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**Semantic Loss in the Holy Qur'an Translation
with Special Reference to Surat Al-Mujadilah
and Surat Al-Hashr**

**فقدان المعنى في ترجمة القرآن الكريم وبالتحديد سورتي المجادلة
والحشر**

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إقرار

أنا الموقع أدناه مقدم الرسالة التي تحمل العنوان:

Semantic Loss in the Holy Qur'an Translation with Special Reference to Surat Al-Mujadilah and Surat Al-Hashr

فقدان المعنى في ترجمة القرآن الكريم وبالتحديد سورتي المجادلة والحشر

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بناء على موافقة عمادة البحث العلمي والدراسات العليا بالجامعة الإسلامية بغزة على تشكيل لجنة الحكم على أطروحة الباحثة/ الاء كمال محمد عثمان لنيل درجة الماجستير في كلية الآداب/ قسم اللسانيات والترجمة/ ترجمة لغة إنجليزية وموضوعها:

فقدان المعنى في ترجمة سورتي المجادلة والحشر في القرآن الكريم

Semantic Loss in the Holy Qur'an Translation with Special Reference to Surah Al-Mujadilah and Al-Hashr

وبعد المناقشة العلنية التي تمت اليوم الاحد 13 رمضان 1442 هـ الموافق 2021/04/25م الساعة الحادية عشرة صباحا، في قاعة اجتماعات كلية الآداب اجتمعت لجنة الحكم على الأطروحة والمكونة من:

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واللجنة إذ تمنحها هذه الدرجة فإنها توصيها بتقوى الله تعالى ولزوم طاعته وأن تسخر علمها في خدمة دينها ووطنها.

والله ولي التوفيق،،،

عميد البحث العلمي والدراسات العليا

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أ. د. بسام هاشم السقا



Abstract

The present study aims at investigating the semantic loss in two English translations of Surat Al-Mujadilah and Surat Al-Hashr in the holy Qura'n undertaken by two of the most prominent translators, Abdullah Yusuf Ali and Arthur John Arberry. The study also tends to manifest the causes of the losses in the two English translations in light of Baker's typology of equivalence (2011), particularly, equivalence at the word level. The losses are generally divided into two types: Complete and partial. This research focuses at the semantic losses that are caused in most cases by the cultural factor. Moreover, it examines the strategies both translators used in their translations and to what extent they have achieved the cultural equivalence.

This study follows the qualitative descriptive approach. To come out with clear-cut answers for the research questions, the researcher extracted 52 cultural-specific items from Surat Al-Mujadilah and Surat Al-Hashr. She then adopted the comparative textual analysis for their English translations taken from Ali's work "The Holy Qur'an: Text and Translation" (1938) and Arthur John Arberry's "The Koran Interpreted" (1968).

The findings of the study revealed that both translations resulted in frequent partial and complete semantic losses. However, the complete losses were the most dominant in Arberry's translation. The findings also showed that the causes of the semantic losses were due to the existence of culture-related terms, lack of lexicalization, semantically complex words, lack of hyponyms in the TL, and mistranslations. Moreover, the researcher found out that Ali was more successful in achieving the cultural equivalence with a percentage of 42.3% whereas Arberry's achievement of cultural equivalence accounted for 34.6%.

In light of these findings, the researcher recommends the translators to contact with experts in the religious sciences, refer to exegesis books to reach the depth of the ST messages and not to focus mainly on the surface meaning, consult Arabic and English dictionaries and pay attention to the strategies they use. Finally, the researcher recommends the future researchers to conduct further research on full chapters (suras) to prevent the occurrence of such losses and produce a precise translated version of the Noble Qur'an.

ملخص الدراسة

تهدف الدراسة الحالية إلى تقصي الفقد في المعنى في ترجمتين باللغة الإنجليزية لسورتي المجادلة والحشر في القرآن الكريم، لاثنتين من أبرز المترجمين ، وهما عبد الله يوسف علي وآرثر جون آربييري ، وذلك عن طريق اختيار اثنتين وخمسين مصطلحاً ثقافياً من كلتي السورتين . كما وتهدف الدراسة أيضاً إلى إظهار أسباب الفقد في المعنى في الترجمتين في ضوء تصنيف بيكر للتكافؤ (2011) ولا سيما التكافؤ على مستوى الكلمة.

تتبع هذه الدراسة المنهج النوعي الوصفي ، حيث اعتمدت الباحثة على التحليل النصي المقارن لترجمات كل من علي وآربييري . فكشفت نتائج الدراسة أن الترجمتين أسفرتا عن فقد جزئي وكلي في المعنى علي حد سواء . حيث غلب فقد المعنى الكلي على ترجمة آربييري ؛ وذلك لوجود مصطلحات ثقافية ، وكلمات معقدة لغوياً في اللغة المصدر، وغياب بعض المفردات من اللغة الهدف. كما وأظهرت النتائج أن علياً كان أكثر نجاحاً في تحقيق التكافؤ الثقافي بنسبة 42.3% ، في حين أن تحقيق آربييري للتكافؤ الثقافي يمثل 34.6%.

في ضوء هذه النتائج توصي الدراسة المترجمين بالتواصل مع خبراء في العلوم الدينية ، والرجوع إلى كتب التفسير للوصول إلى عمق رسائل النص المصدر ، وعدم التركيز بشكل أساسي على المعنى السطحي ، واللجوء إلى القواميس العربية والإنجليزية ، وتبسيط الضوء على الاستراتيجيات التي يستخدمونها.

وأخيراً توصي الدراسة الباحثين المستقبليين بإجراء المزيد من البحوث على ما تبقى من سور القرآن كاملة ؛ لتجنب مثل هذا الفقد في المعنى وإنتاج نسخة مترجمة دقيقة للقرآن الكريم .

Dedication

This work is wholeheartedly dedicated to my dear mum and dad, who have been my source of inspiration through all this journey, they gave me strength when I thought of giving up, and continually provided their moral, spiritual, and emotional support.

To my amazing husband, for his continuous love, patience, and support, whose care for me and our kids made it possible for me to finish this work.

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List of abbreviations

CSI	Cultural Specific Items
IUG	Islamic University of Gaza
SL	Source Language
ST	Source Text
TL	Target Language
TT	Target Text

Chapter 1

Introduction

Chapter 1

Introduction

1.1 Introduction

No doubt that translation is a means of communication that bridges the gap between different languages and cultures. As Schulte (2002), as cited in Abdelaal (2017:1), wrote, “Translation is not a mere transplanted of words from one language to another, it involves interactions among linguistic, cultural, anthropological, and psychological phenomena.” Al-Masri (2009:7) stated that “it includes extra-linguistic factors, semantic levels, and textual contexts.” Kehal (2010) argued that translation does not rely only on the linguistic factor, but also on the precise use of language. Therefore, translators should take into consideration the cultural norms of the ST and the TT as long as language and culture are two faces for one coin. (Adopted in Abdelaal 2017:1).

During the process of translation, choosing the accurate equivalent is quite challenging for translators who do not have the full command of the linguistic codes of both languages. In fact, it is even difficult for the one who masters the two codes. Newmark (1988) pointed out that translators are not excused for altering the words that have one to one equivalent, even if she/he believes that the alternative would sound better, since that is considered a violation of the accuracy rule in translation. Ervin and Bower (1952:595) stated that distorting the meaning while translating results from lexical, syntactical or cultural differences between languages. They also asserted that words may or may not have referents that are culturally different. For instance, the word “eclipse” has two referents in Arabic: One refers to the moon and the other to the sun. In a similar manner, Baker (2011) claimed that one type of non-equivalence is the lack of lexical words between ST and TT languages. Ervin and Bower (1952) discussed other lexical problems that pose difficulties for the translators represented by homonyms, figurative meaning, and polysemy.

Similarly, Darwish (2010) contended that the difficulties in translation appear because of the various semantic, lexical, syntactic, phonological, and morphological characteristics among the different languages. He also presented another reason which is the literal translation of some lexemes that is unlikely to convey the intended meaning. On the other hand, Guessabi (2013:224) confirmed that culture constitutes a

crucial problem in translation. As culture is the complex whole, which includes knowledge, belief, art, moral, law, customs, and any capabilities or habits acquired by man and member of society (Taylor 1889:1) So to speak, there are several factors that lead to difficulties in translation that may increase when dealing with sensitive and sacred texts such as the Holy Qur'an.

The need for translating the Holy Qur'an into other languages, particularly English, became urgent since the religion of Islam is growing faster and becoming more widespread all over the world and the number of Muslims who do not speak Arabic is rapidly increasing. It is already known that the Noble Qur'an was revealed in standard Arabic which is distinguished for being rhetoric and eloquent. The Quranic discourse has its own distinctive features on the syntactic, semantic, cultural, and rhetorical levels (Abdul-Raof, 2010). Holding such characteristics makes the language of the Qur'an more difficult to understand. Furthermore, translating the Holy Qur'an text is challenged by many obscurities, ambiguities, and non-equivalence problems (Tabrizi & Mahmud, 2013, pp. 1-6). Subsequently, translators should exert strenuous efforts so as to be able to perceive the genuine meanings adequately. Delisle (1984) proposed four main competency levels which are important for the translator: Linguistic, comprehension, encyclopedic, and re-expression knowledge. Following these maxims, a translator should have full knowledge of the Arabic and Islamic culture and have a background about the reasons of revelation.

Al-Jabri (2008) claimed that in spite of the great efforts some translators have exerted in producing accurate English translations of the holy Qur'an, their quality and style are still poor. Abdul-Raof (2005: 115-130) also stated that lots of scholars have been criticized for being entirely incapable of transferring the authentic meanings of the Holy Qur'an. Their inability was due to not being fully acquainted with the adequate knowledge about the Arabic culture and not being able to distinguish between exegesis (tafsir) and hypothetical opinion (ta'wil).

Thenceforward, this study examines the semantic loss in Ali and Arberry's translations of Surat Al-Mujadilah and Surat Al-Hashr. There are several reasons that drove to conducting this study. One reason is that some translations of the Holy Qur'an come up short on the proper understanding of some Quranic matters. Another reason is to make the non-Arabic speakers aware of the weak spots of the translations that may

lead to a misunderstanding of some religious aspects. One last reason that is worth mentioning is to provide the non-Arabic speaking Muslims with information about the Medinan suras that inform about the teachings of Islam.

1.2 Statement of the problem

Since the Quranic discourse has particular characteristics which are Qur'an-bound and semantically oriented, it cannot be rendered into an exact language. Accordingly, some translations may not transfer the meaning faithfully and then produce a semantic loss in meaning which distorts the original message. For instance, rendering the religious item “الحج – Al-Haj” into the English equivalent “pilgrimage” does not convey the meaning of the Haj to Mecca as it is depicted in the Islamic culture.

1.3 Questions of study:

1.3.1 Research main question:

What types of semantic loss in the Holy Qur'an translation are found with special reference to Surat Al-Mujadilah and Surat Al-Hashr?

1.3.2 Research sub-questions:

1. What types of non-equivalence the translations of Ali and Arberry reflected for the named two suras?
2. What translation strategies did the two translators use in rendering the two suras?
3. To what extent have Ali and Arberry's translations been successful in achieving the cultural equivalence of the specific items?

1.4 Purpose of the study:

The present study aims at examining the semantic loss in the two English translations of Surat Al-Mujadilah and Surat Al-Hashr attempted by Abdullah Yusuf Ali and Arthur John Arberry. It also investigates the types of the semantic loss found in the two English translations. The loss in this research has two definitions. In its broad sense, it refers to the complete or partial loss of any verbal sign. However, in its narrow sense, it refers to the kind of losses that semantically affect the interpretation of the previous signs, subsequently, affecting the target readers reception of the TT (Al-Masri,

2009). Moreover, it identifies the causes of this loss in light of Baker's typology of equivalence.

1.5 Significance of the study:

Dickens, Harvey, & Higgins (2005), wrote, "It is established that losses in translation are inevitable, and these losses, undoubtedly, may affect or distort the meaning intended in the sacred Quranic text. Thus it is vital to study losses in the translated Quranic text to provide insight into them, and also to a translation to ensure accuracy, reduce distortions, and know how to deal with them during the translation process." The significance of this study comes from the fact that it provides information about the semantic loss in two English translations of two suras of the Holy Quran. (Surat Al-Mujadilah and Surat Al-Hashr). In addition, it contributes to a better understanding on how semantic losses can be reduced in Ali and Arberry's English translations of Surat Al-Mujadilah and Surat Al-Hashr. Furthermore, it provides beneficial insights for future translators to avoid such losses in their translations. Moreover, it encourages researchers to conduct future studies investigating the semantic losses found in the translations of other suras. Finally, it raises the awareness of non-native speakers of Arabic to the losses found in the translations of the Holy Quran.

1.6 Limitations of the study:

This study is limited to investigating the semantic loss resulting from the cultural non-equivalence in the translations of two suras of the Holy Qur'an. The researcher chose only two English translations for Surat Al-Mujadilah and Surat Al-Hashr undertaken by only two translators of different backgrounds, beliefs, and religions. They are Abdullah Yusuf Ali and Arthur J. Arberry.

1.7 Structure of the Study

The present study goes on to present the second chapter of literature review that is divided into two parts; theoretical part and practical part. The first part deals with an overview about translation, religious translation, the Holy Quran translation and the difficulties faced in translating it, equivalence in translation, and finally translation and culture. While the second part includes previous studies done on the translation of the

Holy Qur'an in general and studies related to the semantic loss. The third chapter is devoted to the corpus and methodology of the study. The fourth chapter presents the analysis of the data in addition to discussion and comparison of Ali and Arberry's translations of Surat Al-Mujadilah and Surat Al-Hashr. Finally, the answers of the research questions are presented in the fifth chapter beside the results, conclusion and recommendations.

1.8 Definition of terms:

1. Loss: When specific features found in the source text disappear in the target text. Translation loss refers to, "The incomplete replication of the ST in the TT." (Dizdar, 2014, pp. 206-223)
2. Translation: Nida and Taber (1969), as cited in Akbari (2013:4), confirmed that translating consists of reproducing in the receptor language the closest natural equivalent of the source language message, first in terms of meaning and secondly in terms of style. Translation involving the transposition of thoughts expressed in one language by one social group into the appropriate expression of another group, entails a process of cultural de-coding, re-coding and encoding. As cultures are increasingly brought into greater contact with one another, it is the cultural aspect of the text that we should take into consideration.
3. Culture: According to Bahmeed (2008:3), there is no specific definition of culture that is agreed-upon. Nevertheless, based on the definition of Wikipedia.org, the word culture, which is taken from the Latin "cultura", is a new term that was used in classical antiquity by the Roman orator, Cicero: "cultura animi". In the American anthropology, the term culture had two meanings: The evolved human capacity to classify and represent experiences with symbols, and to act imaginatively and creatively. The other meaning is the distinct ways that people living in different parts of the world classified, represented their experiences, and acted creatively. " Since culture is simply a way of life of a particular people living together in one place, speaking the same language, it means thinking and feeling, and having emotions, rather differently from people who use a different language (Eliot 1962:120). Dawson (1948:50) argues that "We cannot understand the way people think and then use language without understanding their culture, and we cannot understand their cultural

backgrounds unless we have a good knowledge of their various kinds of beliefs that formulate the inner form of their linguistic competence”. This particular idea of Dawson was adopted through the whole research.

4. Culture- specific items: These refer to the words in the SL that do not have an equivalent in the TL. Those culture-related terms constitute one of the most dominant problems of non-equivalence that translators encounter since culture is a main cause for so many semantic losses as will appear in the present study.

Chapter 2

Literature review

Chapter 2

Literature Review

2.1 Introduction

This chapter is of two parts, the first part concentrates on the theoretical framework which includes translation studies, religious translation, the translation of the Holy Qur'an, difficulties in translating the holy Qur'an, equivalence in translation, and translation and culture. The second part reviews empirical studies on the translation of the Holy Qur'an and on the semantic loss.

2.2 Definitions of Translation

The word "translation" is taken from the Latin word "translatio" which refers to "transferring". Hatim & Munday (2004) view translation from two various perspectives which are the process and then the product. They see translation as process of transforming the meaning from one language into another as a product. They both agree that translation centers on the outcomes achieved by the translator. Catford (1965) defines it as "an operation performed on languages, a process of substituting a text in one language for a text in another". Nida and Taber (1982:12) state, "Translating consists of reproducing in the receptor language the closest natural equivalent of the source message". Shehab (2009:869-890) defines translation as transferring meaning from one language into another attaining a high degree of equivalence of the context, and semiotic components of the source text. Moreover, Ghazala (1995:1-2) also mentioned that "as a subject, translation is generally used to refer to all the processes and methods used to convey the meaning of the source language into the target language. That is, the use of:

- (1) Words which already have an equivalent in Arabic language.
- (2) New words for which no equivalent was available in Arabic before.
- (3) Foreign words written in Arabic letters.
- (4) Foreign words changed to suit Arabic pronunciation, spelling and grammar".

Translation studies addressed the issue of translation types. For instance, Roman Jakobson (1959:30-39) classified translation into three types: Intralingual, interlingual,

and intersemiotic. Intralingual translation means paraphrasing or summarizing within the same language, whilst interlingual translation is the traditional way of transferring meaning from one language into another. Intersemiotic translation refers to transferring the verbal signs into nonverbal signs. Catford (1965) proposes full and partial translation. In full translation, every bit of the source text is transferred into the target text. While in partial translation, some parts are not translated. Newmark (1988) states that translation is either free or literal. In free translation, the main concentration is on the content rather than the form of the source text, it is simply a matter of paraphrasing. On the other hand, literal translation refers to translating the meaning of single words but converting the grammatical constructions of the source language to their closest constructions in the target language.

In conclusion, translation can be defined in its simplest form as the process of rendering the meaning and form of the source text into the target text.

2.3 Religious translation

Religious translation is a very complex type of translation that is concerned with the translation of sacred and highly sensitive texts. And as a result of the sensitivity of religious texts, a large number of translators prefer to avoid it. Religious texts, the divine ones in particular, came to an individual or a whole nation as per their language, culture, intellectuality, and mentality. So, translating these texts requires full knowledge about all of the previous aspects which makes the process of translation difficult. Since sacred texts, such as the Holy Qur'an, cannot be perceived at once, hence translators tend to translate the meaning of the Islamic thoughts indulged within these texts provided that these divine texts must be read by using the authentic language "Arabic" when performing prayers and rituals.

