

A Pragma- Stylo –Semanitic Analysis of Three Translations of the Meanings of Surratt Al-Saffat into English: A Comparative Linguistic Study

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ABSTRACT

The current study aims at exploring the pragma- stylo-semantic obstacles encounter the translators of the meaning of the Holy Qura'n into English and challenging task in translating Surah Al-Saffat into English as well ; that is in three selected translations of Mohammed A.S Abdel- Hakeem, Mohammed M. Pickthall and Mohammed Khan and Mohammed Taj Al-Din Al-Hilai. Also, the study aims at investigating how the three translators deal with the linguistic, cultural and stylistic, pragmatic difficulties in their translations of Surah Al-Saffat into English.. Ten ayahs from the intended Surah were purposefully selected to address the research questions. The study results reveal that loss in a pragma- stylo –semanitic meaning of Surah Al-Saffat into English occurred due to many factors such as lack of equivalence and the translation strategies employed by the three translators . As far as the strategies adopted in the translations of Surah Al-Saffat is concerned, it is clear that between the two, Abdel-Haleem's translation is better than Pickthall's in the sense that it is more informative. Moreover, the study also showed that literal translation poses problems on different levels. These are; word, idiom, style and culture. This study also suggests solutions for the identified pragma- stylo –semantic problems and also recommends for further studies.

Key words: A Pragma, Stylo, Semanitic, Al-Saffat, Semantic, Translation Strategies

INTRODUCTION

The current paper is a pragma- stylo-semantic study which aims at exploring the pragma- stylo-semantic obstacles encounter the translators of the meaning of the Holy Qura'n into English and challenging task in translating Surah Al-Saffat into English in particular.

Objectives of the Study

The study aims at:

- At identifying the losses in rendering the meaning of Surah Al-Saffat into English, and how these losses can be reduced.
- What are the causes of the difficulty in rendering the Holy Quran in general and Surah Al-Saffat into English in particular?
- Investigating the strategies used by the three translators (Mohammed Abdel-Hakeem, Khan and Hilali, and Mohammed Pickthall in rendering some selected ayahs of Surah Al-Saffat into English.

Questions of the Study

To meet the stated objectives, the following research questions were raised:

- What are the difficulties that the translators of the Holy Quran encounter while translating the Qur'anic ayahs into English?
- What are the causes of the difficulty in rendering some ayahs of Surah Al-Saffat into English ?
- To what extent do losses in the meaning occur in rendering Surah Al-Saffat into English ?
- How can the identified losses be reduced?
- Do the three translators adopt appropriate strategies to ensure interaction between the translated texts and the Arabic socio-cultural contexts and compensate for the loss (if any)?

RELATED LITERATURE

Approaches of the Study: The pragmatic approach Grice introduces two major theories in pragmatics: theory of communication and theory of language use. In his theory of communication, Grice (1975/2018) distinguishes between two types of meaning. First, the natural meaning (as in, "those spots mean measles") refers to the conventional, literal meaning of a sentence or the truth-based semantic meaning. Second, the non-natural meaning (meaning-*nn*) refers to intentional and purposive meaning. As Grice (1975/2018, p. 385) states:

“A meant-nn something by x” is (roughly) equivalent to “A intended the utterance of x to produce some effect in an audience by means of the recognition of this intention.”

The assumption here is that for the meaning- to be conveyed, the utterer’s intention must be recognized. If such an intention is not recognized by the hearer, the meaning of what is said cannot be considered meaning-. This theory, then, accounts for the speaker meaning as the meaning intended by the speaker and identified by the hearer as in Grice’s example, “Those three rings on the bell (of the bus) mean that the ‘bus is full’” (377). For the meaning to originate ‘the bus is full’, the driver and the riders of the bus should recognize the intention of whoever rings the bell three times. What is important here is that participants in a conversation are not passive, but active users of language, who mutually construct meaning through verbal interchange with an intention to achieve specific interactional goals.

The mechanism of recognizing the speaker’s meaning stems from Grice’s (1975) concept of “cooperative principle” (CP) and from implicatures and their calculability in his theory of language use. Grice (1975) proposes that a mutual agreement among the participants exists on the purposes of a conversation to effect a cooperative communication. Grice (1975/208,p.45) dubs this general principle of conversation as “the cooperative principle”:

Make your contribution such as is required, at the stage at which it occurs, by the accepted purpose or direction of the talk exchange in which you are engaged.

This simply means, as Fasold (1990,p.129) puts it, “that people engaged in conversation will say something suitable at that point in the development of the talk”. Further, Grice (1994,pp.45-7) subdivides the general principle CP into a set of maxims and submaxims of conversation which participants in a verbal interaction are mutually expected to observe. These maxims are as follows:

- A. Quantity:
 - 1. Make your contribution as informative as is required (for the current purposes of the exchange) .
 - 2. Do not make your contribution more informative than is required.
- B. Quality: Try to make your contribution one that is true.
 - 1. Do not say what you believe to be false.
 - 2. Do not say that for which you lack adequate evidence.
- C. Relation: Be relevant.
- D. Manner: Be perspicuous.
 - 1. Avoid obscurity of expression.
 - 2. Avoid ambiguity.
 - 3. Be brief (avoid unnecessary prolixity) .
 - 4. Be orderly.

