translation. Unless being masterful and acquainted with the various uses of the verb SEE in English and Arabic, translators are unable to specify the very meaning of the verb SEE. The current study is confined to evaluate three English renditions of the various meanings of the verb SEE in some selected verses.

1. The Scope of the Verb See

Hieratically, Viberg (1984:137-41) points out that the verb *see* occupies the highest position among other verbs of senses (i.e. hear, smell, touch and taste). It can also go beyond its original meaning symbolizing hearing, touching, tasting and smelling in some languages, for example: Kurdish, Swahili and Japanese.

In Arabic the trilateral verb *see* is one of the most common verbs. It is characterized as a transitive verb that may have one object (monotransative), two objects (ditransative) or three objects (complex transitive) (عضيمة, 1972:Vol.2/ 322, Faird, 2006:304 and Wightwick and Gaafar, 2008:100).

1- أريد أن أرى أخي.

I want to see my brother. (monotransative)

2- رأيت زيدا عالما.

I regard Zaid to be learned. (ditransative)

3- أريت عليا الكتاب سهلا .

I showed Ali that the book is easy. (complex transitive).

Verbs of Perception

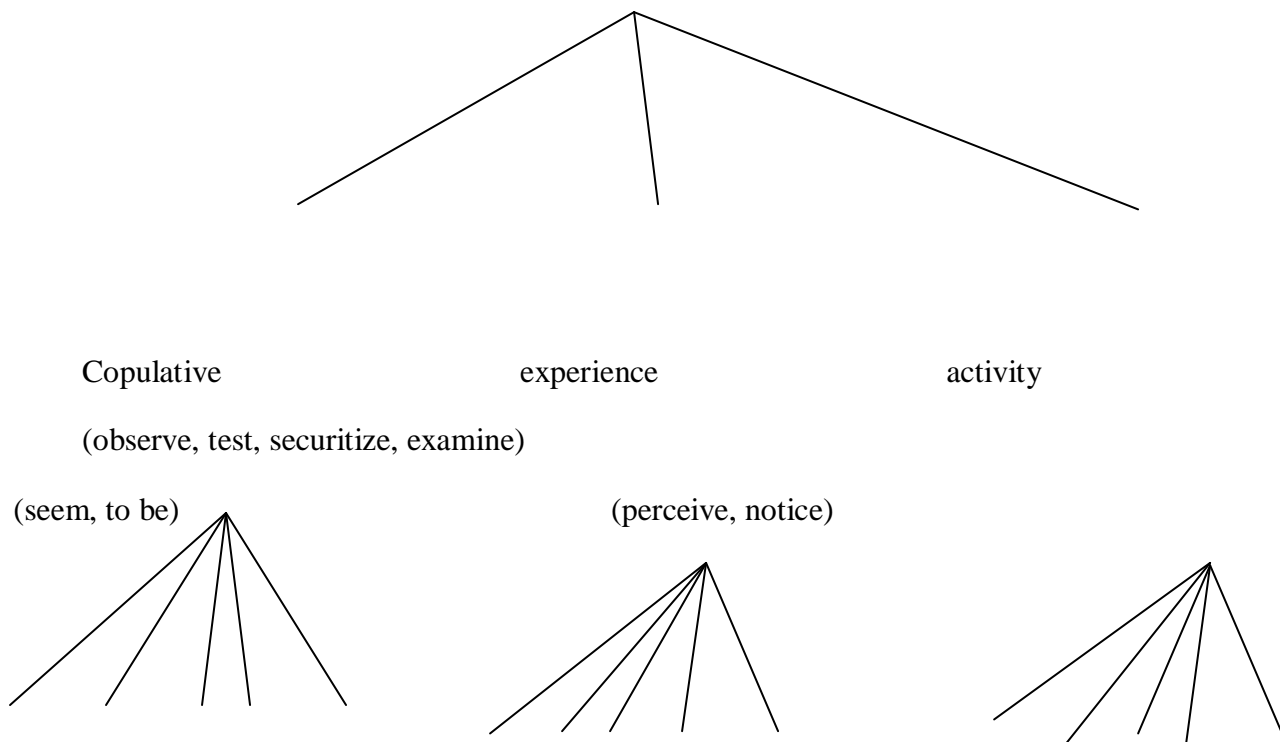


Fig.1 Verbs of Perception (adopted from Viberg (1984:126))