Religious culture specific words constitute a problem for the translator who is not fully aware of Arabic and English cultures and not competent enough. For example, the Arabic word "الوضوء", it is not appropriate to translate it into the English word "ablution" which refers to the act of washing oneself. However, it should be transliterated into "el wodoo" which means washing specific parts of the body in a specific time that is before each prayer.

It is argued that religious translation is not restricted only to the translation of the Holy Qur'an and the Prophetic Hadiths, but it also involves the translation of

articles, research, and religious subjects so as to accomplish various objectives, for instance, spreading the teachings of Islam, disseminating the religious principles, revealing the real picture of Islam especially in the West, and eliminating the savage ideology of Islamophobia.

2.4 The translation of the Holy Qur'an

The Holy Qur'an started to reveal upon our Prophet Muhammad (Peace be upon him) to all mankind in 612 AD, and since then a lot of efforts have been made to think through the issue of translatability of the Holy Qur'an. Some intellectuals like the Muslim Orthodox believe that Qur'an is untranslatable since it is the Word of Allah. On the contrary, numerous Muslim and non-Muslim intellectuals think oppositely. As a result, a huge increase in the number of interpretations of the Holy Qur'an appeared such as Abdullah Yusuf Ali's work "The Holy Qur'an: Text and Translation" (1938), Arthur John Arberry's "The Koran Interpreted" (1968), and Pickthall's, "The Meaning of the Glorious Koran" (1930).

Translating Qur'an is substantial for many reasons. First and foremost, the religion of Islam is universal and Prophet Muhammad "Peace be upon him" was sent to the entire world as the messenger of Allah to guide mankind. This universality of Islam held the Muslims completely responsible for rendering the Holy Qur'an into other languages. Second, scholars like Imam Al-Bukhary, Ibn Taymya, Ibn Hajar, Muhammed Ibn Salih Al-Uthaymeen, and Ibn Baz, believe that it is mandatory to translate Qur'an into different languages. Third, lots of people around the world attempted to look for the real identity of Muslims through the translations of Qur'an after the incidents of September 11th, 2001, but unfortunately they found few translations translated mainly by non-Muslims.

The importance of translating the Holy Quran into English in particular comes from the fact that it is a global language. Also it is the language of international communication, the media, and the internet. Most importantly, it is the official language of two of the most powerful and influential countries in the world (The United States of America and the United Kingdom) and the second language in many countries such as India, China, and so on so forth. This great diffusion of English helps make any English translation of the Holy Qur'an more widely spread than any other translation.

“The English language, being widely spread, many people interested in Islam will get their ideas of the Qur'an from English translations” (Ali, 1934: xiii).

2.5 Difficulties in translating the Holy Qur'an

Many translators encounter multiple and varied problems during the translation of the Holy Qur'an, since the latter enjoys an inimitable nature and it is impossible to imitate. Consequently, this leads to a loss in meaning. According to Arberry (1973), “the Qur'an is neither prose nor poetry, but a unique fusion of both. So it is clear that a translator cannot imitate its form as it is a Quran-specific form that beautifully utilizes the peculiar properties of the original language” (p. 10). Based on that fact, it is difficult to find an exact equivalent to the form and content of the Holy Qur'an. Hence, such problems of translation that lead to a semantic loss in the meaning of the Qur'anic discourse are divided into two broad types: Linguistic and cultural problems.

2.5.1 Linguistic problems

The main aim of translation is to transfer the meaning from the source language into the target one maintaining the original meaning of the ST. Yet, since no two languages follow the same system and are not similar in the form, culture, norms, terminology, vocabulary... etc., translators will encounter some various linguistic problems such as the semantic, syntactic, and lexical ones.

2.5.1.1 Semantic problems

Semantics is the study of the meaning at the level of words, phrases, and sentences. It is linked to the themes of denotation, reference, and representation or it is the study of the relationship between words and their meanings. A word has two types of meaning, the first is the "reference", for example the word "book" refers to a collection of paper bound together containing printed material. The second one is the "sense" which determines the word's semantic relationship with the other words. For instance, "big" is the opposite of "small". Each morpheme in a word has a meaning. The suffix "er" when added to a verb, a noun is derived (it may refer to an agent as "worker" or to an instrument or device as "washer"). Some morphemes have different meanings when added to different types of words. As an example, the prefix "un" when added to an adjective, it produces the opposite “helpful, unhelpful”, however, when added to a verb, it indicates a reverse action "tie, untie".

When we study the language or translate, we should be careful about the meanings of the words it consists of. For example, when someone starts learning a new language, he first learns the meaning of the words of this language before studying their grammatical "morphological, syntactic" properties. All in all, semantics is the study of meaning at the word, phrase, and sentence level.

Sematic problems happen to appear due to many reasons. For instance, the lack of equivalence in the target language, particularly in the religious and cultural fields, the complex nature of the Qur'anic discourse, the inability to distinguish between the meanings of some words, and using the hidden or connotative meaning of words which causes misconception of the real meaning and the intent for using it. Consequently, translators must have a thorough knowledge of the Islamic culture and be fluent in the Arabic language in order to reach the adequate equivalent.

An example on the semantic problems is the words "الريح" and "الرياح". Some translators are not aware of the difference in meaning between those words, hence they believe that they have the same meaning. While in fact, the word "الريح" has a negative connotation that reflects torment and doom, for example:

قوله تعالى: "وَلَمَّا فَصَلَتِ الْعِيرُ قَالَ أَبُوهُمْ إِنِّي لَأَجِدُ رِيحَ يُوسُفَ لَوْلَا أَنْ تُفَكِّدُونِ " (Yusuf:94)

" And when the caravan departed [from Egypt], their father said, "Indeed, I find the smell of Joseph [and would say that he was alive] if you did not think me weakened in mind." (Abdullah Yusuf Ali)

However, the word "الرياح" holds a positive meaning that reflects mercy, for example:

قوله تعالى: "وَأَرْسَلْنَا الرِّيَّاحَ لَوَاقِحَ فَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَسْقَيْنَاكُمُوهُ وَمَا أَنْتُمْ لَهُ بِخَازِنِينَ"

(Al-Hijir:22)

"And We have sent the fertilizing winds[673] and sent down water from the sky and given you drink from it. And you are not its retainers." (Abdullah Yusuf Ali)

The main problem lies within the fact that those words have the same equivalent in English which is "wind".

2.5.1.2 Syntactic problems

Syntax refers to the study of the structure of sentences in language and how words are combined. Syntactic problems appear while translating because of the huge differences among languages, for instance, Arabic and English are two radically different languages since they belong to various systems. Syntactic problems are possible to occur and they are usually found in tenses, conditionals, and word order.

In referring to tenses, there are two types, present and past, in all natural languages including English and Arabic. Both Arabic and English have agreement and aspect that configure the verb construction in progressive and perfective case but their forms are different in both languages, this leads translators to fail in conveying the main tense when translating tenses in a literal way. As a result, translators may resort to shifting to convey the exact meaning to the target readers causing a semantic loss in meaning. The following example is a verse taken from surat Al-Ahzab:

قوله تعالى: " إِذْ جَاءَكُمْ مِنْ فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنْكُمْ وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَتَظُنُّونَ بِاللَّهِ الظُّنُونًا" (Al-Ahzab: 10)

“Behold! They came on you from above you and from below you, and behold, the eyes became dim and the hearts gaped up to the throats, and ye imagined various (vain) thoughts about Allah” (Abdullah Yusuf Ali)

Now the verbs (جاءوكم) “came against you”, (زاغت) “grew wild”, (بلغت) “reached” are in the past form, yet the verb (وتظنون) “think” shifts to the present form. The main aim of this shift is to show that those events happen in the present. Tenses in Arabic must be shifted to communicate the exact meaning to the target readers since they cannot be transferred in a literal manner.

2.5.1.3 Lexical problems

The English word “lexical” is characterized as the lexemic meaning which relies upon the specific setting wherein it is utilized. It is difficult to classify the lexical meaning since it does not focus only on the literal meaning but also on the relations between the various linguistic units such as synonymy, hyponymy, polysemy and homonymy. For the current research, Baker’s typology (2011) was adopted so as to recognize the accompanying lexical and morphological issues: Synonymy, polysemy, homonymy and hyponymy.

2.5.1.3.1 Synonymy

Palmer (1981) defines synonymy as a lexical relationship that indicates similarity in meaning. As per Shunnaq (1992:5-39), interpreting equivalent words is confounding as a result of the slight contrasts between the equivalents. Subsequently, a local speaker can pass judgment on these varieties more reliably when contrasted with a non-local speaker. Shehab (2009) talks about the case of two Arabic words “يغبط” and “يحسد” as they cannot be comprehended without having some data about the distinctions among these equivalent words. Thus, interpreters can utilize the word “envy” for both, yet it does not convey the genuine meaning because the word “يغبط” has a positive connotation while “يحسد” has a negative hidden meaning.

Murphy (2003) states that synonyms can be classified into various sorts and ordinarily be perceived as lexical relations and they are interpretable based on hypotheses, information and customs. Consequently, synonyms are words that share the same meaning.

2.5.1.3.2 Homonymy

Crystal (1991) defines homonymy as two words that have a similar spelling yet various implications. The following is an example on homonymy taken from Surat Al-Baqra:

قال تعالى: "قل إن هُدى الله هو الهدى." (Al-Baqra: 120)

“Say: The Guidance of God, - that is the (only) Guidance.” (Abdullah Yusuf Ali)

“Say: God's guidance is the true guidance.” (Arthur Arberry)

In this example, the homonyms are the words “هُدى and الهدى”. It is noticed that both Ali and Arberry translated “هُدى” as “Guidance” which accords with Al Zamakhchari’s translation “the Guidance Allah that He sent to the prophet Muhammad” (Peace Be Upon Him). However, Ali translated the second homonym “الهدى” as “the only Guidance” whereas Arberry interpreted it as “true guidance” which is similar to Al Zamakhchari's translation, thus his translation is successful and more appropriate. On the contrary, we find that Ali failed in translating this word since he did not offer any explanation for his choice and it was different from the translation mentioned in Al Zamakhchari's exegesis.

2.5.1.3.3 Polysemy

Geeraerts (2010) defines polysemy as a word or a phrase that has multiple meanings. For example, the word “يضرب” in the following verse taken from Surat Al-Baqra:

قال تعالى: "إن الله لا يستحي أن يضرب مثلاً ما بعوضة". (Al-Baqra: 26)

“Allah disdains not to use the similitude of things, Lowest (45) as well as highest”
(Abdullah Yusuf Ali)

“God is not ashamed to strike a similitude even of a gnat, or aught above it.” (Arthur Arberry)

Ali successfully conveyed the exact meaning of the verse by translating the word “يضرب” functionally into “to use”. On the other hand, Arberry translated it literally into “to strike” which deviates from the original meaning and then leads to a semantic loss since the word “يضرب” has many implications in Arabic such as يضرب يضرباً مبرحاً مثال, يضرب في الأرض, يضرب ضرباً مبرحاً and here in this verse, according to Al-Zamakhshari, “يضرب” means “يضرب مثلاً”.

2.5.1.3.4 Hyponymy

Hyponymy shows the semantic relationship between a generic term and a specific instance of it. A hyponym is defined as a word or a phrase whose semantic meaning is more specific than its hypernym. For instance, the Arabic words “عم or خال”, are hyponyms of the hypernym “uncle”. Another example is the words “fig and olive” in Surat “At-Tin” in the holy Qur’an. These two words are hyponyms of the word fruit.

2.5.1.3.5 Metonymy

Newmark (1988) mentions that metonymy happens to occur where the name of an item is substituted to replace another thing that has a relation with. This kind of transferring happens in one condition; when there is a close relationship between the literal and figurative meaning and also the presence of an implied hint. Metonymy is found in the Holy Qur’an to serve an end as in the following example from Surat Nuh:

قال تعالى: " يُرْسِلُ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا " (Nuh:11)

“For whom we poured out rain from the skies in abundance” (Abdullah Yusuf Ali)

“and how we loosed heaven upon them in torrents” (Arthur J. Arberry)

Ali rendered the word “السماء” as “skies” in order to depict the exact image which indicates the plenty of rain. On the contrary, Arberry failed in conveying the intended meaning of the metonymy when he used literal translation.

2.5.1.3.6 Metaphor

According to Oxford Advanced Learner’s Dictionary (2010), a metaphor is the use of a word or a phrase to describe something else that does not invoke similarity between the word or phrase used and the thing referred to. There are plenty of metaphors found in the Holy Qur’an. For instance, consider this verse taken from Surat Al-Haj:

قال تعالى: " وَتَرَى الْأَرْضَ هَامِدَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ وَأُنْبِتَتْ مِنْ كُلِّ زَوْجٍ بَهِيجٍ " (Al-Haj:5)

"Thou seest the earth barren and lifeless, but when we pour down rain on it, it is stirred (to life), it swells and it puts forth every kind of beautiful growth in pairs" (Abdullah Yusuf Ali)

Here, Allah the almighty compares the case of the earth after raining to a dead body that goes back to life after being watered. Therefore, literal translation would not be the appropriate solution and hence translators must convey the exact meaning of the verse communicatively.

2.5.2 Cultural problems

Culture is another critical problem in the translation of the Holy Qur’an. Individuals who share similar culture, traditions, values, beliefs, and way of life do not face difficulties understanding each other. However, when there are two different languages with two different cultures, it becomes difficult to communicate information, ideas, or whatever. In this kind of situations, we do not only transfer meaning but also the culture hidden within so that things become clear and easy.

Cultural translation is considered one of the most complex types of translation problems for some reasons. First, languages are fully-loaded with culture-specific terms that require the translator to be highly competent and fully aware of both cultures.

Second, there are some shared expressions among some cultures yet the individuals who belong to those cultures look at them differently. As a result, translators often suffer from the problem of non-equivalence.

An example on cultural problems is “المن والسلوى”. If the translator uses literal translation or transliteration, s/he will not convey the intended meaning. Thus, types of food found in various cultures must not be borrowed as they are in the source language since it does not refer to the same components or elements in order not to distract the target reader’s attention from the exact idea.

2.6 Equivalence in translation

It is agreeable that the most crucial part in the translation process is to find a suitable match in the target language. Hence, translation studies draw a great deal of attention to equivalence. Equivalence depends mainly on words, sentences, or text levels. For that, it is linked to units of equivalence such as words, phrases, clauses, morphemes, proverbs, idioms, etc. We must not forget that these units of equivalence and equivalence level are strongly linked. Translators must bear in mind not to focus only on the linguistic equivalence but also shed some light on the cultural equivalence.

Despite the fact that lots of scholars worked on the concept of equivalence, two major approaches only grabbed all the attention which are the linguistic approach and the pragmatic approach. Most of translation procedures depend on the translation of transformations taking equivalence into consideration. The following are Vinay and Darbelnet's seven procedures for translation (1995, pp.30–40):

- **Borrowing:** Is the process whereby new words are formed by adopting words from other languages together with the concepts or ideas they stand for.

Examples:

-tango, mango, taco, burrito from Spanish;

-fiancé, very (adopted from Old French *verai*),

-garage from French;

-pizza, mafia from Italian.

-Foreign words like these among others may cause a dilemma in translation.

- **Calque:** A type of borrowing where the source language expression is transferred to the target language with some sort of semantic change.

- **Literal translation:** Direct transfer of the ST into the target language in a grammatically and idiomatically proper way.
- **Transposition:** One part of speech is exchanged by another one keeping the sense unchanged.
- **Modulation:** It includes a change in the semantics of the source language.
- **Equivalence:** Using different stylistic features to describe the same situation.
- **Adaptation:** When a situation in the source culture cannot be found in the target culture, a modification in the cultural reference is adapted.

Nida and Taber (1982) suggested two crucial types of equivalence: Formal and dynamic. They defined the formal equivalence (word-for-word translation) as "quality of a translation in which the features of the form of the source text have been mechanically reproduced in the receptor language" (p. 201). In dynamic equivalence (sense-for-sense translation) "the form is structured (different syntax and lexicon) to preserve the same meaning" (p. 173). Their effort constituted an enormous help to the translators in analyzing the text they are dealing with.

The American translation theorist Lawrence Venuti in his book "*The Translator's Invisibility*", introduced two translation strategies which are domestication and foreignization. Venuti (1995) defines domestication as "an ethnocentric *reduction of the foreign text to target-language cultural values, bring the author back home*", we can say that it is target text-oriented. On the other hand, he defines foreignization as "*an ethno deviant pressure on those (cultural) values to register the linguistic and cultural difference of the foreign text, sending the reader abroad*", so it is source text-oriented. Venuti follows foreignization because he believes that it is more eligible since it preserves the cultural and linguistic features of the source text.

Newmark (1988) argues that "the central problem of translating has always been whether to translate literally or freely. The argument has been going on since at least the first century BC up to the beginning of the nineteenth century" (p. 45). He introduced many translation methods which are classified depending on whether the focus is on the source language or on the target language.

- **Methods according to the emphasis on the source language are:**
 - **Word for word translation:** Translating the meaning of single words maintaining their word order in the source language.

- **Literal translation:** Translating the meaning of single words but converting the grammatical constructions of the source language to their closest constructions in the target language.
 - **Faithful translation:** Faithful to the ST author's intentions and ideas.
 - **Semantic translation:** Preserving the same meaning of the source text but without focusing on the aesthetic features (assonance, rhyme, repetition, etc.)
- **Methods according to the emphasis on the target language are:**
 - **Free translation:** This method concentrates on the content rather than the form of the source text. It is simply a matter of paraphrasing.
 - **Idiomatic translation:** Transfers the message of the source text with some sort of distortion in the meaning due to the use of idioms that are not found in the source language.
 - **Communicative translation:** Translates the same contextual meaning of the source text having the content and language acceptable to the readers.

House (1997) is one of the supporters of the pragmatic approach. She argues that the source and the target texts should act functionally the same. Moreover, the most precise translation should go with the textual function of the source text. She also makes a differentiation between two kinds of translation: Overt and covert translation. Overt translation means that when the target text does not act like the original one. On the other hand, the covert translation means when the target text has the features of the original one.

Mona Baker (2011) provides a detailed list of criteria upon which the concept of equivalence can be defined. She believes that equivalence is relative due to be being influenced by linguistic and cultural factors (p.6). She introduces new types of equivalence and analyzes them at various levels, that is, at the word level, above the word level, grammatical level, textual level, and pragmatic level.