Previous Studies

Very few studies tackled the problems translators encounter in translating religious texts. Abdel-Haleem (1999) pointed out that none of the translations of Qur’ān is the ‘Qur’ān’ that is, “the direct word of God”. Khalifa (2005) said:

Comparing any translation with the original Arabic is like comparing a thumbnail sketch with the natural view of

a splendid landscape rich in colour, light and shade, and sonorous in melody. The Arabic vocabulary as used in the Qur’ān conveys a wealth of ideas with various subtle shades and colours impossible to express in full with a finite number of words in any other language

Al-Fakhri (2005) conducted a study aimed at translating of the meaning of some verses in a cognitive semantic perspective that is concerned with the concept of interpretation. Thus, this study dealt with the difficulties encountered on the inferential meaning of the Glorious Quran, since there we have different levels of meaning. The translator usually achieves some of these meanings in all his work; i.e., it is impossible to achieve all the levels of meaning that the SL message may have especially the interpretative meaning (the subject matter of this study) . Accordingly, it becomes necessary to establish such a rigorous method that the translator could follow during the translation of some highly stylistic rhetoric Arabic texts such as the Quranic texts. The interpretative model in translation is very crucial to the translator who is going to translate from Arabic into English the very stylistic, rhetoric and interpretative texts like the Glorious Quran. Thus, Languages have many levels of meaning; these levels should be present in the mind of the translators who are going to translate the highly stylistic and interpretative Arabic texts in to English. An establishment of fixed and clear translation model of interpretative meaning is a very significant issue that the present study aims to achieve.

Abu-Sayyidah (2005) conducted a study entitled “*An Analysis on the Quality of Surah Yaasin*”. After analyzing and comparing Mohammed Ali’s and Hilali and Khan’s translations of Surah Yaasin, the researcher concludes that, all the three translators have different skills in translating Surah Yaasin. The researcher finds a lot of differences in their translations. For example. Mohammed Ali uses the simple sentences in translating Surah Yaasin . It means that he uses full translation because SL is as the original text, while Hilali and Khan use additional strategies in translating Surah Yaasin to give more information , explanation, and interpretation to the readers clearly in order to make easy in understanding the meaning message of Surah Yaasin.

Hamed (2010) conducted a study aimed at translating at investigating the problems that face the translators and the methods they adopted to overcome these problems .Moreover, he has suggested what he calls workable solutions. He arrived at the conclusion that the Quran is untranslatable. He thinks that some translators of the Holy Quran produce some translations which serve personal objectives. They do so by using some words which linguistically can accept more than one meaning. He suggests that the Holy Quran can explain the Holy Quran, as there are verses whose meanings can be explained by other verses at different situations in the Holy Book. He insisted that the translators of Quran must depend heavily on the interpretations given by the companions of the prophet such as Abdullah Ibn Abbas (1406 AH) , also the explanations provided by Al-Tabieen (those who comes after the age of the companions and followed them) .

Abdelwali (2010) studies the loss in translation of some existing English version of the Holy Quran. He showed that

the translation aims particularly at the communication of the message without considering the idiosyncrasies and prototypical features of the Quranic discourse. The versatility of the Holy Quran lexemes and styles could not be captured in most of the English versions of the Quran. His aim, therefore, was to highlight the challenges that the Holy Quran translators face at the lexical, structural, stylistic and rhetorical level. He also suggested ways of enhancing the fields of the Holy Quran translation with a view to reproducing adequate translation both in form and content. (cited in Al-Haj et al,2019,p.5).

METHODOLOGY

This section describes the methodology that is used by the three researchers in collecting data of the current study.

Methods

The study design

In this study the researcher used the analytical descriptive qualitative method, due to the complex nature of the examined text (i.e., The Holy Quran). As suggested by Creswell (1994), qualitative research is conducted when researchers seek understanding of a complex issue, and when quantitative measurements and analyses do not seem appropriate for the research problem under investigation. (cited in Al-Haj,2020,p.).

The study aims at exploring the pragma-stylo-semantic obstacles encounter the translators of the meaning of the Holy Qura'n into English and challenging task in translating Surah Al-Saffat into English in particular.

Furthermore, the researcher analyzed the Arabic Ayahs compared and assessing them to the three different translations of the Holy Qur'an of Mohammed Abdel-Hakeem, Khan and Hilali, and Mohammed Pickthall. Finally, the researchers analyzed and compared different approaches to translating the meaning of Holy Qur'an into English.

Sampling

The current research aims at describing, analyzing and evaluating the principles, methods and procedures of translating the meanings of the Holy Quran, and particularly, and exploring the pragma-stylo-semantic obstacles encounter the translators of the meaning of the Holy Qura'n into English and challenging task in translating Surah Al-Saffat into English in particular as well as explaining the problems of translating the in three translations of the meaning of the Holy Qur'an.