see hear feel taste Smell

look sound feel taste Smell

look at listen to feel taste smell

Synonymously, some scholars, like: Atkins (1994:55) and Stamenković (1994:23-4), carry out detailed studies to display the discrepancy between the verb *see* and other verbs of sight. The main differences can be outlined as follows:

Behold → archaic or literary, to look or (at); observe.

Descry → to discern or make out; catch sight of.

Espy → to perceive something distant.

Glimpse → to catch sight briefly or momentarily.

Spot → to perceive suddenly under difficult circumstances.

Look → to give a certain direction to one's sight.

Peep → to look through a narrow aperture.

Ogle →to reflect romantic or sexual interest.

Goggle → to show surprise.

1.2 Metaphorical Use of the Verb See

Ibarretxe-Antuñano(2002:4-9) sheds much light on the figurative use of the verb *see*. According to him, the metaphorical uses of the verb *see* are as follows:

A- Understanding Is Seeing

4- I explained the problem but he could not see it (ibid).

B- Foreseeing Is Seeing

5- 'I can see he is going to come without letting us know' (ibid).

C- Imagining Is Seeing

6- I can see what will happen if you don't help (ibid).

D- Considering Is Seeing

7- She thinks it is soft of him to see them as belonging to a universal latent hostility (ibid).

E- Studying / Examining Is Seeing

8- 'I'm revising the documents you brought' (ibid).

F- Finding Out Is Seeing

9 - Please see who's knocking (ibid).

G- Making Sure Is Seeing

10- See that the children do their homework' (ibid).

H- Taking Care Is Seeing / Looking After

11- Look after the child while I'm away' (ibid).

I- Socialising Is Seeing

12- I'll see you at seven (ibid).

J- Witnessing Is Seeing

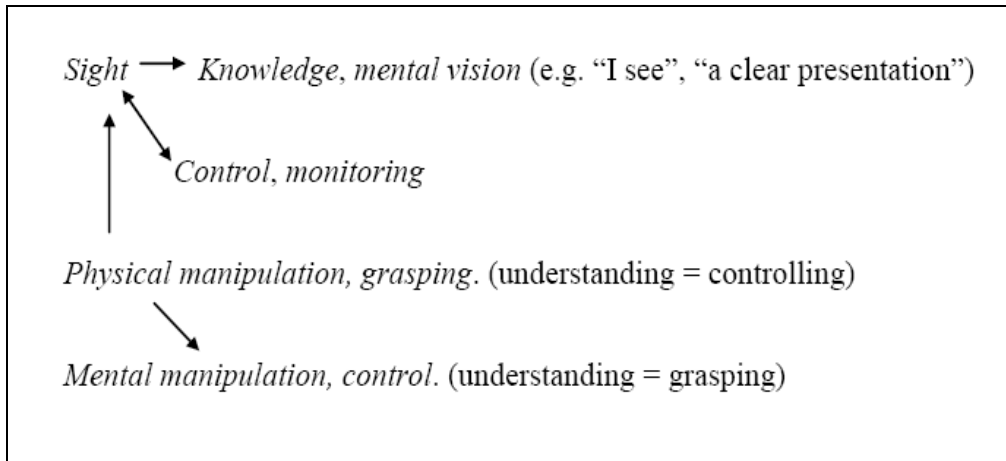
13- He has seen much unhappiness in this life (ibid).

K- Referring To Some Thing Is Seeing

14- See the following chapter' (ibid).

In addition, Antuñano (2002:18) diagrams the various uses of the verb *see* in order to simplify the matter.