Following the bottom-up approach, Baker stresses the importance of single words during the translation process because the first thing translators focus on is finding an equivalent to these individual words in the target language. She defines the term "word" as the smallest significant unit, taking into consideration, that a single word can sometimes be assigned different meanings in different languages. Cruse (1997) presented four types of the lexical meaning: The prepositional meaning which describes the relationship between words and their imaginary meanings, the expressive meaning that relates to the emotions of the speaker, the presupposed meaning which rises from the co-occurrence of restrictions and finally the evoked meaning that focuses on the meaning besides the dialect and register. Hence translators should pay attention to the parameters such as number, gender, and tense (p. 11-12).

The equivalence above the word level includes the translation of idioms, proverbs, phrases, collocations, and other word combinations.

The grammatical equivalence refers to the diversity of the grammatical categories among languages. Baker mentions that finding a target equivalent is quite unattainable due to the so many differences in the grammatical systems or rules of languages. Such categories that pose difficulties are number, gender, person, voice, tense, and aspect. Consequently, this may compel the translator to add or delete information in the target text.

Textual equivalence refers to the kind of equivalence obtained between the SL text and TL text in terms of cohesion and information. Baker stresses the importance of texture in helping translators understand and analyze the text they are dealing with since it links together the words and expressions we say or write, thus producing a cohesive target text. (Baker, 2011:190)

Finally, Baker's pragmatic equivalence concentrates fundamentally on two crucial concepts which are the implicature and coherence. She states that implicature refers to what is implied or intended not what is explicitly said and it is divided into Paul Grice's (1975) four maxims (quality, quantity, manner, relation), whereas coherence refers to the semantic relationships that make a text more arranged and logical. (p.230).

Translators face some problems when dealing with the pragmatic equivalence such as concentrating on the literal meaning of the words without taking into

consideration the connotative meaning, so the translator's role here is to figure out the intended meaning and convey it adequately in the TL text.

2.7 Ivir's seven strategies for overcoming cultural gaps

Ivir (1987) suggested seven strategies in order to help translators translate cultural-specific items. These strategies are: Borrowing, definition, literal translation, substitution, lexical creation, omission, and finally addition.

1. Borrowing:

Borrowing means that the translator imports a SL expression into the TL. This strategy can be joined with replacement or definition. Borrowing is utilized only when it is required and it succeeds when the borrowed item is utilized more than once. Additionally, the borrowed item ought to handily incorporate into the TL, both phonologically and morphologically. Translators must be careful not to use an excessive amount of borrowed words because of the effect of the source culture on the target one. Some examples from Arabic into English include Omra and intifada.

2. Definition:

Definition refers to some sort of clarification given by a translator to a word or a term. This sort of definition is incorporated either inside the text itself or as a footnote. Definition can be joined with lexical creation, borrowing or replacement. Translators should bear in mind that definition sometimes leads to over-translation. So, they must take into consideration to add only what is important and needed. An example on definition is the word "zakat", a compulsory payment gathered for once each year according to the Islamic sharia for charity purposes.

3. Literal translation:

Literal translation is the most widely recognized strategy used when it is joined with borrowing. The significance of this strategy lies in its faithfulness to SL expressions and its transparency in TL. For instance, "غسيل الأموال" "money laundry". Nevertheless, translators do not utilize literal translation when it would contradict with some terms in the TL, or if the translation prompts issues in the grammatical structure in TL.

4. Substitution:

Substitution is used when there is a specific item of culture missing. In this case, translators tend to use a similar equivalent yet not typically the same. An example on substitution is: verse vs. آية. This strategy could be joined with addition. Here, the receptor has no trouble to comprehend and recognize the terms and ideas. Substitution clears the vagueness and weirdness of the source culture.

5. Lexical creation:

Lexical creation means that a new lexicon is being created. For example, mobile جوال. There is no limitation on how translators create these new vocabulary as long as they are adequate. Despite this, the other strategies are used more often than this one since it burdens the mind of the translator and the receptor. Another example that was inserted in the English dictionaries about ten years prior is the term “belly dancing: الرقص الشرقي”.

6. Omission:

Omission is required not by the nature of the cultural item, yet by the nature of the communicative situation wherein such a cultural item shows up. For instance, Arab individuals occasionally salute each other in the morning by saying “صبحكم الله بالخير”, thus when it is translated into English it is sufficient to say "good morning" since the English language culture tends to use simple salutations

7. Addition:

Addition is used when we interpret certain inexplicit items of culture. It is joined with lexical creation, borrowing or substitution. For instance, if we found this abbreviation “MOD” in an English text, we would translate it into Arabic by adding the full words of the initials as a matter of clarification as ‘وزارة الدفاع البريطانية’, so the Arabic reader would be able to understand its meaning. Another example is the metaphor “to Save one's face” which is translated into Arabic as “يحفظ ماء الوجه”, in this case, the Arabic word “ماء” is included because it is basic in the Arabic metaphor.

2.8 Previous studies

2.8.1 Previous studies in relation to the translation of the Holy Quran.

As suggested in his PhD thesis title, *Reasons for the Possible Incomprehensibility of Some Verses of Three Translations of the Meanings of the Holy Quran into English*, Al-Jabri (2008) investigated the causes of incomprehensibility of the translation of some verses for native speakers of English. He chose three translations for Al-Hilali, Yusuf Ali, and Arthur Arberry and used them in a questionnaire then disseminated it among highly-educated English native speakers to measure the comprehensibility of the translated verses. Al-Jabri came out with a shocking result that the clarity of the translations was unfortunately less than 5%. The main causes behind this poor kind of translation were due to peculiar style, literal translation, cultural differences, the use of old English, transliteration, uncommon orthography; the absence or misuse of punctuation marks, and the extreme use of explanations between brackets.

Najjar (2012) in her PhD entitled *An investigation of a Sample of Quran metaphors with reference to three English versions of the Quran*, discussed the obstacles faced during translating Qur'anic metaphors and the way they are rendered properly. Three translations of the Holy Qur'an for Arberry, Yusuf Ali, and Pickthall were chosen for this study. The data collection tool was a questionnaire. The main findings showed that the three translations failed in conveying the metaphorical meaning and they were heavily loaded with errors and that the main causes behind these errors are a result of the translator's use of old English, complex words, complex word order, and the translation of words out of the context.

In his paper *Translation of the Holy Quran: A Call for Standardization*, Halimah (2014) concentrated on five English translations of the Holy Qur'an that are for Ali, Arberry, Dawood, Abdel Haleem, and Schult-Nafeh. The results of the study revealed that the translators failed in achieving the cultural and communicative equivalence and so there is a great need for having one unified and standardized version of the translation of the Holy Qur'an to be utilized in all the English speaking countries. Hence, and for that purpose, the researcher introduced a list of recommendations such as: the standardized version of the translation of the Holy Qur'an must not deviate from

the original meaning and there must be a specific institution that is officially authorized to translate the Holy Qur'an.

Jassem (2014) carried out a study on Al-Hilali and Khan's translation of the Holy Quran. The researcher evaluated their translations critically to decide which translation is more accurate than the other. The number of the data selected for the study was 261 instances which are so far from the normal English usage. The findings showed that the translations are full of grammatical, lexical, stylistic, and discourse errors. These errors refer to language transfer, overgeneralizations, ignorance of rule restrictions, and language loyalty. Jassem concludes that although the translators spared no effort to produce a precise translation, the final outcome appeared to have depended on literal translation which does not convey the exact meaning.

In their paper *Cultural Problems in the Translation of the Quran*, Al Azzam, Al Ahardib, Al Huqail (2015) discussed the cultural issues that translators encountered when translating the Holy Qur'an. They selected three translations for different translators from different backgrounds. Random verses containing cultural-specific items were extracted from the Qur'an to examine the authenticity of the translation. The results showed that the three translations have a loss in meaning as a result of having semantic implications in the source texts that translators themselves were not able to understand. Besides the information they tried to convey were not sufficient enough for the target reader to conceive. So, the researchers suggested that translators must provide the readers with more details using footnotes. (pp. 28-34)

Anari and Sanjarani (2016) in their paper entitled *Application of Baker's Model in Translating Quran-Specific Cultural Items* asserted that translating the Holy Qur'an has significantly contributed to the cross-cultural understanding. The researchers chose three various translations to examine how CSIs are translated based on Baker's model. The results showed that strategies such as omission and illustration were not used at all, however the strategy of translating by more general words was the most used and translating by paraphrasing using unrelated words was used the least. (pp. 145-151)

Siddiek (2017) conducted a study on the linguistic precautions that should be taken into consideration in the translation of the Holy Qur'an. The researcher investigated the causes of the linguistic losses in the translations of the Holy Qur'an. He extracted some samples of translations of famous English translators. The findings

uncovered that the causes behind these losses are due to using literal translation and archaic words. The researcher recommends that translators must focus on the function itself and try to avoid literalism although the main aim behind it is maintaining the holiness of the Qur'anic discourse.

Issa (2017) discussed in his study *Mistranslations of the Prophets' Names in the Holy Quran: A Critical Evaluation of Two Translations*, the renditions of twenty five prophets' names with reference to translation strategies. The main aim of this study is to participate in the improvement of the Holy Qur'an translation. The data was extracted from two translations of the Holy Quran by Ali (1964), and Al-Hilali and Khan (1993). The analysis showed that Ali misinterpreted six names while Al-Hilali and Khan misinterpreted four due to their use of transliteration rather than naturalization. (pp. 168-174)

Abdelaal (2018) conducted a study on the losses in the translation of connotative meaning in the Holy Quran and examined the causes of such losses. Abdelaal selected seven examples from the Holy Qur'an and analyzed them qualitatively. The results revealed that the main causes behind the losses in the connotative meaning are due to non-equivalence, which resulted from lack of lexicalization, semantic complexity, culturally-bound terms, difference in expressive meaning and the distinction of meaning between the SL and the TL, and translator's incompetence in conveying the meaning through using the most suitable equivalent. The researcher suggested some strategies to avoid the previous losses such as footnoting, transliteration, periphrastic translation, and accuracy of selecting the proper equivalent that can be achieved by triangulation procedures such as peer-checking and expert-checking.

Abdelaal (2019) investigated the faithfulness in the translation of the Holy Quran in light of the Skopos theory. The researcher chose six verses of the Chapter of Al-A'araf and Al-Ana'm and analyzed them. The findings of the study show that some losses were spotted in the translations of Abdel Haleem, Pickthall, Shakir, and Sarwar, for example, semantic losses and losses in the denotative and connotative meaning. The researcher recommends future translators to make use of the Skopos in the translation of the Holy Qur'an instead of just rendering meaning in the target language since faithful translation denotes that no effort was exerted to convey the main purpose of the original text.

2.8.2 Previous studies in relation to the semantic loss in the Holy Qur'an.

Abdelaal and Rashid (2015) examined the semantic loss in the translation of Surah al-WaqiAAa by Abdullah Yusuf Ali and they also studied the reasons behind these losses. The research is qualitative and follows the descriptive content analysis. The researchers selected Abdullah Yusuf Ali's translation from his book: *The Holy Qur'an: Text and Translation*. Two Arabic and English language experts were consulted to check the meanings of the translated ayat. Baker's typology was utilized to spot the reasons behind the semantic losses. The findings of the study revealed that the main causes behind the partial and complete semantic losses are because of mistranslations, semantic complexity of the vocabularies, and culture. (pp.1-11)

In their study *Semantic Loss at Word Level in Quran Translation*, Hana and Ilhem (2016) examined the semantic loss in the translation of Surah Al-Baqara plus its types and causes. The researchers selected the translations of both Arthur John Arberry and Abdullah Yusuf Ali. They followed Baker's typology of equivalence and concentrated mainly at the word level. The verses of the surah were analyzed and critically evaluated. The analysis has shown that Arberry's literal translation led to vagueness in meaning and so as the case in Ali's translation that resulted in a partial semantic loss in some verses and complete one in others. It can be concluded that those losses appeared because the translators were not competent enough in both language and culture and they lack some skills in translation.

Abdelaal and Rashid (2016) conducted a study on grammar-related semantic losses in the translation of the Holy Quran, with special reference to Surah Al A'araf. The researchers adopted the qualitative descriptive approach. The data was taken from Abdel Haleem's English translation of Surah Al A'araf. The findings of the study revealed that the grammatical losses in conjunctions, syntactic order, duality, tense, and verbs led to both complete semantic losses and partial ones in the connotative or expressive meaning. Abdelaal and Rashid recommended that suitable translation strategies must be followed in order to prevent such losses in the translation.

Abdelaal (2017) discussed the grammatical and semantic losses in the translation of the Holy Qur'an with sepecial reference to Surat Al-A'raaf, At-Tur, and Al-Ana'am. This study is qualitative in nature. The sample selected for the study is Abdel-Haleem's English translation of the above-mentioned Surahs. Abdelaal used the

content analysis of the translation of the specific verses of the assigned surahs following Baker's typology of non-equivalence and Catford's translation shifts. The results of the study uncovered different kinds of the grammatical losses in Abdel-Haleem's translation of the previous surahs such as losses in the translation of conjunctions, tense, syntactic order, loss of emphasis, duality, and plurality. Moreover, other kinds of semantic losses were also discovered, for instance, over translation, loss in rhetorical devices and expressive meanings.

In their study *Complications of Translating the Meanings of the Holy Qur'an at Word Level in the English Language in Relation to Frame Semantic Theory*, Balla and Siddiek (2017) aimed at examining the losses that result from the lexical choices in the translation of the Holy Qur'an, showing the significance of the semantic theory in the translation, revealing the linguistic or cultural factors that affect the translation, and pointing out the strategies translators adopted to prevent the problems in translation. The researchers extracted two words from the Holy Qur'an. The results of the research showed that the linguistic factors affected the translator's choices more than the cultural ones. In addition, Ali's translation occupied the first position being completely accurate and Pickthall's took the second position.

Islam (2018) investigated the semantic loss in two English translations of Surah Yasin by two translators Abdullah Yusuf Ali and Arthur John Arberry. The research is qualitative and based on Hermeneutics. It follows Baker's typology of equivalence (1992) to determine the causes of the semantic loss. The data was extracted from Abdullah Yusuf Ali's work "The Holy Qur'an: Text and Translation" (1938) and Arthur John Arberry's "The Koran Interpreted" (1968). The findings reveal that Abdullah Yusuf Ali's translation led to a partial loss of meaning and Arthur John Arberry's translation resulted in complete loss of meaning and one of the main causes of these losses is the linguistic deviation from the original text. (pp.18-34)

Shammalah (2019) examined domestication and foreignization strategies in the translation of cultural specific items in Alnisa' Sura. She chose two English translations for Talal Itani and Abdullallah Yusuf Ali. The data selected was 50 cultural-specific items. The research followed the comparative textual analysis based on Ivir's (1987) translation strategies. The analysis of Itani and Ali's translation revealed that both translators adopted domestication strategies rather than foreignization. Moreover,

Ali and Itani's use of foreignization strategies was more suitable in obtaining cultural equivalence than their use of domestication strategies. Shammalah recommended that translators of the Holy Qur'an should be fully knowledgeable of the metaphorical and expressive language of the Holy Qur'an.

In her study *Impact of Semantic Loss in the Holy Quran Translation with Reference to Yusuf Ali's and Pickthall's Translations of Al-Nur Surah*, El-Halabi (2020) examined the semantic loss in the translation of two well-known translators: Abdullah Yusuf Ali and Pickthall and she also discussed the causes of this loss and to what extent the translators were able to achieve the cultural equivalence. She conducted a quantitative and qualitative research at the same time. 40 cultural-specific items were extracted from Surat Al-Nur in the Holy Quran. The researcher followed the comparative textual analysis for the two translations based on Ivir's (1987) strategies. The findings of this study showed that the causes behind the semantic loss were the abundance of cultural-specific terms, and the translators' lack of knowledge in the field of Qur'anic metaphorical language. El-Halabi suggested that translators must follow books of tafseer when translating the Holy Qur'an and to go deeper in studying the science of Qur'anic discourse.

2.9 Commentary on the previous studies

Having reviewed the previous studies, the researcher concludes that reasonable attention was devoted to the losses in the translation of the Holy Qur'an. One can also notice that most of the studies regarding the translation losses focused on grammatical, lexical, and cultural losses, whereas a few studies concentrated on the semantic loss in the translation of the Holy Qur'an. The researcher points out that there is a concrete need to work on the semantic loss in particular since the main focus is on the meaning of the messages of the Holy Qur'an to see whether they are conveyed accurately or not. The above-mentioned studies emphasized the importance of investigating the losses in the translation of the Holy Qur'an, as it has become the main concern that most researchers shed light on, and also showed the main causes behind these losses. For instance, Abdelaal and Rashid (2015) and Hana and Ilhem(2016) argued that the translators' incompetency and lack of knowledge of both language and culture led to gross losses in the semantic meaning. Abdelaal and Rashid (2016) again reached a conclusion that grammatical losses in conjunctions, syntactic order, duality, tense, loss

of emphasis and verbs led to semantic losses. Moreover, Balla and Siddiek (2017) and Islam (2018) agreed that the linguistic factors that affected the translator's choices led to some deviation from the original texts. The other previous studies confirmed that the reasons behind the general losses in the translation of the Holy Qur'an are due to depending mainly on literal translation, the use of archaic or old English, not using footnoting or providing more details when necessary and not focusing on the metaphorical or rhetorical language of the holy Qur'an. Through the above studies, it was shown that handling this issue will lead translators to avoid such losses in their translations. The selected previous studies were conducted and worked out by several researchers in different universities, colleges, and places around the world. All of them debated the translation of the Holy Qur'an specifically the losses found in these translations.

There are slight differences among these previous studies and the present one. This study, to the best of my knowledge, is the only one that investigates the semantic loss in the translation of two full chapters of the Holy Qur'an which are Surat Al-Mujadilah and Surat Al-Hashr. Unlike some other studies that choose some verses from different chapters.

2.10 Conclusion

In this chapter, the theoretical and practical parts were examined. The researcher discussed various theories on translation studies besides translation equivalence. The empirical studies involved two parts: The first part is related to previous studies done on the translation of the Holy Qur'an in general and the second one done on the semantic loss. Different previous studies were utilized in this study such as PhD studies, MA theses, and research papers and most of them are new ones. The next chapter will discuss the methodology followed in this thesis.

Chapter 3

Corpus and Methodology

Chapter 3

Corpus and Methodology

3.1 Introduction

This chapter sheds light on the procedures and the steps the researcher followed to achieve the objectives of the study. It involves items such as: the study approach, data, data analysis, data collection procedures, instrumentation, and inter-rater reliability. In addition, this chapter includes the strategies used for analyzing the data.