Purposive sampling was adopted for this study, as it is deemed appropriate for the analytical descriptive qualitative method, such as this study. (Ten examples were purposefully extracted from, Surratt). In this regard, the researcher carefully selected the samples that show semantic losses in these Qur'anic Ayhs meaning occur in the translation of the Holy Quran. The translations selected are Mohammed Abdulhaleemi's translation and Khan Alhilali's translation

and Mohammed Pickthall's. translation. These three translations were selected because they belong to two different far-between periods of translation, which can explain clearly the differences among translations of the Holy Quran throughout a long period of time. In addition, the methodology adopted in the three selected translations is quite poles apart. Khan and Hilali's translation is elaborative which mostly tends to employ paraphrase and transliteration as translation strategies. However, Abdulhaleemi's translation tends to be brief and avoids paraphrasing and transliteration. Pickthall's. translation's translation tends to be translationese (strictly formal). Thus, selecting these three translations is to identify the extent the employment of certain translation strategies succeeds in conveying the meaning of Surah Al-Saffat into English.

DATA ANALYSIS

The Researcher analyses the data by using comparative analysis, as well as by reading the original texts of Qur'anic ayahs moral traits in Arabic and compares them to their English translation version. Then, looking up a reliable and specialized dictionary and books of Tafaseer and applying the researcher skills of translation to find out whether the dictions and meanings of translated versions of reprehensible moral traits are accurate or not.

The data of this research consist of ayahs (verses) of the Holy Qur'an in Arabic containing reprehensible moral traits.

Procedures

The most vital and crucial research instrument is reading, analyzing and comparing the translated text of selected Surrah by the three different translators. This study is an eclectic, three translations of the meaning of the Holy Qur'an have been analyzed and identified as the different kinds of translation, i.e., semantic translation, communicative translation etc. When analyzing the three translations, the researchers followed the following procedures:

- (i) the researchers obtained the three translations of the meaning of Holy Quran, of Mohammed Abdel-Hakeem, Khan and Hilali, and Mohammed Pickthall
- (i) studying each ayah (verse) in terms of the problems of meaning and textual problems based on (high/average/low) semantic and communicative methods of translation.
- (ii) analyzing Mohammed Abdel-Hakeem, Khan and Hilali, and Mohammed Pickthall 's translations and identifying their accuracy, effectiveness, and then giving comments on the three translations.

Research Instrument

Research instrument is very important to obtain the result of a study, it is a set of methods which are used to collect the data. The researchers act the instrument of the study. Creswell (1994,p.145) states that the qualitative research is the primary instrument for the data collection and data analysis. Besides that, the researchers spend a great deal of time

in reading, reciting, exploring and comparing the dictions and meanings of the ayhas of the intended suarrah.. Then the data will be analyzed by the researchers in accordance with the problem of the study.

RESULTS AND DISCUSSIONS

Examples of Linguistic Analysis and Assessment of Some Selected Ayahs of Surat Alsaflat (Groups in line for prayers to Allah (SWT).

Example 1

Discussion

The meaning of this ayah is:

قال مسلم ، عن حذيفة قال : قال رسول الله - صلى الله عليه وسلم - "فضلنا على الناس بثلاث : جعلت صفوفنا كصفوف الملائكة ، وجعلت لنا الأرض كلها مسجداً وجعلت لنا تربتها طهوراً إذا لم نجد الماء . وقد روى مسلم أيضاً ، وأبو داود ، عن جابر بن سمرة قال : قال رسول الله - صلى الله عليه وسلم - "ألا تصفون كما تصف الملائكة عند ربهم ؟" قلنا : وكيف تصف الملائكة عند ربهم ؟ قال - صلى الله عليه وسلم - : " يتمون : الصفوف المتقدمة ويتراصون في الصف ."

Imam Muslim recorded that Huzafah said" The Messenger of Allah (PBUH) , 'We have been favored over the rest of humankind in three ways: our ranks have been like that of the angles; the entire earth has been made a praying place for us; and its soil has been made a means of purification for us in case we can find water.'" Imam Mulsim, Abu Dawud and An-Nasai recorded that Jaber bin Summrah : The Messenger of Allah (PBUH) said, ' Will you stand (form) in ranks as the angles stand in ranks in the presence of their Lord?' He (PBUH) said:" They complete the rows nearer the front that they merge (stand side by side in) the rows."

By those (angels) who drive the clouds in a good way" Meaning, the angels who drives the clouds to where they are preordained (i.e., to places where to the clouds are to send down their load of rain as is decreed by Allah; the Exalted) .

قال السدي وغيره: معنى قوله { فَأَلْزَجْرَاتِ زَجْرًا } أنها تزجر السحاب.

Alsaddi said -. The meaning of " fal-zājirāti zajran", is (the angles who strongly drive clouds) وقال الربيع بن أنس: { فَأَلْزَجْرَاتِ زَجْرًا } : ما زجر الله عنه في القرآن.