Table 1: Figurative Uses of the Verb SEE (Adopted from Antuñano, 2002:2)



1.3 Derivations of the Verb See

Wightwick and Gaafar (2008:100) point out that the verb *see* is rich in its forms. In accordance with tense, mood, person and gender, these forms are changeable and they can be illustrated as in the table below:

Table 2: Wightwick and Gaafar's Formulation of Multiple Changes of the Verb SEE

| <i>singular</i> | <i>Past</i> | <i>Present</i> | <i>Subjunctive</i> | <i>Jussive</i> |
|-----------------|--------------------------|--------------------|--------------------|--------------------|
| أَنَا | رَأَيْتُ (ra'aytu) | أَرَى (ʿaraa) | أَرَى (ʿaraa) | أَرَ (ʿara) |
| أَنْتَ | رَأَيْتَ (ra'ayta) | تَرَى (taraa) | تَرَى (taraa) | تَرَ (tara) |
| أَنْتِ | رَأَيْتِ (ra'ayti) | تَرَيْنَ (tarayna) | تَرِيْ (taray) | تَرِيْ (taray) |
| هُوَ | رَأَى (ra'aa) | يَرَى (yaraa) | يَرَى (yaraa) | يَرَ (yara) |
| هِيَ | رَأَتْ (ra'at) | تَرَى (taraa) | تَرَى (taraa) | تَرَ (tara) |
| <i>plural</i> | | | | |
| نَحْنُ | رَأَيْنَا (ra'aynaa) | نَرَى (naraa) | نَرَى (naraa) | نَرَ (nara) |
| أَنْتُمْ | رَأَيْتُمْ (ra'aytum) | تَرَوْنَ (tarawna) | تَرَوْا (taraw) | تَرَوْا (taraw) |
| أَنْتُنَّ | رَأَيْتُنَّ (ra'aytunna) | تَرَيْنَ (tarayna) | تَرَيْنَ (tarayna) | تَرَيْنَ (tarayna) |
| هُمْ | رَأَوْا (ra'aw) | يَرَوْنَ (yarawna) | يَرَوْا (yaraw) | يَرَوْا (yaraw) |
| هُنَّ | رَأَيْنَ (ra'ayna) | يَرَيْنَ (yarayna) | يَرَيْنَ (yarayna) | يَرَيْنَ (yarayna) |

1.4 Assessing the English Translations of the Various Meanings of the Verb See in some Selected Verses

1.4.1 Physical Seeing

{فَلَمَّا رَأَىٰ قَمِيصَهُ فُدًّا مِنْ دُبُرٍ قَالَ إِنَّهُ مِنْ كَيْدِكُنَّ إِنَّ كَيْدَكُنَّ عَظِيمٌ} (يوسف: 28)

[Shakir 12:28] So when he saw his shirt rent from behind, he said: Surely it is a guile of you women; surely your guile is great:

[Yusufali 12:28] 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!"

[Pickthal 12:28] So when he saw his shirt torn from behind, he said: Lo! this is of the guile of you women. Lo! the guile of you is very great.

The verb see, as الفراهيدي (2003/Vol.2: 84) confirms, denotes seeing with eyes. Sometimes, seeing is done externally; otherwise, it necessitates an internal perception. To prove his innocence and discover reality, the sense of seeing is regarded as rational evidence to rescuer the Prophet Joseph. All the three translators render the meaning denoted by this verb successfully. Simply, the existence of such meaning in both languages is the main reason behind the appropriate choice of the verb.

1.4.2 Examining

{ وَقُلْ اَعْمَلُوا فَيَسِيرَی اللّٰهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ وَسَتُرَدُّونَ اِلَىٰ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ }
(التوبة:105)

[Shakir 9:105] And say: Work; so Allah will see your work and (so will) His Messenger and the believers; and you shall be brought back to the Knower of the unseen and the seen, then He will inform you of what you did.

[Yusufali 9:105] And say: "Work (righteousness): Soon will Allah observe your work, and His Messenger, and the Believers: Soon will ye be brought back to the knower of what is hidden and what is open: then will He show you the truth of all that ye did."