3.2 Research design

This research falls under the interpretive paradigm of a qualitative research since it is based on Hermeneutics. The qualitative descriptive approach suits this research as it deals with the translation of the Holy Qur'an which is a very difficult process as the latter is of an inimitable nature that cannot be pointedly examined through using other approaches. Qualitative research always has descriptive quality, it means that the data which are analyzed and the data analysis result have the form of phenomenon descriptive, not nominal form or coefficient about relationship among variable (Aminudin, 1991:16).

3.3 Data of the study

The data of this research consisted of 52 cultural-specific items that were extracted from Surat Al-Mujadilah and Surat Al-Hashr. These CSIs are religious and related to the Islamic culture. The selected CSIs constitute words or phrases of two-word length and this is the reason they were discussed based on Baker's typology of equivalence: At the word level. The following figures summarize the main themes of the previous suras.

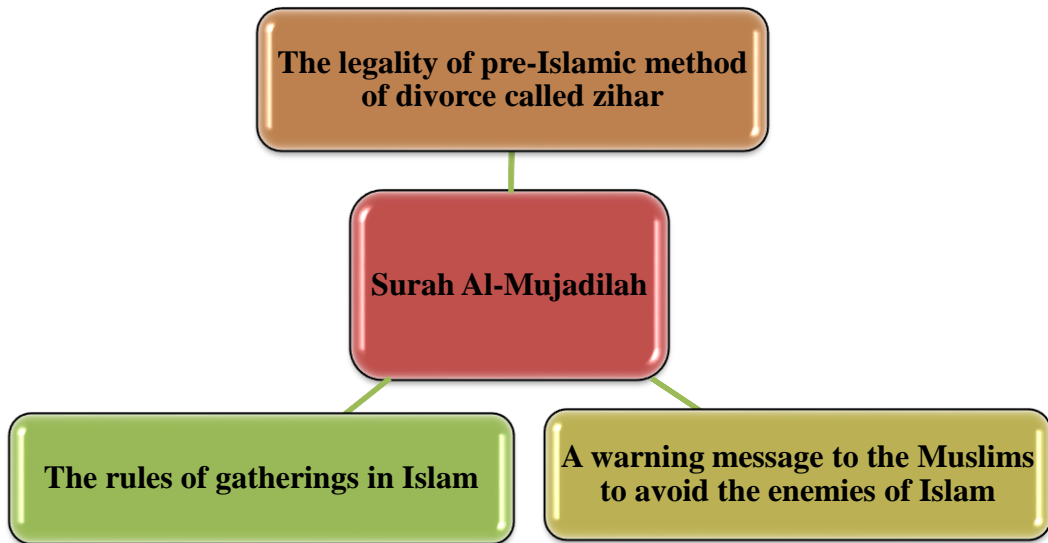


Figure (3.1): Themes of Surat Al-Mujadilah

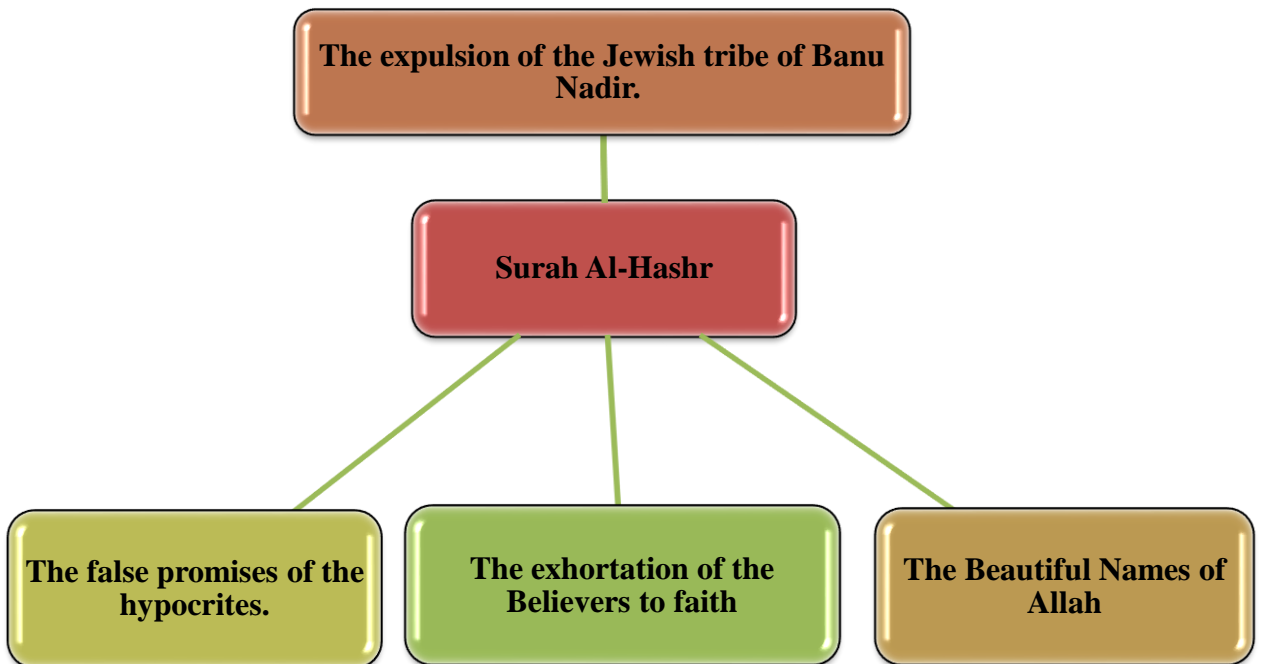


Figure (3.2): Themes of Surat Al-Hashr

Table (3.1): Data of the study

Surah Al-Mujadilah		
No.	Cultural-specific item	Verse no.
Expressions related to the rules of Zihar in Islam		
1	يُظَاهِرُونَ	2
2	رَقَبَةٍ	3
3	فَصِيَامٌ	4
4	مَسْكِينًا	4
5	حُدُودٌ	4
The rules of gathering in Islam		
6	حَيَّوْكَ	8
7	النَّجْوَى	10
8	انثُرُوا	11
9	صَدَقَةٌ	12
General Islamic terms		
10	اللَّهُ	1
11	رَسُولِهِ	4
12	يَوْمَ الْقِيَامَةِ	7
13	جَهَنَّمَ	8
14	يَصَلُّونَهَا	8
15	فِيئْسَ الْمَصِيرُ	8
16	وَاتَّقُوا	9
17	تُحْشَرُونَ	9
18	بِالْإِثْمِ	9
19	وَالْتَقَوَى	9
20	بِضَارِهِمْ	10
21	فَأَقِمْوَا الصَّلَاةَ	13
22	وَأْتُوا الزَّكَاةَ	13
23	جُنَّةٍ	16
24	الْخَاسِرُونَ	19
25	يُحَادِّثُونَ	20
26	الْيَوْمِ الْآخِرِ	22

Table (3.2): Data of the study

Surah Al-Hashr		
No.	Cultural-specific item	Verse no.
Expressions related to the expulsion of Banu Al-Nadir		
27	الَّذِينَ كَفَرُوا	2
28	أَهْلِ الْكِتَابِ	2
29	الْحَشْرِ	2
30	أُولِي الْأَبْصَارِ	2
31	لَيْنَةٍ	5
32	الْآخِرَةِ	3
33	الْفَاسِقِينَ	5
Expressions related to the ruling for the benefit of the Muhajirin		
34	خَيْلٍ وَلَا رِكَابٍ	6
35	وَلِذِي الْقُرْبَىٰ	7
36	ابْنِ السَّبِيلِ	7
37	لِلْفُقَرَاءِ	8
38	الْمُهَاجِرِينَ	8
39	الدَّارِ	9
40	وَالْإِيمَانَ	9
41	صُدُورِهِمْ	9
42	حَاجَةً	9
43	وَلِإِخْوَانِنَا	10
General Islamic terms		
44	قَوْمٍ	13
45	الشَّيْطَانِ	16
46	جَزَاءٍ	17
47	لِعَدِّ	18
48	النَّارِ	20
49	الْجَنَّةِ	20
50	مُتَّصِدِعًا	21

51	نَضْرِبُهَا	21
52	الغَيْبِ	22

3.4 Data analysis

The comparative textual analysis was adopted in light of Baker's typology of equivalence (2011) to identify the causes of the semantic losses in the two English translations taken from Abdullah Yusuf Ali's "The Holy Qur'an: Text and Translation" (1938) and Arthur John Arberry's "The Koran Interpreted" (1968)

3.5 Procedures of data collection

In order to fulfill the purpose of the present study, the researcher followed several steps:

1. The researcher selected Surat Al-Mujadilah and Surat Al-Hashr and their interpretation in two leading books of Tafsir: Ibn Khathir (2000) and Al-Tabari (2003).
2. Two English translations of Surat Al- Mujadilah and Surat Al-Hashr attempted by Abdullah Yusuf Ali and Arthur John Arberry were chosen for the purpose of the study.
3. These two English translations were deeply examined to select the most culturally- problematic items in both suras.
4. After reading the interpretation of the two suras and examining their translations, the researcher spotted 52 CSIs to have their meanings lexically analyzed.
5. Finally, the lexical meanings of the CSIs in the STs were compared with those of the TTs through employing Tafsirs of Ibn Khathir (2000) and Al-Tabari (2003) as reference books along with the Arabic dictionary (Almaany dictionary) and Mu'jam Lughat al-Fuqaha'(1985) in addition to four English dictionaries: Oxford English dictionary (2009), Cambridge Dictionary (1995), Merriam-Webster (1828), and English Dictionary (2012). Furthermore, Dr. Mohammed Al-Farra, a specialist of Quran interpretation at the Islamic University, was consulted to understand the meanings of the source text.

3.6 Inter Rater Reliability

For the credibility of the study, the researcher provided the definitions of the cultural-specific items according to two reference books of Tafsir: Ibn Khathir (2000) and Al-Tabari (2003). In addition, she contacted with Dr. Mohammed Al-Farra, a Quranic interpretation expert from the IUG to get a clear vision about some of the religious matters mentioned in both suras. To increase the impartiality of singling out the 52 CSIs, the researcher consulted Dr. Walid Amer, a professor of linguistics at the IUG and my supervisor in this current study and Dr. Mohammed Al-Haj Ahmed, assistant professor of translation at the IUG.

3.7 Strategies used in the Analysis

For the analysis of the CSIs, the researcher utilized Ivir's (1987) strategies, which were previously mentioned in chapter two "literature review".

3.8 The translations to be investigated:

For this study, the researcher selected the translations of two well-known translators: Abdullah Yusuf Ali and Arthur John Arberry.

Abdullah Yusuf Ali, an Indian Muslim Scholar, was born on April 14, 1872 in Bombay, India to a wealthy Muslim family. When he was young, he learned the principles of Islam and he memorized the Holy Qur'an by heart. He spoke Arabic and English fluently. He studied English literature at several European universities, including the British University of Leeds. Abdullah Ali focused his efforts on studying the Noble Qur'an till he produced his famous book "*The Holy Qur'an: Text, Translation, and Commentary*" which was published in 1938. He was respected for his thoughts which made Dr. Muhammad Iqbal choose him for the position of the Dean of the Islamic College in Lahore, India. Later, he returned to England and died in London. Ali's translation is the oldest and it is distinguished for its easiness, simplicity, and credibility in interpreting the Qur'anic verses.

Arthur John Arberry was born in England in 1905. He attended the Grammar School in Portsmouth then joined the University of Cambridge to study the classical languages of Latin and Greek. One of his professors encouraged him to study Arabic and Persian. Afterwards, he travelled to Egypt in 1931 to continue studying the Arabic

Language and then worked in the Faculty of Arts as Head of the Department of Ancient Studies (Greek and Latin). In the early fifties, he issued his first book called “*The Holy Koran*” and in 1955 he published the interpreted translation of the Qur’an titled “*The Koran Interpreted*”. The Western academics consider Arberry’s translation as the source of reference on Islam and it is one of the most famous interpretation among the English-speaking countries.

3.9 The selected Suras:

Surat Al-Mujadilah: Is a Medinan surat and it is the 58th surat (chapter) of the Noble Qur’an with 22 ayat (verses). The name of the surat is attributed to the woman “Khawla bent Tha’laba” who complained to Prophet Muhammad (PBUH) about “zihar” (a method of divorce in the pre-Islamic era). This Surat carries a great message to humans to be wise in choosing the ones to whom they express their worries and sorrows to, it also shows that the best solution for humans is to keep their complaints between them and the Almighty Allah, since He the Almighty is the only one who listens to them carefully without even asking Him as He listened to Khawla bent Tha’laba.

Surat Al-Hashr: Is also a Medinan surat and it is the 59th surat of the Qur’an and has 24 verses. The surat is named AL-Hashr because the word Al-Hashr occurred in verse 2 describing the banishment of the Jews of Banu Al-Nadir from their homes due to breaking their promise with prophet Muhammad (PBUH) which is not to fight him or fight with him. The surat highlighted the virtue of cooperation and union by reminding us of the relationship between Al-Muhajirin and Al-Ansar forasmuch the relationship between Muslims should be based on the principles of cooperation, assistance, and solidarity. It also confirms the sincerity of the Holy Qur’an in dealing with intentions of the hypocrites and the Jews. Moreover, it emphasizes the demerits of the Jews such as treachery, betrayal, and cowardice thus we should be careful when dealing with them at all times.

3.10 Selection criteria:

The aforementioned suras were selected purposively for their sensitive themes and for containing a numerous number of culture-bound items, linked to Islam and the

Islamic culture, which may not have been understood properly. Thus, a semantic ambiguity seems to have occurred in some points.

3.11 Conclusion

In this chapter, the researcher clarified the methodology, research design and the procedures she followed in detail. She also explained how to attain the inter-rater reliability. Eventually, she mentioned Ivir's (1987) strategies that were used for the analysis of the CSIs. The following chapter deals with the discussion or the analysis of Ali and Arberry's translations of the 52 CSIs.

Chapter 4

Data analysis

Chapter 4

Data analysis

4.1 Introduction

In this chapter, the researcher analyzed the data collected, to provide answers for the questions of the research in the following chapter, by going through several steps. First, the researcher presented the Arabic verse that contains the CSI followed by its two English translations done by Ali and Arberry. Second, she provided the interpretation of the CSIs based on interpretation books such as: Tafsirs of Ibn Khathir (2000) and Al-Tabari (2003) in addition to a book named Mu'jam Lughat al-Fuqaha' (1985). Furthermore, four English dictionaries: Oxford English dictionary (2009), Cambridge Dictionary (1995), Merriam-Webster (1828), and English Dictionary (2012) and the Arabic dictionary: Almaany dictionary were used. Likewise, an expert at the IUG was referred to in verifying the interpretation of the selected data. The following tables involve the CSIs within their Arabic verses in Surat Al-Mujadilah and Surat Al-Hashr.

Table (4.1): Cultural-specific terms in Surat Al-Mujadilah

Verse no.	Cultural-specific terms
1	قَدْ سَمِعَ اللَّهُ
2	الَّذِينَ يُظَاهِرُونَ مِنْكُمْ مِنْ نِسَائِهِمْ مَا هُنَّ أُمَّهَاتِهِمْ
3	فَتَحْرِيرُ رَقَبَةٍ مِنْ قَبْلِ أَنْ يَتَمَاسًا
4	فَمَنْ لَمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ مِنْ قَبْلِ أَنْ يَتَمَاسًا فَمَنْ لَمْ يَسْتَطِعْ فِإِطْعَامُ سِتِّينَ مِسْكِينًا ذَلِكَ لِتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتِلْكَ حُدُودُ اللَّهِ وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ
7	مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَا أَدْنَى مِنْ ذَلِكَ وَلَا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا ثُمَّ يُنَبِّئُهُمْ بِمَا عَمِلُوا يَوْمَ الْقِيَامَةِ
8	وَإِذَا جَاءُوكَ حَيَّوكَ بِمَا لَمْ يُحَيِّكَ بِهِ اللَّهُ وَيَقُولُونَ فِي أَنْفُسِهِمْ لَوْلَا يُعَذِّبُنَا اللَّهُ بِمَا نَقُولُ حَسْبُهُمْ جَهَنَّمُ بِمَا بَصُلُونَهَا فَبِئْسَ الْمَصِيرُ
9	يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَنَاجَيْتُمْ فَلَا تَنَاجُوا بِالْإِثْمِ وَالْعُدْوَانِ وَمَعْصِيَةِ الرَّسُولِ وَتَنَاجُوا بِالْبِرِّ وَالتَّقْوَى وَاتَّقُوا اللَّهَ
10	الَّذِي إِلَيْهِ تُحْشَرُونَ
10	إِنَّمَا النَّجْوَى مِنَ الشَّيْطَانِ لِيَحْزَنَ الَّذِينَ آمَنُوا وَلَيْسَ بِضَارِّهِمْ شَيْئًا إِلَّا بِإِذْنِ اللَّهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

11	يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ انشُرُوا فَانشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ
12	يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نَاجَيْتُمُ الرَّسُولَ فَقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَةٌ ذَلِكَ خَيْرٌ لَكُمْ وَأَطْهَرٌ فَإِنْ لَمْ تَجِدُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ
13	أَشْفَقْتُمْ أَنْ تُقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَاتٍ فَإِذْ لَمْ تَفْعَلُوا وَتَابَ اللَّهُ عَلَيْكُمْ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ
16	اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنْ سَبِيلِ اللَّهِ فَلَهُمْ عَذَابٌ مُهِينٌ
19	اسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ فَأَنسَاهُمْ ذِكْرَ اللَّهِ أُولَئِكَ حِزْبُ الشَّيْطَانِ أَلَا إِنَّ حِزْبَ الشَّيْطَانِ هُمُ الْخَاسِرُونَ
20	إِنَّ الَّذِينَ يُحَادِّثُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ فِي الْأَذْلَى
22	لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ

Table (4.2): Cultural-specific terms in Surat Al-Hashr

Verse no.	Cultural-specific terms
2	هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ مِنْ دِيَارِهِمْ لِأَوَّلِ الْحَشْرِ مَا ظَنَنْتُمْ أَنْ يَخْرُجُوا وَظَنُّوا أَنَّهُمْ مَانِعَتُهُمْ حُصُونُهُمْ مِنَ اللَّهِ فَأَتَاهُمُ اللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ يُخْرِبُونَ بُيُوتَهُمْ بِأَيْدِيهِمْ وَأَيْدِي الْمُؤْمِنِينَ فَاعْتَبِرُوا يَا أُولِيَ الْأَبْصَارِ
3	وَلَوْلَا أَنْ كَتَبَ اللَّهُ عَلَيْهِمُ الْجَلَاءَ لَعَذَّبَهُمْ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابُ النَّارِ
5	مَا قَطَعْتُمْ مِنْ لِيْنَةٍ أَوْ تَرَكَتُمُوهَا قَانِمَةٌ عَلَىٰ أُصُولِهَا فَبِإِذْنِ اللَّهِ وَلِيخْرِي الْفَاسِقِينَ
6	وَمَا أَفَاءَ اللَّهُ عَلَىٰ رَسُولِهِ مِنْهُمْ فَمَا أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ وَلَكِنَّ اللَّهَ يُسَلِّطُ رُسُلَهُ عَلَىٰ مَنْ يَشَاءُ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ
7	مَا أَفَاءَ اللَّهُ عَلَىٰ رَسُولِهِ مِنْ أَهْلِ الْقُرَىٰ فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ
8	لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ هُمُ الصَّادِقُونَ

9	وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً
10	وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ
13	لَأَنْتُمْ أَشَدُّ رَهْبَةً فِي صُدُورِهِمْ مِنَ اللَّهِ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ
16	كَمَثَلِ الشَّيْطَانِ إِذْ قَالَ لِلْإِنْسَانِ اكْفُرْ فَلَمَّا كَفَرَ قَالَ إِنِّي بَرِيءٌ مِنْكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ
17	فَكَانَ عَاقِبَتُهُمَا أَنَّهُمَا فِي النَّارِ خَالِدِينَ فِيهَا ذَلِكَ جَزَاءُ الظَّالِمِينَ
18	يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مِمَّا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ
20	لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ أَصْحَابُ الْجَنَّةِ هُمُ الْفَائِزُونَ
21	لَوْ أَنزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَرَأَيْنَاهُ خَاشِعًا مُتَصَدِّعًا مِنْ خَشْيَةِ اللَّهِ وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ
22	هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ ۚ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ ۚ هُوَ الرَّحْمَنُ الرَّحِيمُ

Surat Al-Mujadilah

Extract 1:

"قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ"

(Al-Mujadilah: 1)

Ali: "Allah has indeed heard (and accepted) the statement of the woman who pleads with thee concerning her husband and carries her complaint (in prayer) to Allah: and Allah (always) hears the arguments between both sides among you: for Allah hears and sees (all things)".