Alraba'e ibn Anas said- the meaning of" fal-zājirāti zajran" is (any bad deeds that are forbidden in the Holy Quran)

قال قتادة: الملائكة صفوف في السماء

Gatada said the meaning of .- fal-zājirāti zajran" is (the angles are the angles stand in lines in the presence of their Lord? .

The three translators have failed to render the lexeme (As-Safat) (الصفافات) Abdel-Haleem 's rendering is ((Ranged in Rows:2) . Khan and Hilali rendered to (Those Ranged in Ranks) , and Pickthall's rendering is ((Those Who set the Rank) .They all dropped the word (angels in their renditions, hence their renderings are inaccurate and relatively non-equivalent to the Quranic context.

Khan and Hilali rendered (fal-zājirāti) (فألزجرات زجر) (By those (angels) who drive the clouds in a good way) which contextually is appropriate and more expressive unlike the renderings of Abdel-Haleem who rendered into (Who rebuke reproachfully.) which is semantically more ambiguous. However, Pickthall's rendering for this ayah is also appropriate because it conveys the given meaning of" fal-zājirāti zajran' as given by Alraba'e ibn Anas. In short, no one of the three translators could render the given meaning of " fal-zājirāti zajran' as given by Gatada.

Example 2

Discussion

The meaning of this ayah is: (By those who bring the Book and the Quran from Allah to mankind) , the angels who bring the Book (Scripture) and the Quran from Allah to mankind; or that it refers to those who recite the glorious Quran.

Abdel-Haleem's rendering for (fal-tāliyāti dhik'ran) to angels who recite the Holy Quran is accurate (based on Tafsisr Al- Jalalayn) . Moreover, the rendition of Khan and Hilali for fal-tāliyāti dhik'ran to (By those (angels) who bring the Book and the Quran from Allah to mankind) is also appropriate (based on Tafsisr Ibn Kathir. But, Pickthall's rendering for fal-tāliyāti dhik'ran , that is, (And those who read (the Word) for reminder) is incorrect and out of context because the word (read) has different meaning from (recite) .The former means (tatlūna you recite) , the latter means (read)

Example 1

ST	T1 Abdel-Haleem	T2 Khan and Hilali	T3 Pickthall
فَأَلْزَجْرَاتِ زَجْرًا الصافات:2	Who rebuke reproachfully. (Ranged in Rows:2)	By those (angels) who drive the clouds in a good way. (Those Ranged in Ranks:2)	And those who drive away (the wicked) with reproof (Those Who set the Rank:2)

Example 2

ST	T1 Abdel-Haleem	T2 Khan and Hilali	T3 Pickthall
فَأَلْزَجْرَاتِ زَجْرًا الصافات:3	And recite God's word (Tafsisr Al- Jalalayan. Vol.2:1277. (Ranged in Rows:2)	By those (angels) who bring the Book and the Quran from Allah to mankind (Tafsisr Ibn Kathir (vol.3 Page 1830. (Those Ranged in Ranks:2)	And those who read (the Word) for reminder. (Those Who set the Rank:2)

. Contrary to the traditional word ‘God’ which was used by Abdel-Haleem, Khan and Hilali used the real name ‘Allah’ in this ayah , which may be appreciated by some and criticized by others in the English community. However, contextually it is quite appropriate. Also, this may result in better comprehension if the receptor is familiar with the word ‘Allah’, which has more divinity.

Example 3

Discussion

The General Meaning of the Intended Ayah

The Meaning of this ayah is : (Then ask them) meaning, O Mohammed (PBUH) ! You may ask these polytheists of Makkah in rebuke and admonishment (“ Are they stronger as creation or those We have created?”) meaning, Are they stronger as creation or the angels, the heavens and the earth together with what is therein scattered of creation. (Verily, We created them of a sticky clay) .This refers to the father of mankind whom Allah (SWT) created from sticky clay which sticks to the hand. What is that the humans are created weak not enjoying the mightiness of the heavens and the earth. Hence, they should not show arrogance by their denial and rejection of the prophet and the Holy Quran; the act of theirs it is which would result in their perishing, the matter which is easily established by Allah (SWT) ; the Exalted.

Khan and Hilali as well as Pickthall used the pronoun (whom) in their renderings. The pronoun (whom) stresses that the heavens and the earth in themselves are handed as if they are something sane enjoying reasoning. However, Abdel-Haleem omitted the pronoun (whom) in his rendering .Hence, his rendition seems weak because it lacks one of seven standard of textuality (coherence) which affects intended meaning and intensity of the Message. Abdel-Haleem

did not use the adverb” verily” in his rendering, unlike Khan and Hilali as well as Pickthall who used’ verily’ and ‘lo’ respectively.

Abdel-Haleem and Khan and Hilali rendered the word لَازِبِينَ lāzibin to sticky unlike Pickthall who used the word” plastic” which affected the intensity of the Message. The lexeme (plastic) seems awkward and is confusing with reference to its lexical context acceptable to the TL receptor.

Example 4

Discussion

The General Meaning of the Intended Ayah

The meaning of this ayah is: (“Assemble those who did wrong, together with their companions”) meaning, their counterparts and those who are like them. It will be that those who committed adultery (fornication) will be gather together, and so will those who dealt in usury and those who drank wine.