[Pickthal 9:105] And say (unto them): Act! Allah will behold your actions, and (so will) His messenger and the believers, and ye will be brought back to the Knower of the Invisible and the Visible, and He will tell you what ye used to do.

Being under investigation, the verb see, in this particular verse, implies the sense of scrutinizing one's deeds. Relying on the superficial meaning, Shakir ignores the fact that there is a deep meaning that lies behind the surface one. Ali, on the other hand, renders the verb يَرَى into observe. According to Cappelli et al. (2007:5) the verb observe requires seeing something attentively. Thus, Ali's translation of this word is acceptable. Similar to Shakir, Pickthal falls in a pitfall. To perceive something visually or mentally, Pickthal's choice of the word behold is inaccurate.

1.4.3 Supposition

{ قَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ اِنَّا لَنَرَاكَ فِي سَفَاهَةٍ وَاِنَّا لَنَظُنُّكَ مِنَ الْكٰذِبِيْنَ } (الأعراف:66)

[Shakir 7:66] The chiefs of those who disbelieved from among his people said: Most surely we see you in folly, and most surely we think you to be of the liars.

[Yusufali 7:66] The leaders of the Unbelievers among his people said: "Ah! we see thou art an imbecile!" and "We think thou art a liar!"

[Pickthal 7:66] The chieftains of his people, who were disbelieving, said: Lo! we surely see thee in foolishness, and lo! we deem thee of the liars."

In this verse, the verb see includes the meaning of being uncertain of something and there is a need for removing ambiguity about that thing (Faird, 2006:304). None of the three translators have achieved such a sense. The inconsistency in their renditions shows that they fail to comprehend the very meaning of the verb. Their failure in understanding the meaning of the verb see in this verse is due to the misinterpretation of its significance, and consequently, mistranslation.

1.4.4 Imagination

{وَلَوْ تَرَىٰ إِذْ يَتَوَفَّى الَّذِينَ كَفَرُوا الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ وَذُوقُوا عَذَابَ الْحَرِيقِ} (الأنفال:55)

[Shakir 8:50] And had you seen when the angels will cause to die those who disbelieve, smiting their faces and their backs, and (saying): Taste the punishment of burning.

[Yusufali 8:50] If thou couldst see, when the angels take the souls of the Unbelievers (at death), (How) they smite their faces and their backs, (saying): "Taste the penalty of the blazing Fire-

[Pickthal 8:50] If thou couldst see how the angels receive those who disbelieve, smiting faces and their backs and (saying): Taste the punishment of burning!

الأصفهاني (502 H.: 209) remarks that the verb *see* here carries the meaning of picturing something which is not present at time of speaking. Such an explanation is absent in the three translations. All of them render the verb تَرَى into see wrongly. Their improper renditions can be ascribed to the metaphorical scene of this verse. The use of metaphor reveals the idea that the Arabic text gives a chance to the audience to come to the intended meaning mentally. On the contrary, the English one is deprived of that imaginative scene.

1.4.5 Thinking

{يَوْمَ تَرُوهَا تَدْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَارَىٰ وَمَا هُمْ بِسُكَارَىٰ وَلَٰكِنَّ عَذَابَ اللَّهِ شَدِيدٌ} (الحج:2)

[Shakir 22:2] On the day when you shall see it, every woman giving suck shall quit in confusion what she suckled, and every pregnant woman shall lay down her burden, and you shall see men intoxicated, and they shall not be intoxicated but the chastisement of Allah will be severe.

[Yusufali 22:2] The Day ye shall see it, every mother giving suck shall forget her suckling-babe, and every pregnant female shall drop her load (unformed): thou shalt see mankind as in a drunken riot, yet not drunk: but dreadful will be the Wrath of Allah.

[Pickthal 22:2] On the day when ye behold it, every nursing mother will forget her nursling and every pregnant one will be delivered of her burden, and thou (Muhammad) wilt see mankind as drunken, yet they will not be drunken, but the Doom of Allah will be strong (upon them).