Arberry: "God has heard the words of her that disputes with thee concerning her husband, and makes complaint unto God. God hears the two of you conversing together; surely God is All-hearing, All-seeing".

According to Oxford English dictionary (2009), the English word "God" is countable in some religions and it has a female form which is "Goddess" and it also has other meanings like "a person who is loved or admired very much by other people". However, Dr. Mohammed Al-Farra said, the Arabic word "الله" is inflected neither for

gender nor for number and so He does not have a wife nor a child as the Christians believe. In addition, “الله” cannot be used to describe anything but the Almighty Allah unlike the word “God”. Ali was successful when he transliterated the word “الله” as “Allah”. However, a cultural non-equivalence appears in Arberry’s translation due to incorrect substitution, since he used the word God.

Extract 2:

”الَّذِينَ يُظَاهِرُونَ مِنْكُمْ مِمَّن نَسَاهُمْ مَا هُنَّ أُمَّهَاتِهِمْ إِنْ أُمَّهَاتُهُمْ إِلَّا اللَّائِي وَلَدْنَهُمْ وَإِنَّهُمْ لَيَقُولُونَ مُنْكَرًا مِنَ الْقَوْلِ وَزُورًا وَإِنَّ اللَّهَ لَعَفُوفٌ غَفُورٌ”

(Al-Mujadilah: 2)

Ali: “If any men among you **divorce their wives by Zihar (calling them mothers)**, they cannot be their mothers: None can be their mothers except those who gave them birth. And in fact they use words (both) iniquitous and false: but truly Allah is one that blots out (sins), and forgives (again and again).”

Arberry: “Those of you who say, regarding their wives, **'Be as my mother's back,**' they are not truly their mothers; their mothers are only those who gave them birth, and they are surely saying a dishonourable saying, and a falsehood. Yet surely God is All-pardoning, All-forgiving.”

As said by the Quranic interpretation expert, the word “يُظَاهِرُونَ” which is derived from the Arabic term “ظهار” means that a woman is forbidden to her husband as his mother is and he cannot live with her again unless he pays kafarah. Ali defined it using the word “divorce” to help the foreign reader understand that “zihar” was a form of divorce in the pre-Islamic era (Al-Jahiliyah). On the other hand, Arberry translated “يُظَاهِرُونَ” by defining it as “Be as my mother’s back” which makes no sense and leads to a complete cultural loss. Therefore, Ali succeeded in achieving the cultural equivalence while Arberry did not.

Extract 3:

”وَالَّذِينَ يُظَاهِرُونَ مِنْ نِسَائِهِمْ ثُمَّ يَعُودُونَ لِمَا قَالُوا فَتَحْرِيرُ رَقَبَةٍ مِنْ قَبْلِ أَنْ يَتَمَاسَا ذَلِكُمْ تُوَعِّظُونَ بِهِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ”

(Al-Mujadilah: 3)

Ali: “But those who divorce their wives by Zihar, then wish to go back on the words they uttered,- (It is ordained that such a one) should free a slave before they touch each other: Thus are ye admonished to perform: and Allah is well-acquainted with (all) that ye do.”

Arberry: And those who say, regarding their wives, 'Be as my mother's back,' and then retract what they have said, they shall set free a **slave**, before the two of them touch one another. By that you are admonished; and God is aware of the things you do.

As mentioned in Al-Tabari (2003), the Arabic word “رقبة” means a fe/male slave. By using substitution strategy, Ali and Arberry translated it into “slave”. Therefore, we notice that both of them succeeded in achieving the cultural equivalence.

Extract 4:

“ فَمَنْ لَمْ يَجِدْ فَصِيَامَ شَهْرَيْنِ مُتَتَابِعَيْنِ مِنْ قَبْلِ أَنْ يَتَمَاسَا فَمَنْ لَمْ يَسْتَطِعْ فَاِطْعَامَ سِتِّينَ مَسْكِينًا ذَلِكَ لَتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتِلْكَ حُدُودُ اللَّهِ وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ ”

(Al-Mujadilah: 4)

Ali: “And if any has not (the wherewithal), he should **fast** for two months consecutively before they touch each other. But if any is unable to do so, he should feed sixty **indigent ones**, this, that ye may show your faith in Allah and His **Messenger**. Those are **limits (set by)** Allah. For those who reject (Him), there is a grievous Penalty.”

Arberry: “But whosoever finds not the means, then let him **fast** two successive months, before the two of them touch one another. And if any man is not able to, then let him feed sixty **poor persons** -- that, that you may believe in God and His **Messenger**. Those are God's **bounds**; and for the unbelievers there awaits yet a painful chastisement.

For the word “صيام”, Ali and Arberry rendered it as “fast”, which has a different cultural meaning from the original word “الصيام”, that is to restrict one's personal consumption of some food and drinks. Whereas the term “الصيام” means to fast from sunrise to sunset and to abstain oneself from all the things that break the fast such as the intercourse between a husband and a wife (Almaany dictionary). This definition

also was provided by Dr. Alfarrā. Subsequently, the translators were not able to convey the intended cultural meaning or the essence of the message and it would be more accurate to borrow the word “صيام” followed by a definition or leaving a footnote clarifying its meaning so that translators do not deviate from the real meaning.

Al Maany Dictionary illustrates that the word “مسكين” refers to the poor, who does not have enough to eat, or miserable person, who has nothing. Ali translated it literally into “indigent” which means, according to Merriam-Webster (1828), “very poor” and he also added “ones”. Similarly, Arberry tended to render it literally as “poor” adding the word “persons”. Both translations are true and into the point.

Referring to the Tafsir of Ibn Kathir (2000), it is mentioned that the Arabic word “رسول” refers to our prophet Muhammad (SAW) and according to Wehr (1979), “Some prophets are categorized as messengers (Arabic: رسل, sing. رسول), those who transmit divine revelation through the intercession of an angel”, and here the word angel refers to Gabriel who was revealed only to our prophet Muhammad (SAW). Hence, Ali and Arberry were successful in conveying the cultural meaning by substituting the word “رسول” with “Messenger”.

As found in Almaany dictionary, the phrase “حدود الله” means Allah’s orders and prohibitions and his punishment for those who violate them. Moreover, Al-Tabari (2015) interprets the word “حدود” as the limits Allah has put for you that you must not exceed. Ali literally translated the word “حدود” into “limits” and added the verb phrase “set by” and Arberry used literal translation also in rendering the word “حدود” into “bounds”. The word “limits” means “the level of something that is either possible or allowed” and “bounds” refers to the “limits of an activity or behavior”, (Cambridge Dictionary, 1995). So, we conclude that both Ali and Arberry were accurate in choosing the previous translations and hence they succeeded in delivering the exact cultural equivalence.

Extract 5:

“مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَا أَدْنَى مِنْ ذَلِكَ وَلَا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا ثُمَّ يُنَبِّئُهُمْ بِمَا عَمِلُوا يَوْمَ الْقِيَامَةِ”

(Al-Mujadilah: 7)

Ali: “There is not a secret consultation between three, but He makes the fourth among them, - Nor between five but He makes the sixth,- nor between fewer nor more, but He is in their midst, wheresoever they be: In the end will He tell them the truth of their conduct, on **the Day of Judgment**. For Allah has full knowledge of all things”.

Arberry: “Three men conspire not secretly together, but He is the fourth of them, neither five men, but He is the sixth of them, neither fewer than that, neither more, but He is with them, wherever they may be; then He shall tell them what they have done, on **the Day of Resurrection**. Surely God has knowledge of everything”.

According to Dr. Mohammed, the religious term “يوم القيامة” refers to the last day on earth when all the creatures will be resurrected from their graves and held accountable for their deeds both the good and bad. Based on that, both translators have achieved the cultural equivalence.

Extract 6:

وإِذَا جَاءُوكَ حَيَّوكَ بِمَا لَمْ يُحَيِّكَ بِهِ اللَّهُ وَيَقُولُونَ فِي أَنْفُسِهِمْ لَوْلَا يُعَذِّبُنَا اللَّهُ بِمَا نَقُولُ ۗ حَسْبُ لَهُمْ جَهَنَّمُ بِمَا كَانُوا يَعْمَلُونَ
فَبِئْسَ الْمَصِيرُ

(Al-Mujadilah: 8)

Ali: “And when they come to thee, they **salute** thee, not as Allah salutes thee, (but in crooked ways): And they say to themselves, "Why does not Allah punish us for our words?" Enough for them is **Hell**: In it will they **burn**, and **evil is that destination!**”

Arberry: “Then, when they come to thee, they **greet** thee with a greeting God never greeted thee withal; and they say within themselves, 'Why does God not chastise us for what we say?' Sufficient for them shall be **Gehenna**, at which they, shall be **roasted** -- **an evil homecoming!**”

The Arabic verb “حَيَّوكَ” refers to “a kind or glad reception” or “words or gestures used to greet a person” Al Maany Dictionary. The word “salute” means “to make a formal sign of respect to someone, especially by raising the right hand to the side of the head (especially of people in the armed forces)” (Cambridge

Dictionary, 1995). Over and above, the word “salute” is not spoken and it is only a hand gesture. While the word “greet” means “to address with expression of kind wishes upon meeting or arrival” (Merriam-Webster, 1828). It is crystal clear that both translators opted for literal translation. However, Arberry’s choice is more suitable. As for Ali, he was not able to provide the precise meaning since “salute” carries a different connotation. As a result, a complete semantic loss occurred in his translation.

The term “جهنم” is among the names of “النار-Al-nnar” and it is called “جهنم” due to its very far bottom. Ali substituted it with “Hell” which means “the nether realm of the devil and the demons in which condemned people suffer everlasting punishment” (Merriam-Webster, 1828). In Islam and culture, there is nothing called a nether realm of the devil and also this devil will be punished by Allah on the Day of judgement. To conclude, using “Hell” resulted in a complete cultural loss. Notwithstanding, Arberry borrowed the term “Gehenna”, hence this is the righteous translation.

Regarding the word “يصلونها”, Ali seems to have rendered the ST meaning correctly by using the literal meaning “burn” which means “to be hurt, damaged, or destroyed by fire or extreme heat, or to cause this to happen” (Cambridge Dictionary, 1995). On the contrary, Arberry’s literal translation led to a partial loss in meaning as the word “roast” is used mainly with food “to cook food in an oven or over a fire” (Cambridge Dictionary, 1995).

In translating the Arabic phrase “فبئس المصير” which refers to the evil final destination or end, Ali translated it literally into “evil is that destination”, so he was able to convey the intended meaning successfully. Nevertheless, Arberry rendered it as “an evil homecoming” using literal translation and lexical creation and here the word “homecoming” refers to “the act of returning to your home or to a place that is like your home” (Merriam-Webster, 1828), thus his translation does not tend to be proper and so it does not fit in the original meaning. This subsequently led to a complete cultural loss.

Extract 7:

"يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَنَاجَيْتُمْ فَلَا تَتَنَاجَوْا بِالْإِثْمِ وَالْعُدْوَانِ وَمَعْصِيَةِ الرَّسُولِ وَتَنَاجَوْا بِالْبِرِّ وَالتَّقْوَىٰ وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ "

(Al-Mujadilah: 9)

Ali: "O ye who believe! When ye hold secret counsel, do it not for **iniquity** and hostility, and disobedience to the Prophet; but do it for righteousness and self-restraint; and fear Allah, to Whom ye shall be brought back."

Arberry: "O believers, when you conspire secretly, then conspire not together in **sin** and enmity and disobedience to the Messenger, but conspire in piety and god-fearing. Fear God, unto whom you shall be mustered."

"الإثم" refers to the state of being a wrongdoer (Al Maany Dictionary). "Sin" means "an action that is or is felt to be highly reprehensible" and "iniquity" denotes "the quality of being unfair or evil" (Merriam-Webster, 1828). In translating the word "الإثم", Ali selected substitution strategy. However, Arberry used literal translation which roughly achieved the cultural equivalence while Ali did not.

The Arabic word "التقوى" is explained as doing what Allah demanded and refraining from what He forbade (Al Maany Dictionary, 2010). Moreover, Al-Tabari (2015) elucidates that "التقوى" is fearing Allah by obeying his commands and avoiding the bad deeds. In the aforementioned translations, Ali literally translated "التقوى" with "self-restraint" which means, based on the definition of Merriam-Webster (1828), training one's self to control his/her emotions and desires. However, his choice fails to convey the genuine meaning. For Arberry, he substituted "التقوى" with "Godfearing", which is used to "describe religious people who try to obey the rules of their religion and to live in a way that is considered morally right" (Merriam-Webster, 1828). Thus, it is closer in meaning to the original one, however he failed in using the word "God". So, a cultural non-equivalence resulted from Ali's translation while Arberry's resulted in a partial one. In the researcher's humble opinion, the word "التقوى" should be transliterated with a footnote containing a detailed explanation of it.

Based on the explanation of Al-Tabari (2003), the verb “اتقوا” means fear Allah to whom is your destiny. In the previous translations, both translators used literal rendition producing the verb “fear” which fits exactly with the authentic meaning.

Regarding translating the word “تحشرون”, the phrasal verb “bring back” means “to return something to where it came from”, whereas the verb “muster” means “(especially of soldiers) come together, especially in preparation for fighting, or to cause to do this” (Cambridge Dictionary, 1995). Ali was able to transfer the meaning successfully through substitution whilst Arberry mistranslated it through translating it literally into “muster” which has a different connotative meaning and due to that a complete cultural loss occurred.

Extract 8:

“ إِنَّمَا النَّجْوَى مِنَ الشَّيْطَانِ لِيَحْزُنَ الَّذِينَ آمَنُوا وَلَيْسَ بِضَارِّهِمْ شَيْئًا إِلَّا بِإِذْنِ اللَّهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ”

(Al-Mujadilah: 10)

Ali: “**Secret counsels** are only (inspired) by the Evil One, in order that he may cause grief to the Believers; but he cannot **harm** them in the least, except as Allah permits; and on Allah let the Believers put their trust.”

Arberry: “**Conspiring secretly** together is of Satan, that the believers may sorrow; but he will not **hurt** them anything, except by the leave of God. And in God let the believers put all their trust.”

The Arabic word “النجوى” refers to secret conversations between people. Allah states that those secret talks are only from the Satan in order to make the believers grieve. (Ibn Khathir, 2000 and Al-Tabari, 2003). The English word “counsels” means “advice given especially as a result of consultation”, yet the word “conspiring” means “to make an agreement with others especially in secret to do an unlawful act or to happen in a way that produces bad or unpleasant results” (Merriam-Webster, 1828). Thence, Ali’s definition of “النجوى” was absolutely opposite to the intended cultural meaning but Arberry’s was exactly to the point.

Al-Tabari (2003), in verse (10), in explaining the meaning of the word “بضارهم” states that the Satan intends to bother the believers and make them grieve, although his attempts will not hurt them, except by Allah’s will. The word “harm” refers to

“physical or other injury or damage” while “hurt” means “to cause emotional pain to someone” (Cambridge Dictionary, 1995). The two translations are literal. Nonetheless, Ali’s interpretation is not the intended one since it holds a different connotation as illustrated above, as a result, a partial loss in meaning occurs. On the other hand, the meaning of the ST was completely transferred by Arberry’s translation.

Extract 9:

"يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ انشُرُوا فَانشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ"

(Al-Mujadilah: 11)

Ali: “O ye who believe! When ye are told to make room in the assemblies, (spread out and) make room: (ample) room will Allah provide for you. And when ye are told to **rise up**, rise up Allah will rise up, to (suitable) ranks (and degrees), those of you who believe and who have been granted (mystic) Knowledge. And Allah is well-acquainted with all ye do.”

Arberry: “O believers, when it is said to you 'Make room in the assemblies', then make room, and God will make room for you; and when it is said, '**Move up**', move up, and God will raise up in rank those of you who believe and have been given knowledge. And God is aware of the things you do.”

Al-Tabari (2003) illustrated that the word “انشروا” means when you are called to any type of a good deed then respond. The previous translations are literal and conveyed some shades of the authentic meaning. Paraphrasing would be a good strategy to follow in this case.