Pickthall used literal translation to render the word أَزْوَاجَهُمْ wa-azwājahum) which means (اشباههم امثالهم وقرناءهم/ their kinds and companions) to their wives) which is linguistically out of context. Hence, his translation is weak and seems inappropriate. Khan and Hilali’s rendering seems the best because they render the word (أَزْوَاجَهُمْ wa-azwājahum) to (companions) which seems accurate and appropriate rendering in the linguistic context, which maintains cohesion . However, Abdel-Haleem’s rendering ranks the second because his rendition of أَزْوَاجَهُمْ wa-azwājahum) ,that is (and other like them) .Moreover, Abdel-Haleem’s rendering seems quite natural in its context and definitely adds to communication and comprehension

To conclude that in co-text context or linguistic text, the translator regards the receptor’s expectations and his comprehension difficulties ;hence the overall style is quite close

Example 3

ST	T1 Abdel-Haleem	T2 Khan and Hilali	T3 Pickthall
فَاسْتَفْتِهِمْ أَهْمْ أَمْ أَحَدٌ خَلَقْنَا أَمْ مِنْ خَلْقِنَا ۚ إِنَّا خَلَقْنَاهُمْ مِنْ طِينٍ لَازِبٍ (الصافات: 11)	So[Prophet], ask the disbelievers: is it harder to create them than other beings .We have created? We created them from <u>sticky clay</u> .	Then ask them (i.e., these polytheists, O Mohammed (PBUH) : Are they stronger as creation, or those (others like the heavens and the earth and the mountains) <u>whom</u> We have created?” <u>Verily</u> , We created them of a <u>sticky clay</u> .	Then ask them (O Muhammad) : Are they stronger as a creation, or those (others) <u>whom</u> We Have created? Lo !We created them of <u>plastic</u> clay.
	(Ranged in Rows:11)	(Ranged in Rows:11)	(Ranged in Rows:11)

Example 4

ST	T1 Abdel-Haleem	T2 Khan and Hilali	T3 Pickthall
أَحْشَرُوا الَّذِينَ ظَلَمُوا وَأَزْوَاجَهُمْ وَمَا كَانُوا يَعْبُدُونَ (الصافات: 23)	. (Angels) , gather together those who did wrong, and <u>other like them</u> , as well as whatever they worship.	(It will be said to the angels) :“Assemble those who did wrong, together with their <u>companions</u> (from the devils) and what they used to worship. (Ranged in Rows:11)	. (And it said unto the angels) : Assemble those who did wrong, together with their <u>wives</u> and what they used to worship)
	(Ranged in Rows:11)	(Ranged in Rows:11)	(Ranged in Rows:11)

to the idiom of the target language throughout the translation of this ayah.

Example 5

Discussion

The General Meaning of the Intended Ayah

The meaning of this ayah is: (Instead of Allah, and lead them on to the way of flaming Fire) i.e., force them through the path leading to Hell.

The lexeme ‘Huda’ هدى is used although the context suggests the use of other words than ‘Huda’ since ‘Huda’ implies the element of gentleness when leading or showing others the way. ‘Huda’ is used in this ayah by the way of sarcasm as the wrong-doers refused the guidance of Allah (SWT) in their life, thus they are led the way to hellfire which they will have no choice but to follow.

The irony in the three versions of translations has been translated literally. The three translators have used literal translation strategy to come up with exact or better meaning, since according to him, translating the above ironical structure might come up with better equivalence. Syntactically, the three versions of translation led into different structure. If we look at Khan and Hilali’s translation to the underlined ironical structure, it is found that the structure has started with the conjunction ‘and’, that is, ‘and lead them’, which is an indication for the consequences of events. Then, followed by the verb ‘lead’ reflecting similar meaning as in the Arabic text. In addition, the verb فَاهْدُوهُمْ (fa-ih’dūhum) is an order action set by Allah (SWT) to the unbelievers in the doomsday. This is similar to Pickthall’s translation, where he also starts his translation with the conjunction ‘and’ an indication for the consequence of the events. Then, the verbal sentences ‘lead’ as a verb order of the ironical structure (فَاهْدُوهُمْ (fa-ih’dūhum) to the unbelievers when they (unbelievers) ignored Allah’s warnings. Abdel-Haleem omitted the

conjunction (and) and added the determiner (all) for emphasizing which affects intensity of the Message.