Being so awful, the extreme terror of the Day of Judgment makes people taking a pause to ponder a little. Thus, the verb تَرَى in this verse demands regarding something closely. Visualizing the state of being perplexed and confused, Shakir, Ali and Pickthal rest on the apparent meaning of this particular verb. None of them take notice of the hidden meaning. What is more, they have made use of loose words. Their translations lack the aesthetic mood

that exists in this verb. Here, the verb *see* is compatible with horrible scenarios of the Doomsday,

1.4.6 Consideration

{وَأِذْ زَيْنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ وَقَالَ لَا غَالِبَ لَكُمْ الْيَوْمَ مِنَ النَّاسِ وَإِنِّي جَارٌ لَكُمْ فَلَمَّا تَرَآتِ الْفِئَتَانِ نَكَصَ عَلَى عَقَبَيْهِ وَقَالَ
إِنِّي بَرِيءٌ مِّنْكُمْ إِنِّي أَرَىٰ مَا لَا تَرَوْنَ إِنِّي أَخَافُ اللَّهَ وَاللَّهُ شَدِيدُ الْعِقَابِ }
(الأنفال:48)

[Shakir 8:48] And when the Shaitan made their works fair seeming to them, and said: No one can overcome you this day, and surely I am your protector: but when the two parties came in sight of each other he turned upon his heels, and said: Surely I am clear of you, surely I see what you do not see, surely I fear Allah; and Allah is severe in requiting (evil).

[Yusufali 8:48] Remember Satan made their (sinful) acts seem alluring to them, and said: "No one among men can overcome you this day, while I am near to you": But when the two forces came in sight of each other, he turned on his heels, and said: "Lo! I am clear of you; lo! I see what ye see not; Lo! I fear Allah: for Allah is strict in punishment."

[Pickthal 8:48] And when Satan made their deeds seem fair to them and said: No-one of mankind can conquer you this day, for I am your protector. But when the armies came in sight of one another, he took flight, saying: Lo! I am guiltless of you. Lo! I see that which ye see not. Lo! I fear Allah. And Allah is severe in punishment.

After a course of meditation, one can manipulate his final decision. This decision is based on one's previous knowledge (الأصفهاني , 502 H.:209). The translators are inaccurate in their renditions. Neither they have made use of an item that may, in one way or another, implies such a sense nor have they benefited from the technique of additional meaning. Such weaknesses in their renditions accentuate their inability to master the act of speculation in the current verse. Therefore, the delicacy of this verse has been completely ruined.

1.4.7 Informing

{قَالَ أَرَأَيْتَكَ هَذَا الَّذِي كَرَّمْتَ عَلَيَّ لَئِن أُخِّرْتَنِّي إِلَى يَوْمِ الْقِيَامَةِ لَأَحْتَنِكَنَّ ذُرِّيَّتَهُ إِلَّا قَلِيلًا } (الإسراء:62)

[Shakir 17:62] He said: Tell me, is this he whom Thou hast honored above me? If Thou shouldst respite me to the day of resurrection, I will most certainly cause his progeny to perish except a few.

[Yusufali 17:62] He said: "Seest Thou? this is the one whom Thou hast honoured above me! If Thou wilt but respite me to the Day of Judgment, I will surely bring his descendants under my sway - all but a few!"

[Pickthal 17:62] He said: Seest Thou this (creature) whom Thou hast honoured above me, if Thou give me grace until the Day of Resurrection I verily will seize his seed, save but a few.

Shakir is the one and the only one who perceives the approximate equivalent of the verb see here. The verb *see*, as القرطبي (1985, Vol/17:221) suggests, signifies imparting a detailed account of seeing by using rational evidence. As a compensation for their wrong renditions, both Ali and Pickthal employ the archaistic word *Seest*. They think that using archaistic words may add a sort of originality to their renderings.