Extract 10:

"يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَاجَيْتُمُ الرَّسُولَ فَقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَاتٍ ۚ ذَلِكَ خَيْرٌ لَكُمْ وَأَطْهَرُ ۚ فَإِنْ لَمْ تَجِدُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ"

(Al-Mujadilah: 12)

Ali: “O ye who believe! When ye consult the Messenger in private, spend something in **charity** before your private consultation. That will be best for you, and most

conducive to purity (of conduct). But if ye find not (the wherewithal), Allah is Oft-Forgiving, Most Merciful. “

Arberry: “O believers, when you conspire with the Messenger, before your conspiring advance a **freewill offering**; that is better for you and purer. Yet if you find not means, God is All-forgiving, All-compassionate.”

Almanny dictionary construes the Arabic word “صدقة” as what is given to the poor and needy people from money, food, or clothes for the sake of getting closer to Allah. Cambridge Dictionary (1995) explains that “Charity” refers to the money, food or any other help given to those who are in need for it. It also defines “offering” as something that you give or offer to someone, however it did not specify the category to be given this offering as it is seen in “charity”. Consequently, using substitution in rendering “صدقة” into “charity”, we can find that Ali managed to transfer the cultural meaning. On the contrary, Arberry utilized the definition strategy in translating “صدقة” into “a freewill offering” thus his choice of word did not match the original cultural meaning.

Extract 11:

“أَشْفَقْتُمْ أَنْ تُقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَاتٍ ۚ فَإِذْ لَمْ تَفْعَلُوا وَتَابَ اللَّهُ عَلَيْكُمْ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ
وَاطِيعُوا اللَّهَ وَرَسُولَهُ ۗ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ”

(Al-Mujadilah: 13)

Ali: “Is it that ye are afraid of spending sums in charity before your private consultation (with him)? If, then, ye do not so, and Allah forgives you, then (at least) establish regular prayer; practise regular charity; and obey Allah and His Messenger. And Allah is well-acquainted with all that ye do.”

Arberry:” Are you afraid, before your conspiring, to advance freewill offerings? If you do not so, and God turns again unto you, then perform the prayer, and pay the alms, and obey God and His Messenger. God is aware of the things you do.”

Al Maany Dictionary states that the religious term “الصلاة” has several meanings, such as: The Du’aa (supplication), seeking mercy and forgiveness, and finally the legitimate “Salah”. Furthermore, Al-Tabari (2003) interprets the phrase “أقيموا الصلاة” as to perform it with its main pillars: The sujood “adoration” and Ruku

“bowing down” and on the exact time. Ali literally rendered “أقيموا” into “establish” which does not capture the precise meaning of the ST verb and he added the attributive adjective “regular”. As for Arberry, he also translated it literally into “perform” which is a better choice in conveying the meaning of the ST verb. Regarding the word “الصلاة”, they have substituted it with “prayer” which is not acceptable because when a foreign reader comes across this word then he will understand it differently linking it to the prayer rituals in his own religion whether it is Christianity or another. So, in order to preserve the cultural and religious connotation of the word “الصلاة”, it should be transliterated providing either its definition or an explanatory footnote.

Following the interpretation of Al Maany Dictionary, the word “الزكاة” refers to an obligatory pillar of Islam that requires spending a known portion of money if it reaches the nisaab. As clarified by Merriam-Webster (1828), “charity” refers to “generosity and helpfulness especially toward the needy or suffering” and the word “alms” means “something (such as money or food) given freely to relieve the poor”. Considering the previous translations, Ali and Arberry literally rendered the verb “أتوا” consecutively into “practice” and “pay”. For the word “الزكاة”, Ali substituted it with “charity” adding the adjective regular while Arberry substituted it with “alms”. Based on the previous interpretations, one can conclude that both translators were not able to convey the exact cultural meaning since the renditions “charity” and “alms” denote that the money given is according to one’s own desire, however “الزكاة” implies obligation and it is not regular for all people at all times as it requires certain conditions such as owning a specific portion of money for a specific period of time. As a result, this leads to a complete cultural loss. It is better to transliterate the word “الزكاة” as “zakah” and provide a footnote so that its meaning does not change.

Extract 12:

" اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنْ سَبِيلِ اللَّهِ فَلَهُمْ عَذَابٌ مُهِينٌ "

(Al-Mujadilah: 16)

Ali: "They have made their oaths **a screen (for their misdeeds):** thus they obstruct (men) from the Path of Allah: therefore shall they have a humiliating Penalty."

Arberry: "They have taken their oaths as **a covering,** and barred from God's way; so there awaits them a humbling chastisement."

Ibn Khathir (2003), in a way of interpreting the word "جُنَّةً", stated that those hypocrites hid their blasphemy, showed Iman (faith) and resorted to false swearing to prevent themselves from being killed. Ali tended to use literal translation in addition to addition. Therefore, he conveyed some parts of the meaning. However, Arberry selected literal translation as a choice so his translation was not as accurate as required, therefore a huge semantic loss in meaning appears. Such misinterpretation could be solved via paraphrasing.

Extract 13:

" اسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ فَأَنسَاهُمْ ذِكْرَ اللَّهِ ۗ أُولَٰئِكَ حِزْبُ الشَّيْطَانِ ۗ أَلَا إِنَّ حِزْبَ الشَّيْطَانِ هُمُ الْخَاسِرُونَ "

(Al-Mujadilah: 19)

Ali: "The Evil One has got the better of them: so he has made them lose the remembrance of Allah. They are the Party of the Evil One. Truly, it is the Party of the Evil One **that will perish!**"

Arberry:" Satan has gained the mastery over them, and caused them to forget God's Remembrance. Those are Satan's party; why, Satan's party, surely, they are **the losers!**"

Al-Tabari (2003) clarified the meaning of "الخاسرون" as "those who are perished and futile". As can be seen from the above translations, Ali resorted to definition strategy and Arberry adopted literal translation. However, Ali's translation was more adequate than Arberry's which conveyed some parts of the original meaning.

Extract 14:

" إِنَّ الَّذِينَ يُحَادُّونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ فِي الْأَذَلِّينَ "

(Al-Mujadilah: 20)

Ali: "Those who **resist** Allah and His Messenger will be among those most humiliated."

Arberry: "Surely those who **oppose** God and His Messenger, those are among the most abject."

The verb "يحادون" means to fight or resist. It is readily seen that Ali and Arberry applied literal translation and both did present a good match to the ST word.

Extract 15:

"لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ"

(Al-Mujadilah: 22)

Ali: "Thou wilt not find any people who believe in Allah and **the Last Day**, loving those who resist Allah and His Messenger"

Arberry: "Thou shalt not find any people who believe in God and **the Last Day** who are loving to anyone who opposes. God and His Messenger"

After consulting Dr. Al-Farra about the meaning of the Arabic phrase "اليوم الآخر", he said that it has the same meaning of "يوم القيامة" which was interpreted previously as the day when all creatures will be resurrected from their graves to be held accountable for their good and bad deeds. Both translators have literally rendered it into "the Last Day" which is a serious divergence from the real meaning, since Dr. Mohammed also said that there are another two lives after the earthly life which are the life of Al-Barzakh "in the grave" and the life on the day of resurrection or judgement. Subsequently, both of them were not able to convey the cultural meaning.

Surat Al-Hashr

Extract 16:

"هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ مِنْ دِيَارِهِمْ لِأَوَّلِ الْحَشْرِ ۗ مَا ظَنَنْتُمْ أَنْ يَخْرُجُوا ۗ وَظَنُّوا أَنَّهُمْ
مَاتِعْتُهُمْ خُصُونَهُمْ مِنَ اللَّهِ فَأَتَاهُمُ اللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا ۗ وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ ۗ يُخْرِبُونَ بُيُوتَهُمْ بِأَيْدِيهِمْ
وَأَيْدِي الْمُؤْمِنِينَ فَاعْتَبِرُوا يَا أُولِيَ الْأَبْصَارِ"

(Al-Hashr: 2)

Ali: “It is He Who got out the **Unbelievers** among **the People of the Book** from their homes at **the first gathering** (of the forces). Little did ye think that they would get out: And they thought that their fortresses would defend them from Allah! But the (Wrath of) Allah came to them from quarters from which they little expected (it), and cast terror into their hearts, so that they destroyed their dwellings by their own hands and the hands of the Believers, take warning, then, **O ye with eyes (to see)!**”

Arberry: “It is He who expelled from their habitations the **unbelievers** among **the People of the Book** at **the first mustering**. You did not think that they would go forth, and they thought that their fortresses would defend them against God; then God came upon them from whence they had not reckoned, and He cast terror into their hearts as they destroyed their houses with their own hands, and the hands of the believers; therefore take heed, **you who have eyes!**”

Al-Tabari (2003) defines “الذين كفروا” as those who denied the prophecy of Muhammad (PBUH) from the Jews of Banu Al-Nadir. Both translators substituted the former relative clause with the noun “unbelievers”, which according to (Merriam-Webster, 1828)” refers to “one that does not believe in a particular religious faith”. Eventually, they were able to convey the primary cultural meaning partially. In order to maintain the original meaning of the ST, it is advisable to translate it as “those who disbelieved” or “disbelievers” which designates refusing or rejecting a belief deliberately.

The religious term “أهل الكتاب” refers to the Jews and Christians. As the aforesaid translations show, Ali and Arberry literally translated it into “the People of the Book” which is misleading for a foreign reader who might think that the previous term includes the Muslims in addition to the Jews and Christians, while in fact the term “أهل الكتاب” is not permissible to be used for Muslims. Accordingly, their translations have failed to meet the authentic meaning leading up to a complete cultural loss. I propose that using the strategy of cultural substitution and addition as in “the people of the scripture (Jews and Christians) would be more lucid and comprehensible.

Based on the Tafsir of Ibn Khathir (2003), the Arabic phrase “الأول الحشر” refers to the incident when the Jews of Banu Al-Nadir broke their promise with Prophet Muhammad (PBUH), so Allah expelled them from Al-Madina and gathered them in Al-Sham. In addition, the IUG expert said that whenever the word “first” is mentioned then there must be a second, so the first gathering is the one mentioned above and the second gathering is on the Day of Judgment. Thus, Ali’s rendition is true while Arberry’s is not due to the different meaning of the word “muster” that was mentioned earlier in the interpretation of the word “تحشرون”.

Al-Tabari (2003) explains that the term “أولي الأبصار” indicates those people of understanding. In the translations above, Ali opted for literal translation rendering it as “O ye with eyes” and adding “to see”. Likewise, Arberry translated it literally into “you who have eyes”. Their translations are not proper and deviant from the real intended meaning. Hence, a complete loss at the cultural level appears. Paraphrasing “أولي الأبصار” would be a better alternative.

Extract 17:

" وَلَوْلَا أَنْ كَتَبَ اللَّهُ عَلَيْهِمُ الْجَلَاءَ لَعَذَّبْتُهُمْ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابُ النَّارِ "

(Al-Hashr: 3)

Ali: “And had it not been that Allah had decreed banishment for them, He would certainly have punished them in this world: And in **the Hereafter** they shall (certainly) have the Punishment of the Fire.”

Arberry: “Had God not prescribed dispersal for them, He would have chastised them in this world; and there awaits them in **the world to come** the chastisement of the Fire.”

As Dr. Mohammed explained previously, the terms “اليوم الآخر, يوم القيامة”, and “الآخرة” have the same meaning. Ali tended for literal translation producing “Hereafter” which means “an existence beyond earthly life” (Merriam-Webster, 1828). Arberry defined it as “the world to come”. Ali’s choice is partially correct while Arberry’s lacks accuracy since it sways away from the real meaning causing a complete cultural loss.

Extract 18:

"مَا فَطَعْتُمْ مِنْ لِينَةٍ أَوْ تَرَكْتُمُوهَا قَائِمَةً عَلَىٰ أُصُولِهَا فَبِإِذْنِ اللَّهِ وَلِيُخْزِيَ الْفَاسِقِينَ"

(Al-Hashr: 5)

Ali: "Whether ye cut down (O ye Muslim!) **The tender palm-trees**, or ye left them standing on their roots, it was by leave of Allah, and in order that He might cover with shame the **rebellious transgresses**."

Arberry: "Whatever **palm-trees** you cut down, or left standing upon their roots, that was by God's leave, and that He might degrade the **ungodly**."

According to Ibn Khathir (2000) and Al-Tabari (2003), the word "الينة" is a special type of date tree other than Ajwah (ripen dates). Ali mistakenly rendered it literally into "tender" and simultaneously he substituted it with "palm-tress" using the plural form. Substitution was also opted for by Arberry, however both translations conveyed a part of the exact cultural meaning. The researcher believes that such kind of a word should be transferred through transliteration with a definition or a footnote.

Depending on the Tafsir of Al-Tabari (2003), the word "الفاسيقين" refers to those people who disobey Allah's orders and commands. Ali utilized two strategies which are the literal translation and addition. He added the adjective "rebellious", however he was mistaken when he used the verb "transgresses" instead of the noun "transgressors". Arberry domesticated his translation by substitution through using the word "ungodly" which means "denying or disobeying God" (Merriam-Webster, 1828). Thus, he was able to convey the cultural meaning.

Extract 19:

"وَمَا أَفَاءَ اللَّهُ عَلَىٰ رَسُولِهِ مِنْهُمْ فَمَا أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ وَلَكِنَّ اللَّهَ يُسَلِّطُ رُسُلَهُ عَلَىٰ مَنْ يَشَاءُ ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ"

(Al-Hashr: 6)

Ali: "What Allah has bestowed on His Messenger (and taken away) from them - for this ye made no expedition with either **cavalry or camelry**: but Allah gives power to His messengers over any He pleases: and Allah has power over all things."

Arberry: “And whatever spoils of war God has given unto His Messenger from them, against that you pricked neither **horse nor camel**; but God gives authority to His Messengers over whomsoever He will. God is powerful over everything.”

Ibn Khathir (2000) and Al-Tabari (2003) explained that the phrase “خيل ولا ركاب” means what you earned without a fight. Ali substituted it with “cavalry or camelry”. The former refers to “the group of soldiers in an army who fight in tanks, or (especially in the past) on horses” Cambridge Dictionary (1995) while the latter refers to “troops mounted on camels” (Merriam-Webster, 1828). In light of the previous definitions, Ali was able to render the original meaning precisely. However, Arberry’s use of literal translation was far away from the ST meaning which led to a complete loss at the semantic level.

Extract 20:

”مَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَىٰ فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَإِنَّ السَّبِيلَ كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ ۚ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ”

(Al-Hashr: 7)

Ali: “What Allah has bestowed on His Messenger (and taken away) from the people of the townships,- belongs to Allah,- to His Messenger and to **kindred** and orphans, the needy and the **wayfarer**; In order that it may not (merely) make a circuit between the wealthy among you. So take what the Messenger assigns to you, and deny yourselves that which he withholds from you. And fear Allah; for Allah is strict in Punishment. “

Arberry:” Whatsoever spoils of war God has given to His Messenger from the people of the cities belongs to God, and His Messenger, and the **near kinsman**, orphans, the needy and the **traveller**, so that it be not a thing taken in turns among the rich of you. Whatever the Messenger gives you, take; whatever he forbids you, give over. And fear God; surely God is terrible in retribution.”

Al-Tabari (2003) asserted that the phrase “ولذي القربى” refers to Prophet Muhammad relatives from Bani Hashim and Bani Al-Motaleb. “Kindred” refers to “distant and close relatives, collectively”, whereas “kinsman” refers to “a male relative such as a sibling or a cousin” English Dictionary (2012). Based on the previous

definitions, it can be concluded that Ali's substitution conveyed a part of the ST meaning. Notwithstanding, Arberry translated it literally into "near" and added "kinsman" which is more specific and close to the interpretation of the former book of Tafsir.

The Arabic phrase "ابن السبيل" refers to the traveler who travelled for a very long distance and has no money left to reach his country. (Mu'jam Lughat al-Fuqaha', 1985). Moreover, it is defined at Al Maany Dictionary as "the traveler who wants to go back to his country but finds no penny to get him there. In accord with Cambridge Dictionary (1995), the word "wayfarer" means someone who travels on foot, however the word "traveler" refers generally to someone who travels. So, based on that, it can be inferred that Ali's use of literal translation of "ابن السبيل" into "wayfarer" conveyed some parts of the cultural meaning since the "wayfarer" must be needy to consider him "ابن سبيل". On the other hand, Arberry's choice in substituting it into "traveler" was not successful as it causes a complete cultural loss. A more favorable translation would be the use of transliteration with a definition of the word "ابن السبيل".

Extract 21:

"الْفُقَرَاءُ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ هُمُ الصَّادِقُونَ"

(Al-Hashr: 8)

Ali: "(Some part is due) to the **indigent Muhajirs**, those who were expelled from their homes and their property, while seeking Grace from Allah and (His) Good Pleasure, and aiding Allah and His Messenger: such are indeed the sincere ones."

Arberry: "It is for **the poor emigrants**, who were expelled from their habitations and their possessions, seeking bounty from God and good pleasure, and helping God and His Messenger; those -- they are the truthful ones."

Al Maany Dictionary defines the word "الْفُقَرَاءُ" which is the plural form of "الفقير" as those people who have nothing but the least food. Ali rendered it literally into "the indigent" and Arberry also provided its literal translation as "the poor". Both translations are correct.

The Arabic word “المهاجرين” refers to those who migrated with Prophet Muhammad (PBUH) from Mecca to Medina for the sake of Allah. Ali borrowed the term “Muhajirs” which relates to the “fellow emigrants who fled with Muhammad during the Hegira” (Merriam-Webster, 1828). By this, he conveyed the meaning of the ST word. In contrast, Arberrry rendered it literally into “emigrants” which denotes “a person who leaves a country permanently to live in another one” Cambridge Dictionary (1995). “Emigrants” is a more general term, therefore his translation did not match the actual meaning resulting in a complete cultural loss. Due to that, using borrowing as Ali did or transliteration with footnotes would be more appropriate.

Extract 22:

” وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً ”

(Al-Hashr: 9)

Ali: “But those who before them, had **homes (in Medina)** and had adopted **the Faith**, - show their affection to such as came to them for refuge, and entertain no **desire in their hearts** for things given to the (latter),”

Arberrry: “And those who made their dwelling in **the abode**, and in **belief**, before them; love whosoever has emigrated to them, not finding in **their breasts any need** for what they have been given,”

It is meant by the word “الدار”, based on Al-Tabari (2003), “Medina”. The meaning of the ST was rendered clearly by Ali as he adopted literal translation and addition. On the other hand, Arberrry opted for literal translation as “the abode” which unfortunately led to a complete loss in the cultural meaning of the ST.