Example 6

Discussion

The General Meaning of the Intended Ayah

The meaning of this ayah is (.Delicate and pure) as they were (hidden) eggs (well) preserved) meaning the female of paradise* as having the most tender of bodies, which enjoy the most perfect color which is the white yellowish color which is best color of women’s bodies; as if they were well preserved and hidden pearls, that no hand has ever touched. This is an ancient Arabian figure of speech derived from the habit of the female ostrich, which buries its eggs in the sand for protection (Zamakhshari). Its particular application to the women who attain to paradise becomes clear from (الواقعة:34) وَفُرُشٍ مَّرْفُوعَةٍ (56:34) beds raised high (Surat Al-Wāqī’ah:34) which states that all righteous women, irrespective of their age and condition at the time of death, will be resurrected as beautiful maidens. Semotactically, Khan and Hilali’s rendering as (hidden) eggs (well) preserved) is ambiguous; hence, their rendition is inaccurate and inappropriate. Pickthall’s rendering is also unnatural to the receptor’s expectations and definitely confusing, but, it is better than the rendition of Khan and Hilali, because he clarified the ambiguity by adding (of ostrich.) To clarify the ambiguity in his rendering, Abdel-Haleem used footnote translation strategy, hence his rendition ranks the best.¹

Example 7

Discussion

The General Meaning of the Intended Ayah

The meaning of this ayah is (i.e., the believer will then address the disbeliever (who was his companion in the life of the world) saying “ By Allah! You have almost doomed me.

Example 5

ST	T1 Abdel-Haleem	T2 Khan and Hilali	T3 Pickthall
مِن دُونِ اللَّهِ فَاهْدُوهُمْ إِلَى صِرَاطِ الْجَحِيمِ (الصافات:23)	Besides God, <u>lead them all</u> to the path of Hell (Ranged in Rows:23)	Instead of Allah, <u>and lead</u> them on to the way of flaming Fire (Hell) : As-Saffat (Ranged in Rows:23)	Instead of Allah, <u>and lead them</u> to the path to hell. (Ranged in Rows:32)

Example 6

ST	T1 Abdel-Haleem	T2 Khan and Hilali	T3 Pickthall
أَنْهَى بَيْضٌ مَكْنُونٌ (الصافات:49)	Like protected eggs*. (Ranged in Rows:49)	(.Delicate and pure) as they were (hidden) eggs (well) preserved (Ranged in Rows:11)	(Pure) as they hidden eggs (of ostrich) (Ranged in Rows:11)

Example 7

ST	T1 Abdel-Haleem	T2 Khan and Hilali	T3 Pickthall
قَالَ تَاللَّهِ إِنْ كُنْتُ لَأُتْرِدِينَ (الصافات:56)	By God, you <u>almost</u> brought me to ruin (Ranged in Rows:107)	He said:” By Allah! You have <u>nearly</u> ruined me (Ranged in Rows:107)	He saith: By Allah, thou <u>verily</u> didst all but cause my ruin, (Ranged in Rows:107)

The morpheme (إِن) ina is a polysemic lexeme which has at least three different meanings. Two of them are”

1. إِن means (لقد) for example in surrah Al-Isra (وَإِنْ كَانِ وَعْدُ رَبِّنَا لَمَفْعُولًا means: “Our lord is glorious and His promise was surely to be fulfilled’. “or (Glorified to our Lord! Truly, the Promise of our Lord must be fulfilled) ; (Ibn Kathir, volume.....
2. إِن means (قارب) (verily/nearly/almost) for example in Surrah Al-Saffat. (By God, you almost brought me to ruin) (قَالَ تَاللَّهِ إِنْ كُنْتُ لَأُتْرِدِينَ)

The words (verily, nearly/almost) , all these senses represent the linguistic context for the first meaning (إِن) means (قارب) which is used metaphorically. This extension in usage is similar to the concepts of polysemy in modern linguistics and as (Yule 2010,p 119) puts it:

Polysmy is one form (written or spoken) having multiple meanings that related by extension”. For instance, in English the word „head” is used in different situations to refer to (i) the head of human body, (ii) top of glass of beer, (iii) a person at the top of a company or department and many other things. It is evident that there will be a single entry with a numbered list of the different meanings of that word.

All the three translators render the lexeme (إِن) means (قارب) accurately and properly.

Example 8

Discussion

The General Meaning of the Intended Ayah

The meaning of this ayah is: (The lexical word (fitnah) includes the following meanings within its semantic scope: in exegeses, “torment, torture, agony, pain, “. The translations must transmit these meaning to be acceptable. Otherwise, it will not be suitable. However, “fitnah” is interpreted in Pickthall as torment, but in Abdel-Haleem’s rendering as “test” and in Khan and Hilali as a trial. The words “test” and “trial” by Abdel-Haleem and Khan and Hilali respectively have certain connotative meanings, hence not easy to understand the sense of the Message In this way, only Pickthall

succeeded to interpret the right meaning of “fitnah “ which torment as a penalty of the **Hereafter** يف باذع افرخال in this particular ayah and seems the best rendering.

Example 9

Discussion

The General Meaning of the Intended Ayah

The meaning of this ayah is :” “ O my son! I have seen in a dream that Iam slaughtering you (offering you in sacrifice to Allah) . So look what you think”. Ubyad bin Umayr said:” The dreams (visions) of the prophets are revelations. Then he recited (O my son! I have seen in a dream.....) (you shall find me of As-Sabirin (the patient ones meaning, I will observe patience , all the while seeking the reward for that with Allah, Glorified and the Almighty, Verily, he (peace be upon him) had most truthfully fulfilled what he promised .)