1.4.8 Approaching

{ فَلَمَّا تَرَآءَى الْجَمْعَانِ قَالَ أَصْحَابُ مُوسَى إِنَّا لَمُدْرَكُونَ } (الشعراء: 61)

[Shakir 26:61] So when the two hosts saw each other, the companions of Musa cried out: Most surely we are being overtaken.

[Yusufali 26:61] And when the two bodies saw each other, the people of Moses said: "We are sure to be overtaken."

[Pickthal 26:61] And when the two hosts saw each other, those with Moses said: Lo! we are indeed caught.

Being spatially close to each other, all translators resort to paraphrase the verb *see* in order to clarify the idea concerned. None of them pick out the accurate lexical item. Focusing on the overall meaning of the verse, the counterparts of the verb تَرَآءَى are poorly designed. Shakir, Ali and Pickthal wrongly think that adding the pronoun *each other* may impart a sense of nearness. However, it is a bit far from the deep content of this verb.

1.4.9 Guidance

{ رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ } (البقرة: 128)

[Shakir 2:128] Our Lord! and make us both submissive to Thee and (raise) from our offspring a nation submitting to Thee, and show us our ways of devotion and turn to us (mercifully), surely Thou art the Oft-returning (to mercy), the Merciful.

[Yusufali 2:128] "Our Lord! make of us Muslims, bowing to Thy (Will), and of our progeny a people Muslim, bowing to Thy (will); and show us our place for the celebration of (due) rites; and turn unto us (in Mercy); for Thou art the Oft-Returning, Most Merciful.

[Pickthal 2:128] Our Lord! And make us submissive unto Thee and of our seed a nation submissive unto Thee, and show us our ways of worship, and relent toward us. Lo! Thou, only Thou, art the Relenting, the Merciful.

Relatively, all the renditions are acceptable in conveying the sense of conducting people to the right path. The use of the verb show represents the ideal choice to mirror the act of being in need for the instructions of God. Without demonstrating God's directions, one may be astray. People adhere themselves to these instructions and they consider them as their

criterion and source of guidance. Blindly, disobediences spend their life without beseeching their Creator to lead them to what is right.

1.4.10 Exclamation

{ فَلَمَّا رَأَيْنَهُ أَكْبَرْنَاهُ وَقَطَّعْنَ أَيْدِيَهُنَّ } (يوسف: 31)

[Shakir 12:31] So when they saw him, they deemed him great, and cut their hands (in amazement),

[Yusufali 12:31] When they saw him, they did extol him, and (in their amazement) cut their hands.

[Pickthal 12:31] And when they saw him they exalted him and cut their hands, exclaiming

Once seeing a liked person, one may be speechless. This case, as الحسيني (1995:175) remarks, is called amazement. Therefore, the verb see here is accompanied with a feeling of astonishment. Shakir and Ali opt for the use of additional strategy to remove ambiguity that may be raised resulting from the frequent use of the verb see. In contrast to Shakir's and Ali's renditions, Pickthal's translation sounds the most proper one. Inserting the word exclaiming deliberately depicts Pickthal's proficiency in conveying the meaning intended.

1.4.11 Mental Perception

{ مَا كَذَّبَ الْفُؤَادُ مَا رَأَى } (النجم: 11)

[Shakir 53:11] The heart was not untrue in (making him see) what he saw.

[Yusufali 53:11] The (Prophet's) (mind and) heart in no way falsified that which he saw.

[Pickthal 53:11] The heart lied not (in seeing) what it saw.

الطباطبائي (1997, Vol/8:269-70) and القرطبي (1985, Vol/17:93-5) agree that the verb see entails perceiving something intellectually. Shakir and Pickthal render the verb literally. Their literal translations do not match the origin neither in its aesthetic value nor in its implied meaning. The act of mental seeing is only reproduced by Ali's rendition. However, his use of some additional phrases confirms his caution. Being skeptic and hesitant, Ali takes the advantage of supplying some extended meaning in order to avoid the defect of misunderstanding.