The term “الإيمان” refers, according to Tafsir Al-Tabari (2003), to believing in Allah and His messenger. Cambridge Dictionary (1995) defines the word “Faith” as a “strong belief in God or a particular religion” and the word “belief” as “the feeling of being certain that something exists or is true”. As it clearly appears, Ali’s literal

translation conveys some parts of the original meaning. Nonetheless, Arberry, using the same strategy, used a more general word that refers to believing in anything in this world and by this a complete cultural loss occurs. The researcher recommends the strategy of transliteration followed by either a full definition or a footnote.

Ibn Khathir (2000) interpreted the word “صدرهم” as “hearts” since the heart is the place of good and bad emotions or feelings. For the word “breast”, it refers to “the fore or ventral part of the body between the neck and the abdomen” (Merriam-Webster, 1828). Regarding the prior translations, Ali was able to capture the exact rich meaning of the ST by using substitution. On the contrary, a partial semantic loss occurred in Arberry’s translation due to his use of literal translation.

In light of the interpretation of Ibn Khathir (2000) and Al-Tabari (2003), it is said that the Ansar did not have any envy for the Muhajirin because of the better status, rank, or more exalted grade that Allah gave the Muhajirin above them. Consequently, a complete semantic loss appears in both translations of the word “حاجة” because of the use of literal translation through which the ST meaning was not properly transferred in the TT. A better rendition would be through using paraphrasing strategy.

Extract 23:

" وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ "

(Al-Hashr: 10)

Ali: “And those who came after them say: "Our Lord! Forgive us, and **our brethren** who came before us into the Faith, and leave not, in our hearts, rancour (or sense of injury) against those who have believed. Our Lord! Thou art indeed Full of Kindness, Most Merciful."

Arberry: “And as for those who came after them, they say, 'Our Lord, forgive us and **our brothers**, who preceded us in belief, and put Thou not into our hearts any rancour towards those who believe. Our Lord, surely Thou art the All-gentle, the All-compassionate.”

The Arabic word “إخواننا” refers to those who followed the Muhajirin and Ansar in their good deeds and beautiful traits (Al-Tabari, 2003). The English word “brethren” is “used as a form of address to members of an organization or religious group”

(Cambridge Dictionary, 1995). On the other hand, the word “brother” means “a man or boy with the same parents as another person” (Cambridge Dictionary, 1995). Ali’s tendency towards substitution was more precise than Arberry’s use of literal translation that resulted in a complete loss at the sematic level.

Extract 24:

”لَأَنْتُمْ أَشَدُّ رَهْبَةً فِي صُدُورِهِمْ مِنَ اللَّهِ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ”

(Al-Hashr: 13)

Ali: “Of a truth ye are stronger (than they) because of the terror in their hearts, (sent) by Allah. This is because they are **men** devoid of understanding.”

Arberry: “Why, you arouse greater fear in their hearts than God; that is because they are **a people** who understand not.”

The English word “men” is the plural form of “man” but “people” refers to “a body of persons that are united by a common culture, tradition, or sense of kinship, that typically have common language, institutions, and beliefs”. Ali’s literal translation was faulty because the Arabic word “قوم” is not restricted only to males, as a result a complete semantic loss occurs. On the contrary, Arberry transferred the meaning of the ST in the TT perfectly using literal translation plus adding the article “a” to show that Allah grouped those people in specific by a common trait which is not understanding.

Extract 25:

”كَمَثَلِ الشَّيْطَانِ إِذْ قَالَ لِلْإِنْسَانِ اكْفُرْ فَلَمَّا كَفَرَ قَالَ إِنِّي بَرِيءٌ مِنْكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ ”

(Al-Hashr: 16)

Ali: “(Their allies deceived them), like **the Evil One**, when he says to man, "Deny Allah": but when (man) denies Allah, (the Evil One) says, "I am free of thee: I do fear Allah, the Lord of the Worlds!”

Arberry: “Like **Satan**, when he said to man, 'Disbelieve'; then, when he disbelieved, he said, 'Surely I am quit of you. Surely I fear God, the Lord of all Being.”

In accord with Al Maany Dictionary, the word “الشيطان” refers to “Eblees”, the evil spirit that seduces people to commit sins and spread corruption. Moreover, Dr.

Alfarra asserts that “الشيطان” is the one who was banished from “الجنة” or paradise because he refused to obey Allah and bow down for Adam, and because of being expelled, he swore to tempt people to commit sins”. Ali defined it as “the evil one” which means “morally bad, cruel, or very unpleasant” (Cambridge Dictionary, 1995). Arberry used cultural substitution in rendering it into “satan” which refers to “the angel who in Jewish belief is commanded by God to tempt humans to sin, to accuse the sinners, and to carry out God's punishment” (Merriam-Webster, 1828). So, one can say that Ali conveyed some parts of the original cultural meaning while Arberry utterly failed in achieving the cultural equivalence since “الشيطان” is not an angel as Jews and Christians believe, besides he disbelieved in Allah and insisted to seduce those who worship Him. Therefore, Arberry’s translation led to a complete cultural loss. It is preferable to transliterate it into “shaytan” with an explanatory footnote.

Extract 26:

"كَانَ عَاقِبَتُهُمَا أَنَّهُمَا فِي النَّارِ خَالِدِينَ فِيهَا ۚ وَذَلِكَ جَزَاءُ الظَّالِمِينَ"

(Al-Hashr: 17)

Ali: “The end of both will be that they will go into the Fire, dwelling therein forever. Such is the **reward** of the wrong-doers.”

Arberry: “Their end is, both are in the Fire, there dwelling forever; that is the **recompense** of the evildoers.”

The word “جزاء” could bear two meanings based on the context itself. So, it means either “reward” or “punishment”. Ali and Arberry literally translated it successively into “reward” and “recompense”. Both words hold positive connotation which verily contradicts with the meaning of the verse since it talks about the wrong-doers. Subsequently, their choice of lexemes is not accurate and it produces a complete semantic loss. It is suggested to use the word “punishment” as long as it goes with the meaning intended by the verse.

Extract 27:

" يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ "

(Al-Hashr: 18)

Ali: “O ye who believe! Fear Allah, and let every soul look to what (provision) He has sent forth for **the morrow**. Yea, fear Allah: for Allah is well-acquainted with (all) that ye do.”

Arberry: “O believers, fear God. Let every soul consider what it has forwarded for **the morrow**. And fear God; God is aware of the things you do.”

Al-Tabari (2003) interprets the word “لغدٍ” as the Day of Judgment”. It is obvious that both translators resorted to the literal translation strategy rendering “لغدٍ” for “the morrow” which is an archaic form of the word “tomorrow” that means the next day. As a result, they failed to capture the authentic meaning the thing that led to a complete loss at the semantic level.

Extract 28:

"لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ ۗ أَصْحَابُ الْجَنَّةِ هُمُ الْفَائِزُونَ"

(Al-Hashr: 20)

Ali: “Not equal are the Companions of the Fire and the Companions of the Garden: it is the Companions of the Garden that will achieve Felicity.”

Arberry: “Not equal are the inhabitants of the Fire and the inhabitants of Paradise. The inhabitants of Paradise -- they are the triumphant.”

The Arabic term “النار” refers to the final abode of torture and insult which Allah the Almighty has prepared for the disbelievers who disobeyed Him and His messengers. “Fire” is a literal translation adopted by Ali and Arberry for the word “النار”. The English word “fire” means “the state of burning that produces flames that send out heat and light, and might produce smoke” (Cambridge Dictionary, 1995). Based on that, both translations are not accurate and lead to a complete loss at the cultural level. The researcher suggests to transliterate it plus adding its definition or provide a footnote.

In light of the interpretation of Mu’jam Lughat al-Fuqaha, (1988), the term “الجنة” refers to the place where pious people are believed to go after they pass away. Here, we notice that Ali literally translated “الجنة” into “Garden”, which according to

Cambridge Dictionary (1995), means “a piece of land next to and belonging to a house, where flowers and other plants are grown, and often containing an area of grass”. Hence, Ali’s choice was not adequate as it led to a complete loss at the cultural level. On the other hand, Arberry opted for adaptation and used “paradise” which refers to “the garden of Eden, the place where Adam and Eve lived in the Bible story” Cambridge Dictionary (1995). Pursuant thereto, Arberry’s is more precise and acceptable. It is suggested that transliteration with a footnote would also be a good solution.

Extract 29:

" لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَرَأَيْتَهُ خَاشِعًا مُتَصَدِّعًا مِنْ خَشْيَةِ اللَّهِ وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ "

(Al-Hashr: 21)

Ali: “Had We sent down this Quran on a mountain, verily, thou wouldst have seen it humble itself and **cleave asunder** for fear of Allah. Such are the similitudes which We **propound** to men, that they may reflect.”

Arberry: “If We had sent down this Koran upon a mountain, thou wouldst have seen it humbled, **split asunder** out of the fear of God. And those similitudes -- We **strike** them for men; haply they will reflect.”

The Arabic word “متصدع” refers to a crack in something. Both translators have succeeded in transferring the real meaning through translating the word “متصدعاً” literally into “asunder” plus adding the verbs “cleave” and “split” successively.

Ali seems to have substituted the verb “نضربها” with “propound” which refers to “offering for discussion or consideration” (Merriam-Webster, 1828). Albeit, Arberry adopted the literal translation, so he rendered it as “strike” which means “to aim and usually deliver a blow, stroke, or thrust (as with the hand, a weapon, or a tool)” (Merriam-Webster, 1828). As a result, he failed in delivering the required meaning. Therefore, this creates a complete semantic loss. Although Ali conveyed shades of the meaning, there are also other simple alternatives such as “set”, “cite”, and “give”.

Extract 30:

"هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ"

(Al-Hashr: 22)

Ali: "Allah is He, than Whom there is no other god;- Who knows (all things) both **secret** and open; He, Most Gracious, Most Merciful."

Arberry: "He is God; there is no god but He. He is the knower of the **Unseen** and the Visible; He is the All-merciful, the All-compassionate."

The term "الغيب" means that Allah is knowledgeable of the secret and hidden things. Ali substituted the word "الغيب" with "secret" which is considered compatible to the original meaning. In contrast, Arberry adopted the literal translation in rendering it as "the Unseen" which is restricted only to the things that cannot be seen. Hence, employing "the Unseen" in the translation leads to failing in achieving the cultural equivalence.

4.2 Conclusion

This chapter includes 30 extracts (Arabic verses), taken from Surat Al-Mujadilah and Surat Al-Hashr, containing the 52 CSIs. Each of these extracts is followed by two English translations attempted by Abdullah Yusuf Ali and Arthur John Arberry. The 52 terms from both suras were classified thematically. In order to analyze the data, the researcher resorted to reference books such as Ibn Khathir (2000) and Al-Tabari (2003) along with the Arabic dictionary (Almaany dictionary) and Mu'jam Lughat al-Fuqaha'(1985) in addition to four English dictionaries: Oxford English dictionary (2009), Cambridge Dictionary (1995), Merriam-Webster (1828), and English Dictionary (2012). Moreover, a specialist of Quran interpretation at the Islamic University participated in clarifying the meanings of some critical items. It is worth mentioning that the researcher depended on Ivir's strategies in her analysis. The discussion aimed at investigating the types of semantic loss, the types of non-equivalence the translations of Ali and Arberry reflected for the previous suras and the translation strategies they have opted for in rendering the two suras.

Chapter 5

Results, Conclusion, and Recommendations

Chapter 5

Results, Conclusion, and Recommendations

5.1 Introduction

Chapter 5 tackles the main findings of the study, conclusion, and recommendations. This is done through answering the questions of the study introduced in chapter one.

5.2 Answers of the research questions:

5.2.1 Answer of the main question:

What types of semantic loss are found in translating the two suras of the Holy Quran: Al-Mujadilah and Al-Hashr?

A loss is either complete or partial. The former occurs when the translator finds no equivalent to the ST, so using any other alternative leads to a change in meaning. Whereas, the latter appears when the meaning of the ST is transferred partially in the TT. It is normal to find some of these losses in the translation of the Holy Qur'an which is characterized with complex structure in addition to its particular characteristics which are Qur'an-bound and semantically oriented. As-Safi (2011) stated that losses in translation are divided into two types: Avertable (preventable) loss and inevitable loss. The Avertable loss depends on the translator's abilities, competencies, and skills whether he/she is able to produce an adequate and appropriate translation or not. On the other hand, the inevitable loss occurs due to the huge differences in the system and culture of the source and target languages, and it has nothing to do with the translator's own abilities. Therefore, semantic losses are inevitable while translating from a SL to a TL due to the lack of equivalence of some cultural words in the target language. The following table shows the complete and partial semantic losses in both Ali and Arberry's translations.

Table (5.1): Types of semantic loss in Ali and Arberry's translations

Surah Al-Mujadilah						
Sample	Verse no.	Cultural-specific item	Ali's translation	Type of loss	Arberry's translation	Type of loss
1	1	الله	Allah	—	God	Complete cultural loss
2	2	يُظَاهِرُونَ	divorce their wives by Zihar (calling them mothers)	—	'Be as my mother's back,'	Complete cultural loss
3	4	صِيَامٌ	Fast	Complete cultural loss	fast	Complete cultural loss
4	8	حَيَّوْكَ	Salute	Complete semantic loss	greet	—
5	8	جَهَنَّمَ	Hell	Complete cultural loss	Gehenna	—
6	8	يَصْلَوْنَهَا	Burn	—	roasted	Partial semantic loss
7	8	فَبِئْسَ الْمَصِيرُ	evil is that destination	—	an evil homecoming	Complete cultural loss
8	9	الْإِثْمِ	Iniquity	Complete cultural loss	sin	—
9	9	التَّقْوَى	self-restraint	Complete cultural loss	God-fearing	Partial cultural loss

10	9	تُخْشَرُونَ	brought back	_____	mustered	Complete semantic loss
11	10	التَّجْوَى	Secret counsels	Complete cultural loss	Conspiring secretly	_____
12	10	بِضَارِهِمْ	Harm	Partial semantic loss	hurt	_____
13	11	انْتَشَرُوا	rise up	Complete semantic loss	Move up	Partial semantic loss
14	12	صَدَقَةٌ	Charity	_____	freewill offering	Complete cultural loss
15	13	فَأَقِمْوَا الصَّلَاةَ	establish regular prayer	Complete cultural loss	perform the prayer	Complete cultural loss
16	13	آتُوا الزَّكَاةَ	practise regular charity	Complete cultural loss	pay the alms	Complete cultural loss
17	16	جُنَّةً	a screen (for their misdeeds)	Partial semantic loss	a covering	Complete semantic loss
18	19	الْحَاسِرُونَ	that will perish	_____	The losers	Partial semantic loss
19	22	الْيَوْمِ الْآخِرِ	the Last Day	Complete cultural loss	the Last Day	Complete cultural loss
Surat Al-Hashr						
20	2	الَّذِينَ كَفَرُوا	Unbelievers	Partial cultural loss	unbelievers	Partial cultural loss

21	2	أَهْلُ الْكِتَابِ	the People of the Book	Complete cultural loss	the People of the Book	Complete cultural loss
22	2	الْحَشْرَ	the first gathering	Partial semantic loss	The first mustering	Complete semantic loss
23	2	أُولِي الْأَبْصَارِ	O ye with eyes (to see)	Complete cultural loss	you who have eyes	Complete cultural loss
24	3	الْآخِرَةَ	the Hereafter	Partial cultural loss	the world to come	Complete cultural loss
25	5	لَيْثَةً	The tender palm-trees	Partial cultural loss	Palm-trees	Partial cultural loss
26	5	الْفَاسِقِينَ	rebellious transgresses	Partial cultural loss	ungodly	_____
27	6	خَيْلٍ وَلَا رِجَالٍ	cavalry or camelry	_____	horse nor camel	Complete semantic loss
28	7	وَأُولِي الْقُرْبَىٰ	Kindred	Partial cultural loss	near kinsman	_____
29	7	وَأُولِي السَّبِيلِ	the wayfarer	Partial cultural loss	the traveller	Complete cultural loss
30	8	الْمُهَاجِرِينَ	Muhajirs	_____	emigrants	Complete cultural loss
31	9	الدَّارَ	homes (in Medina)	_____	the abode	Complete cultural loss

32	9	الإيمان	the Faith	Partial cultural loss	belief	Complete cultural loss
33	9	صُدُورَهُمْ	their hearts	—	their breasts	Partial semantic loss
34	9	حَاجَةً	entertain no desire	Complete semantic loss	any need	Complete semantic loss
35	10	لِإِخْوَانِنَا	our brethren	—	our brothers	Complete semantic loss
36	13	قَوْمٌ	Men	Complete semantic loss	a people	—
37	16	الشَّيْطَانَ	the Evil One	Partial cultural loss	Satan	Complete cultural loss
38	17	جَزَاءٌ	the reward	Complete semantic loss	the recompense	Complete semantic loss
39	18	لِغَدٍ	the morrow	Complete semantic loss	the morrow	Complete semantic loss
40	20	النَّارِ	Fire	Complete cultural loss	Fire	Complete cultural loss
41	20	الْجَنَّةِ	Garden	Complete cultural loss	Paradise	—
42	21	نَضْرِبُهَا	Propound	Partial semantic loss	strike	Complete semantic loss

43	22	الْغَيْبِ	Secret	—	Unseen	Complete cultural loss
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As the table illustrates, the translations of Ali and Arberry show frequent complete and partial losses. However, Arberry's complete losses are the most prevailing. For instance, in the first verse, Arberry substituted the word "الله" with "God" while Ali transliterated it, so the latter was able to achieve the cultural equivalence whereas the former did not.

Dr. Mohammed, the IUG expert, explained that the word "يُظَاهِرُونَ" means that a woman is forbidden to her husband as his mother is and he cannot live with her again unless he pays kafarah. Ali used definition using the word "divorce" to approximate the picture of "ظهار" to the foreign reader. However, Arberry defined it as "Be as my mother's back", which does not make the concept of "zihar" clear for the target readers and causes a semantic ambiguity.

Regarding the word "صيام", both translators opted for literal translation using the word "fast" which has a different cultural meaning from the one intended by the Islamic religion. Hence, Ali and Arberry were not able to convey the exact cultural meaning.

In translating the word "حيّوك", Ali chose "salute" which holds a different connotation, used specifically in military, that does not suit the intended meaning. Notwithstanding, Arberry used the proper equivalent for "حيّوك" which is "greet". As a result, Ali failed in conveying the original meaning.

For the word "جهنم", Ali and Arberry used two different strategies. The former selected substitution using "Hell" while the latter tried borrowing using "Gehenna". Based on their definitions in Merriam-Webster dictionary, mentioned earlier in chapter four, Arberry's borrowing was the most suitable equivalent for "جهنم", yet Ali was not able to provide the exact cultural equivalence.