A portion of Allah’s revelation was communicated directly to the prophets without any intermediary. This form of revelation came either as visions during a prophets’ sleep, or in the form of words spoken by Allah from behind a veil of light . Divine commands were communicated to the prophets in their sleep in the form of dreams that gave then accurate glimpses of future events.

عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا قَالَتْ
أَوَّلُ مَا بَدَأَ بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الْوَحْيِ الرَّؤْيَا الصَّادِقَةَ
(في النوم، فَكَانَ لَا يَرَى رُؤْيَا إِلَّا جَاءَتْهُ مِثْلَ فَلَقِ الصَّبْحِ

A’ishah (رضي الله عنها) , said, “ revelation to the prophet of Allah first began as righteous, vision in his sleep. Whenever he saw a vision, it would occur as surely as the daybreak .” (Bakhari, vol.1, pp.204.) .

This form of revelation was a very gentle means of preparing the prophet (PBUH) for tremendous burden of revelation in the waking state.

Sometimes visions directed the prophets to perform certain acts, as in the case of prophet Ibraheem (Peace be upon him) , who is recorded in the Holy Quran as saying to his son Isma’eel (Peace be upon him) , يَا بُنَيَّ إِنِّي أَرَى فِي الْمَنَامِ أَنِّي أَذْبَحُكَ , (فَانظُرْ مَاذَا تَرَى (الصافات:102

Example 8

ST	T1 Abdel-Haleem	T2 Khan and Hilali	T3 Pickthall
فَوَيْتَنَّا آلَ الْفَالِغِينَ (الصافات:63)	Which We have made a <u>test</u> for the evildoers) (Ranged in Rows:63)	Truly, We have made it as a <u>trial</u> for the Zalimun (polytheists, disbelievers, wrong-doers) (Ranged in Rows:63)	. Lo! We have appointed it a <u>torment</u> for wrong-doers. (Ranged in Rows:63)

Example 9

ST	T1 Abdel-Haleem	T2 Khan and Hilali	T3 Pickthall
يَا بُنَيَّ إِنِّي أَرَى فِي الْمَنَامِ أَنِّي أَذْبَحُكَ (الصافات:102)	I have seen myself <u>scarifying</u> you in a dream . What do you think? (Ranged in Rows:102)	“O my son! I have seen in a dream that Iam <u>slaughtering</u> you (offering you in sacrifice to Allah) . So look what you think! (Ranged in Rows:102)	O my dear son, I have seen in a dream that I must <u>sacrifice</u> thee. So look, what thinkest thou? Ranged in Rows:102

Example 10

ST	T1 Abdel-Haleem	T2 Khan and Hilali	T3 Pickthall
وَفَدَيْنَاهُ بِذَبْحٍ عَظِيمٍ (الصافات:107)	We ransomed his son with a momentous sacrifice (Ranged in Rows:107)	And We ransomed him with a great sacrifice (i.e.a ram) Ranged in Rows:107)	Then , We ransomed him with a tremendous victim Ranged in Rows:107)

“ O my son! I have seen in a dream that I am slaughtering you (offering you in sacrifice to Allah) . So look what you think”.

Isma’eel’s reply is recorded as follows:

قَالَ يَا أَبَتِ افْعَلْ مَا تُؤْمَرُ سَتَجِدُنِي إِن شَاءَ اللَّهُ مِنَ الصَّابِرِينَ
(الصافات:102)

Both prophet Ibrahim and his son knew that the vision was a divine command, which they had to fulfill. In this ayah, the vocative particle ‘O’ is used by Khan and Hilali and Pickthall but dropped by Abdel-Haleem.

The lexical choice ‘scarifying’, used by Abdel-Haleem and Pickthall is quite distinctive of the choice of others translators (Khan and Hilali) who used ‘slaughtering’. Hence, Khan and Hilali’s rendition for this lexeme sounds inaccurate. Abdel-Haleem and Pickthall’s translation and use of “scarifying “is to some extent better, since the word”” slaughtering ‘ is usually to carry weak connotation.

To conclude, the translator of the Holy Quran must be aware and understand the phenomenon of connotative words in the Holy Quran to produce better translation of the intended meanings of the ayahs for the target readers.

Example 10

Discussion

The General Meaning of the Intended Ayah

The meaning of this ayah is:

“A great sacrifice” : A ram, as mentioned in the Bible and the Islamic traditions, that Allah’s angel presented at the time before the Prophet Abraham, so that he should sacrifice it instead of his son. This has been called “a great sacrifice” because it was to serve as a ransom from a faithful servant like Abraham for a patient and obedient son like Ishmael, and Allah made it a means of fulfilling the intention of an unprecedented sacrifice. Another reason for calling it “a great” sacrifice is that Allah (SWT) made it a tradition till the Day of Resurrection that all the believers should offer animal sacrifice on the same date in the entire world so as to keep fresh the memory of the great and unique event signifying faithfulness and devotion.”