1.4.12 Revelation

{ إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ وَلَا تَكُنَ لِلْخَائِبِينَ خَصِيمًا } (النساء: 105)

[Shakir 4:105] Surely We have revealed the Book to you with the truth that you may judge between people by means of that which Allah has taught you; and be not an advocate on behalf of the treacherous.

[Yusufali 4:105] We have sent down to thee the Book in truth, that thou mightest judge between men, as guided by Allah: so be not (used) as an advocate by those who betray their trust;

[Pickthal 4:105] Lo! We reveal unto thee the Scripture with the truth, that thou mayst judge between mankind by that which Allah showeth thee. And be not thou a pleader for the treacherous;

Endowing with God's Knowledge, the Prophet Muhammad's advice is a sign of illumination to all humanity. Islam has been established on his remarks as well as God's instructions. Diplomatically, the mission of prophecy has been managed by the prophet Muhammad (Peace be upon him and his household). الحسيني (1995:80) affirms that the verbs *see* can have the meaning of inspiring. With a slight difference, Shakir, Ali and Pickthal render the verb *see* into various lexical items to display the method of having self-knowledge. Apparently, all the three renditions are suitable.

1.4.13 Scientific Seeing

(التكاثر: 6-7) { لَتَرَوُنَّ الْجَحِيمَ ﴿٦﴾ ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِينِ }
 (The Takathir: 6-7) { You will certainly see the Hell-fire. Then you will see it with the eye of certainty. }

[Shakir 102:6] You should most certainly have seen the hell; Then you shall most certainly see it with the eye of certainty;

[Yusufali 102:6] Ye shall certainly see Hell-Fire! Again, ye shall see it with certainty of sight!

[Pickthal 102:6] For ye will behold hell-fire. Aye, ye will behold it with sure vision.

After a long journey of scientific analysis, Al-Shirazi (2004:Vol.10/362) lists the three phases of being certain of something, namely, seeing the hell. Firstly, one may have a previous knowledge of seeing the hell. Secondly, he may experience the certainty of seeing it. Thirdly, that certainty ascends to the depth of one's heart. Such gradation is employed to arouse the curiosity of the audience and make them aware of its actual existence. With high proficiency, Shakir's translation carries the tips of being certain of something. To certain extent, Ali endeavours to make a hint to such meaning. On contrast, Pickthal selects a word that seems odd and far from what is required. To elaborate, Viberg (1984:54) says that "behold is a literary word which lays emphasis on the impressive nature of the sight." Here, Pickthal can be accused of being bias in his translation. Striving to frame the word with a sense of oldness, he unfortunately falls in a pitfall.

1.4.14 Hearing

{ أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ } (الفيل: 1)

[Shakir 105:1] Have you not considered how your Lord dealt with the possessors of the elephant?

[Yusufali 105:1] Seest thou not how thy Lord dealt with the Companions of the Elephant?

[Pickthal 105:1] Hast thou not seen how thy Lord dealt with the owners of the Elephant?

Extinguishing the light of God, some disbelievers are treated with destruction. To create a marvellous panoramic sight, Al-Shirazi (2004:Vol.10/367) asserts that seeing, in this verse, has a feeling of hearing. Here, the use of metaphor has been employed to make a vivid description, to agitate the the severe attack of the enemy, to portray the bitterness of the situation and reflect a transparency to the way of being destructed. Shakir renders the verb see into consider. His translation is a little bit far from the intended meaning. He conceives the metaphorical use of the verb see in this verse; however, there is a mischief in determining the appropriate sense. Ali, on the other hand, makes use of the archaistic word Seest as a technique to impart a sense of sublimity to his translation. Similar to Shakir and Ali, Pickthal's deficiency is his negligence of the hidden meaning.

1.4.15 Eagerness

{ رَبِّ أَرِنِي أَنْظُرْ إِلَيْكَ } (الأعراف: 143)

[Shakir 7:143] My Lord! show me (Thyself), so that I may look upon Thee.

[Yusufali 7:143] He said: "O my Lord! show (Thyself) to me, that I may look upon thee."

[Pickthal 7:143] he said: My Lord! Show me (Thy Self), that I may gaze upon Thee.

Being impatient, there are certain situations in which one feels that he is eager to have a tangible proof to eliminate obscure about something. (ابن القيم, 1984: Vol.3/322 and الحسيني, 1995:79). So as to be a witness, the Prophet, in this verse, is dying for seeing his God. The three translators partially fail to manipulate the idea of witnessing. They do not take the advantage of adding extended meaning. The procedure of supplying, here, is a good suggestion in order to abide the ambiguity that may be raised by the use of the verb show. In a broad sense, the use of this verb is elusive and vague, since that show can entail no more than physical perception. The loss of meaning happens, namely the act of looking with searching eyes and longing hearts, because of the existence of semantic constrains in the receiving culture. To make their translations more acceptable, the translators tend to make use of under- translation.

2. Conclusions

- 1- Their random use of some verbs reveals that the translators are not familiar with the multiple use of the verb see.
- 2- Depending on the context, the translator should not render the verb see out of its existence; otherwise, he may either be fallen in a pitfall or be accused of subjectivity.
- 3- The inaccurate application of the various meanings of the verb see can be attributed to the metaphorical use of this verb in Arabic. To design marvellous panoramic sights, the Arabic verb رأى has enormous figurative uses.
- 4- Owing to the absence of equivalent items in English, literal translations and making adjustments are inevitable procedures.
- 5- Suffice it to say that the charm and flavour that exist in the original text are ascribed to the diversifying meaning of the verb see. Thus, it can confirm that the multiple use of the verb see in the Holy Quran eliminates the monotony of reading.
- 6- The inconsistency in the renditions of the various meanings of the verb see is considered a semantic constrain in the process of translation.
- 7- It is evident that the verb see can flourish formidable resilience in changing its meaning.
- 8- Casting a look, it is inferred that many translators, for example: Pickthal and Ali, consternate on the form of the verse at the expense of its meaning. In other words, they make use of some archaistic words to impart a sense of authentically.
- 9- To some extent, the fluidity of reading has been kept half buried due to the inaccurate renditions.
- 10- Mysteriously, the translators skip over some words that are worth keeping as quickly as they can.
- 11- Before embarking on their translations, translators should cultivate their renditions as much as possible. For them, it is suggested to originate a sense of harmony between the original text and the target one. To put it another way, they should take into account a catchy way to interest their readers.
- 12- With sharp eyes and keen study of the verse, translators may be able to pick out the most appropriate counterpart of the verb see in English.
- 13 The diversifying use of the verb see seems to be problematic and the most challenging in terms of searching for appropriate correspondents.
- 14- Bearing many semantic properties, it can be admitted that some uses of the verb see have been translated only by well-trained translators who have theological proficiency in the relevant original and target texts.

15- Apparently, there is no clear-cut line between the verb see and other verbs of vision (such as: observing, looking, showing etc.)

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تقييم ثلاث ترجمات إنكليزية للمعاني المتعددة للفعل 'رأى' في آيات قرآنية مختارة

المستخلص

يعتبر الفعل 'رأى' واحداً من أكثر الأفعال شيوعاً في اللغتين الإنكليزية والعربية، إذ يحتل أعلى مرتبة ضمن التصنيف الهرمي لأفعال الحواس. وتكمن إشكالية ترجمة الفعل 'رأى' إلى اللغة الإنكليزية في تعدد معانيه وتوسعه المجازي. حيث إن انتقاء المعنى المقصود للفعل 'رأى' يتطلب وجود مترجمين متضلعين في مجال الترجمة وذوي خبرة سابقة للاستخدامات المتعددة للفعل 'رأى' في اللغتين الإنكليزية والعربية. إن الدراسة الحالية تقتصر على تقييم ثلاث ترجمات إنكليزية للمعاني المتعددة للفعل 'رأى' في بعض الآيات القرآنية المختارة.