There are different ideas among the Islamic commentators concerning the greatness of this sacrifice and that from which point of view it was great: from the bodily and appearance point, or from this point that it became the ransom of Abraham’s child, or from the point that it was for the sake of Allah and in the path of Allah, or from this point that this sacrifice was sent for Abraham from the side of Allah? But it does not matter that all these aspects can be found in the ‘great sacrifice’, and that it has greatness

from different points of view. One of the signs of the greatness of this sacrifice is that by the past of time every year its scope increases, and now more than one million sacrifices are ransomed each year, and its remembrance is kept alive.

The Arabic phrase /fadaynah/ is derived from /fada/, which originally means: ‘appointing something as alms and designed to avert evil from a person or something else. That is why the sum which is paid for manumission of a captive is called /fidyah/ (ransom) . In addition, the atonement which some sick people pay instead of fasting is called by this name. Upon the idea that how was this big sheep given to Abraham, many commentators believed that Gabriel brought it? Some believe that it came down from the sides of the hills of Muna, but whatever it was, it was done by the command of Allah and by His will. The next holy verse implies that not only Allah praised the victory of Abraham in this great trial on that day, but also He made its remembrance eternal. The verse says:“And We left (praise) for him among generations (to come) in later times.” Abraham (as) became an example for all the coming generations and as a paradigm for all the lovers of Allah, and Allah made his program eternal as a rite of Hajj during the future centuries until the end of the world. He was the father of the great prophets, the father of the Ummah of Islam, and the father of the Prophet of Islam.

Abdel-Haleem, Khan and Hilali’s translation are preferred more over Pickthall’s translation. Pickthall used the lexeme (victim) which is ambiguous. The translators of the noble verse have adopted an exegetical point of view. They differ in their interpretation of “حبذب”. This is because of the multifaceted nature of the lexeme. Fatihi (2003) points out that:

the basic problem with the majority of translations is that translators tend to simplify the enormous problems involved in defining the exact referential and denotative meanings of complex words by restricting their range of selection to a narrow domain” (p.661) .

This umbrella term shackles translators. A one-to-one match in translation is a kind of illusion.

This umbrella term shackles translators. A one-to-one match in translation is a kind of illusion.

CONCLUSIONS

On the bases of the theoretical part and data analysis, the current study has come up with the following conclusions:

The study has answered the initial questions set out in the introduction of the paper. The Holy Quran cannot be

literally translated because Arabic lexemes and expressions often have more than one literal meaning, and are, more often, used figuratively. Moreover, many Arabic constructions contain subtle shades of meaning which cannot be expressed in another language. Therefore, any translation of the Holy Quran is essentially a mere explanation, paraphrase, or interpretation of the meaning of the source text. Furthermore. The study also showed that literal translation poses problems on different levels. These are; word, idiom, style and culture. Strategies for translation at the levels of word, idiom and style were considered.

Another serious difficulty for translating Al-Saffat and its comprehension is caused by ellipsis occurring in the finest Arabic style, where both, words and phrases, have to be supplied by an experienced reader of the Holy Quran for better sense of the Message. As to the strategies used by the three translators, it can be said that a variety of different strategies, mostly literal strategies, were adopted. However, the extent of adoption of each translation strategy was different from one translator to another. Markedly, Two of the translators seem to follow each other (Abdel Haleem follows Pickthall in some of renditions. As far as the strategies adopted in the translations is concerned, it is clear that between the two, Abdel-Haleem's translation is better than Pickthall's in the sense that it is more informative. Additionally, Transliteration; transliterated forms do not convey any meaning to target readers because they are merely a conjunction of English letters. These letters represent alien words, which neither are lexicalized in the English language, nor are familiar in English-speaking culture. (e.g., Khan and Hilali) . Finally The study also showed that literal translation poses problems on different levels. These are; word, idiom, style and culture. Strategies for translation at the levels of word, idiom and style were considered.

Pedagogical Implication of the Study

Integrating this study, and other similar and related studies, into the course of Translation teaching in Arabic and English course in Sudanese and other Arab and Muslim universities, this may enhance the students' translational performance; the

Recommendations

In the light of the findings of the current study, it is recommended:

1. The translator should explain grammatical and lexical ambiguities in marginal notes for receptor.
2. The translators should employ a number of strategies to render the Qur'ānic ayahs. into English and to achieve approximate equivalent to the ST. One of those strategies is transliteration. This strategy involves retaining the linguistic forms of Arabic while translating it into English
3. The translator has to try his/her best to preserve and be more attuned to the historical and cultural elements of the original text. The use of annotated explanations is required even if they are likely to impede the naturalness of the translated text. It is an accepted fact that the

translator, however skillful, cannot produce a natural translation to the target audience to match the naturalness of the original to the source audience. While translating the Qur'ān, an exegetic translation is, therefore, unavoidable.

Suggestions for Further Studies.

1. The results of the current study call for future research on assessing translation of the meaning of the Hadith.
2. Cases studies could be conducted to further assess the renditions of other surrahs of the Holy Quran.

ENDNOTE

- * Arabs described beautiful women as being as precious as the ostrich eggs they protected from dust with feather.

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