The Arabic word “يصلونها” was rendered literally as “burn” by Ali and “roast” by Arberry. However, Ali’s translation was closer to the original meaning than Arberry’s.

Ali was able to convey the meaning of the phrase “فبئس المصير” through using literal translation as “evil is that destination” since the previous Arabic phrase denotes the bad eventual destination. Nonetheless, Arberry’s selection of the strategies of literal translation and lexical creation in translating it into “an evil homecoming” was not proper and led to a complete cultural loss.

In rendering the word “الإثم”, which refers to the state of being a wrongdoer (Al Maany Dictionary), both Ali and Arberry selected the substitution strategy. However, Arberry achieved the cultural equivalence while Ali did not because “sin” means “an action that is or is felt to be highly reprehensible” and “iniquity” denotes “the quality of being unfair or evil” (Merriam-Webster, 1828).

As illustrated in Al Maany Dictionary, the word “التقوى” refers to doing what Allah demanded and refraining from what He forbade. For Ali, he substituted it with “self-restraint” which is far from the religious meaning intended by the word “التقوى”. On the other hand, Arberry substituted it with “God-fearing” which resulted in a partial cultural loss.

Ali correctly transferred the meaning of the word “تحشرون” via substitution while Arberry used a literal rendition that has another different connotation, used particularly for soldiers, which is “muster”. Consequently, he was not able to communicate the cultural meaning of the original word.

Ali and Arberry defined the word “النجوى” as “secret counsels” and “conspiring secretly” successively. Ali’s rendition did not fit into the real meaning of the previous Arabic word since it means “advice” while “النجوى” refers to the “secret conversations”. On the contrary, Arberry’s translation reflected the same cultural meaning.

In case of rendering the word “بضارهم”, the translations of Ali and Arberry are literal. Nevertheless, Ali’s “harm” reflects physical injury thus it cannot be considered as an equivalent to the genuine word but Arberry’s “hurt”, that reflects emotional pain, transferred its connotative meaning.

In translating the meaning of the word “انشزوا”, both translators tended to use literal translation using “rise up” and “move up” respectively and so their translations conveyed parts of the real meaning.

Using substitution in rendering “صدقة” into “charity”, we can find that Ali managed to transfer the cultural meaning. On the contrary, Arberry utilized the definition strategy in translating “صدقة” into “a freewill offering” thus his choice of word did not match the original cultural meaning.

The Arabic phrase “أقيموا الصلاة” was translated through using literal translation, addition, and substitution by Ali into “establish regular prayer”. On the other hand, Arberry opted for literal translation and substitution producing “perform the prayer”. Regarding the verb “أقيموا”, Ali’s choice did not constitute the exact match of the original meaning yet Arberry’s “perform” transferred the authentic meaning properly. For the word “الصلاة”, they have substituted it with “prayer” which definitely has diverse cultural meaning and different rituals form the ST word.

The phrase “أتوا الزكاة” was rendered by Ali as “practice regular charity” using literal translation, addition, and substitution. For Arberry, he translated it using literal translation and substitution into “pay the alms”. Both conveyed the meaning of the verb “أتوا” correctly. However, substituting “الزكاة” with “charity” and “alms” is not accurate as both denote the inner desire to give money or whatever while “الزكاة” reflects an obligatory sense and it has its own specific conditions to be given after that. Also adding the word “regular” is wrong since the former is not regular for all people at all times.

Since Ibn Khathir (2000) interpreted the word “جُنَّة” as hiding blasphemy and showing Iman, it can be noticed that Ali’s literal translation and addition transmitted the authentic meaning partially whereas Arberry’s literal translation failed in conveying the real meaning.

Based on Al-Tabari’s (2003) interpretation of the word “الخاسرون” as “those who are perished and futile”. It is inferred that the definition strategy used by Ali was successful in reflecting the original meaning. Nevertheless, Arberry’s literal translation transferred shades of the ST word.

As Dr. Al-Farra said, the religious term “اليوم الآخر” is similar in meaning to the term “يوم القيامة”, so translating it literally into “the Last Day” by both translators did not

help in achieving the cultural equivalence since human beings have three lives: the worldly life, life of Al-Barzakh “البرزخ” and the life on the Day of resurrection/judgement.

Concerning the relative clause “الذين كفروا”, Ali and Arberry substituted it with “unbelievers” conveying the ST meaning partially since the word “unbelievers” designates those who do not believe generally in any religion while the ST clause refers to those who deliberately refused to believe in Allah and his messenger.

Literally translating the religious term “أهل الكتاب” into “the People of the Book” by both translators failed in obtaining the cultural equivalence as the word “Book” may include the Muslims also while it is not allowed to use such terminology for Muslims. As a result, using cultural substitution and addition as in “the people of the scripture (Jews and Christians) would sound more accurate.

With regard to the translation of the Arabic phrase “لأول الحشر”, both translators resorted to literal translation as “the first gathering” and “the first mustering” respectively. However, Ali’s translation transferred the exact meaning correctly, as the meaning of “لأول الحشر” was explained by Dr. Mohammed in chapter 4, whereas Arberry’s translation was faulty due to using the word “mustering” which is used in specific contexts (army/military).

As for the term “أولي الأبصار”, Ali rendered it literally into “O ye with eyes” adding “to see”. Similarly, Arberry utilized literal translation translating it into “you who have eyes”. Consequently, both were not able to communicate the exact cultural meaning.

Ali’s use of “the Hereafter” transmits parts of the original meaning of the religious word “الأخرة” since the former, according to (Merriam-Webster, 1828), means “an existence beyond earthly life”. For Arberry, he defined it as “the world to come” which is too general and far from the intended cultural meaning.

Regarding the translation of the word “لينة”, which refers to a specific kind of date trees, Ali and Arberry substituted it with a more general term that is “palm-trees”. In addition, Ali translated it literally into “tender”. They have both conveyed the cultural meaning partially.

The word “الفاستين” refers to those people who disobey Allah’s orders and commands (Al-Tabari (2003). Ali opted for the literal translation and addition. He added the adjective “rebellious” but he made a mistake when he used the verb “transgresses” instead of the noun “transgressors”. Arberry substituted it with the word “ungodly” which works well in conveying the cultural meaning.

With reference to the phrase “خيـل ولا ركـاب” which means, based on the interpretation of Ibn Khathir (2000) and Al-Tabari (2003), what is gained without a fight. Ali’s substitution as “cavalry or camelry” was successful and transferred the authentic meaning whilst Arberry’s literal translation failed to convey the meaning of the ST phrase.

In respect to the phrase “ولذي القربى”, Ali tended to use substitution producing the word “kindred”. On the other hand, Arberry selected literal translation using the word “near” and adding the word “kinsman”. Ali’s choice was too general and so it transferred parts of the ST phrase since the latter refers to our prophets close relatives from Bani Hashim and Bani Al-Motaleb. Conversely, Arberry’s translation was closer to the intended meaning.

As for the term “ابن السبيل” which refers to the needy one who travels for long distances on foot, Ali rendered it literally into “wayfarer” which transmits the original meaning partially. However, a complete cultural loss appeared in Arberry’s translation due to using a more general word which is “traveler”.

Considering the word “المهاجرين”, Ali tended to borrow the word “Muhajirs” while Arberry opted for translating it literally into “Emigrants” which does not convey the cultural meaning properly since it is general while the ST word is restricted only to those who migrated with our prophet to Medina. Thus, Ali’s borrowing was the most precise choice.

Al-Tabari (2003) clarifies that word “الدار” refers to “Medina”. Literal translation and addition were used by Ali to render the ST word into “homes (in Medina)” which is considered apropos. Perversely, Arberry rendered it literally as “the abode” which does not convey the exact intended meaning.

Ali and Arberry literally translated the word “الإيمان” into “the faith” and “belief” respectively. Ali’s choice carries some parts of meaning of the ST term,

however Arberry's is way general as it denotes believing in anything in the world. As a result, he was not able to achieve the cultural equivalence adequately.

Rendering the word "صدورهم" by substituting it with "hearts", Ali was successful in capturing the intended meaning. On the other hand, Arberry's literal translation into "breasts" conveyed the meaning partially.

As demonstrated by the two books of Tafsir, the word "حاجة" designates the feeling of envy. Both translators opted for literal translation, hence they were not able to communicate the ST word meaning appropriately.

Substituting the word "لإخواننا" with "brethren" helped Ali transfer its authentic meaning. Whereas, rendering it literally to "brothers" by Arberry made the word lose its original sense.

In translating the word "قوم", Ali resorted to literal translation using the word "men", so he was not successful since the ST word is more inclusive and not limited solely to males. Nonetheless, Arberry's use of literal translation using "a people" was more adequate.

Defining the word "الشيطان" as "the evil one" by Ali conveyed parts of the cultural meaning. However, substituting it with "Satan" as Arberry did resulted in a complete cultural loss since it carries a meaning that contradicts with our own religion "Islam" and culture.

For the word "جزاء", Ali and Arbery rendered it literally as "reward" and "recompense" respectively. Both TL words carry a positive meaning that is opposite to the ST word which denotes punishment and torture. Thence, their translations were not accurate.

Rendering the word "لغدٍ" literally as "the morrow" by both translators was not suitable since the ST word refers to the "Day of judgement" while "morrow" means the next day which is obviously too general. Therefore, using it led to a semantic loss.

Both translators transferred the meaning of the Arabic term "النار" literally through using the English word "Fire" which is wrong since the cultural meaning of "النار" differs considerably from the literal "Fire".

Ali's literal rendition of the word "الجنة" as "Garden" is absolutely not proper due to the huge differences in meaning. In a deviant manner, Arberry substituted it with the term "paradise" which is considered acceptable since the latter carries a similar cultural meaning to the original ST item.

Regarding the translation of "نضربها", Ali tried to substitute it with "propound" which conveys the meaning of the ST item partially. For Arberry, he mistranslated it literally into "strike" which is verily far from the meaning intended by the authentic word.

Eventually, Ali's substitution of the word "الغيب" with "secret" was appropriate since the former explains that Allah knows everything that is confidential and secret. On the contrary, Arberry's literal rendition as "the Unseen" was not sufficient and paved the way for a complete cultural loss to occur.

5.2.2 Answer of the first sub-question:

What types of non- equivalence the translations of Ali and Arberry reflect for the named two suras?

Baker's typology of non-equivalence at the word level was adopted to identify the causes of losses in the two English translations as follows:

1. Culture-specific concepts:

For example, "الله", "صيام", "فأقيموا الصلاة", "فآتوا الزكاة", "صدقة", "يوم القيامة" and lots of other CSIs in the two suras create difficulties for the translators in the process of finding them suitable equivalents.

2. SL terms are not lexicalized in the TL:

The religious terms: "أولي الأبصار", "فبئس المصير", and "ابن السبيل" are not coined in English so translators face difficulties looking for the accurate strategy to be able to translate them such as paraphrasing.

3. SL terms are semantically complex:

Some words have a very complex meaning such as: "الشیطان", "الغيب", and "النار" and this kind of complexity appears due to the cultural factor.

4. TL lacks specific terms (hyponym):

English lacks the hyponym of "لينة" but has the general word or superordinate: (Palm-tree).

5. SL terms are no longer found or used in the SL:

For example, the term “الظهار” existed only in the pre-Islamic era and disappeared by the diffusion of Islam.

6. Mistranslation of SL terms:

If the translator does not refer to exegesis books to understand the exact meaning of the words then mistranslations will occur. For instance, the words “خيل ولا ركاب” and “جُنة”.

5.2.3 Answer of the second sub-question:

What translation strategies did the two translators use in rendering the CSIs in the two suras?

To answer this question, the researcher drew a table summarizing all the strategies used by Ali and Arberry. It is apparent from the table below that both translators used plenty of Ivir’s strategies in translating the 52 CSIs in order to bridge the gap between the SL and the TL shedding some lights on their various cultures. Ivir’s strategies could be categorized into two general strategies suggested by Lawrence Venuti which are: foreignization and domestication. The former includes Ivir’s (literal translation and borrowing) while the latter involves (addition, definition, substitution, lexical creation, and deletion).

It is worth mentioning that both translators sometimes used more than one strategy in translating some CSIs. For instance, in rendering the meaning of “يظاهرون”, Ali opted for definition and addition strategies. Moreover, in translating “فأقيموا الصلاة”, he resorted to three strategies which are: Literal translation, substitution, and addition. Furthermore, Arberry utilized addition and substitution in transferring the meaning of “لذي القربى”.

Table (5.2): Strategies used by Ali and Arberry in translating the CSIs in Surat Al-Mujadilah and Al-Hashr.

Surat Al-Mujadilah					
Sample	Cultural-specific item	Ali’s translation	Strategy	Arberry’s translation	Strategy

1	الله	Allah	Borrowing	God	Substitution
2	يُظَاهِرُونَ	divorce their wives by Zihar (calling them mothers)	Definition + addition	'Be as my mother's back,'	Definition
3	رقبة	slave	substitution	slave	substitution
4	صِيَامٌ	fast	Literal translation	fast	Literal translation
5	مسكين	Indigent ones	Literal translation + addition	Poor persons	Literal translation + addition
6	رسوله	Messenger	Substitution	Messenger	Substitution
7	حدود	Limits (set by)	Literal translation + addition	bounds	Literal translation
8	يَوْمَ الْقِيَامَةِ	the Day of Judgment.	Substitution	the Day of Resurrection	Literal translation
9	حَيَّوْكَ	salute	Literal translation	greet	Literal translation
10	جهنم	Hell	Substitution	Gehenna	Borrowing
11	يَصْلَوْنَهَا	burn	Literal translation	roasted	Literal translation
12	قَبِيْسَ الْمَصِيْرُ	evil is that destination	Literal translation	an evil homecoming	Literal translation + lexical creation
13	الْاِثْمُ	iniquity	substitution	sin	Literal translation
14	التَّقْوَى	self-restraint	Literal translation	god-fearing	Substitution

15	اتَّقُوا	Fear	Literal translation	Fear	Literal translation
16	نُحْشِرُونَ	brought back	Substitution	mustered	Literal translation
17	النَّجْوَى	Secret counsels	Definition	Conspiring secretly	Definition
18	بِضَارِهِمْ	harm	Literal translation	hurt	Literal translation
19	انْشُرُوا	rise up	Literal translation	Move up	Literal translation
20	صَدَقَةٌ	charity	Substitution	freewill offering	Definition
21	فَأَقِمْوَا الصَّلَاةَ	establish regular prayer	Literal translation + addition + substitution	perform the prayer	Literal translation + substitution
22	آتُوا الزَّكَاةَ	practice regular charity	Literal translation + addition substitution	pay the alms	Literal translation + substitution
23	جَنَّةٌ	a screen (for their misdeeds)	Literal translation + addition	a covering	Literal translation
24	الْخَاسِرُونَ	that will perish	Definition	The losers	Literal translation
25	يُحَادُونَ	resist	Literal translation	oppose	Literal translation
26	الْيَوْمِ الْآخِرِ	the Last Day	Literal translation	the Last Day	Literal translation

Surat Al-Hashr

27	الَّذِينَ كَفَرُوا	Unbelievers	Substitution	unbelievers	Substitution
28	أَهْلِ الْكِتَابِ	the People of the Book	Literal translation	the People of the Book	Literal translation
29	الْحَشْرَ	the first gathering	Literal translation	The first mustering	Literal translation
30	أُولِي الْأَبْصَارِ	O ye with eyes (to see)	Literal translation + addition	you who have eyes	Literal translation
31	الْآخِرَةَ	the Hereafter	Substitution	the world to come	Definition
32	لَيْثَةٍ	The tender palm-trees	Literal translation + substitution	Palm-trees	Substitution
33	الْفَاسِقِينَ	rebellious transgresses	Literal translation + addition	ungodly	Substitution
34	خَيْلٍ وَلَا رِكَابٍ	cavalry or camelry	Substitution	horse nor camel	Literal translation
35	وَلِذِي الْقُرْبَىٰ	kindred	Substitution	near kinsman	Literal translation + addition
36	وَأَبْنِ السَّبِيلِ	the wayfarer	Literal translation	the traveller	Substitution
37	لِلْفُقَرَاءِ	the indigent	Literal translation	the poor	Literal translation
38	الْمُهَاجِرِينَ	Muhajirs	Borrowing	emigrants	Literal translation

39	الدَّارَ	homes (in Medina)	Literal translation + addition	the abode	Literal translation
40	الإيمان	the Faith	Literal translation	belief	Literal translation
41	صُدُّورِهِمْ	their hearts	Substitution	their breasts	Literal translation
42	حَاجَةً	entertain no desire	Literal translation	any need	Literal translation
43	لِإِخْوَانِنَا	our brethren	Substitution	our brothers	Literal translation
44	قَوْمٌ	men	Literal translation	a people	Literal translation + addition
45	الشَّيْطَانَ	the Evil One	Definition	Satan	Substitution
46	جَزَاءً	the reward	Literal translation	the recompense	Literal translation
47	لِغَدٍ	the morrow	Literal translation	the morrow	Literal translation
48	النَّارِ	Fire	Literal translation	Fire	Literal translation
49	الْجَنَّةِ	Garden	Literal translation	Paradise	Substitution
50	مَتَّصِعًا	cleave asunder	Literal translation + addition	Split asunder	Literal translation + addition
51	نَضْرِبُهَا	propound	Substitution	strike	Literal translation

52	الغَيْبِ	secret	Substitution	Unseen	Literal translation
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5.2.4 Answer of the third sub-question:

To what extent have Ali and Arberry's translations were successful in achieving the cultural equivalence of the specific items?

To answer this question, the researcher drew a table demonstrating Ali and Arberry's achievement and non-achievement of cultural equivalence in the translation of the specific items.

Table (5.3): Achievement and non-achievement of cultural equivalence in Ali and Arberry's translation

No. of CSI	CSI	Ali's translation	Achievement of cultural equivalence	Arberry's translation	Achievement of cultural equivalence
Surat Al-Mujadilah					
1	الله	Allah	Yes	God	No
2	يُظَاهِرُونَ	divorce their wives by Zihar (calling them mothers)	Yes	'Be as my mother's back,'	No
3	رقبة	slave	Yes	slave	Yes
4	صِيَامٌ	fast	No	fast	No
5	مسكين	Indigent ones	Yes	Poor persons	Yes
6	رسوله	Messenger	Yes	Messenger	Yes

7	حدود	Limits (set by)	yes	bounds	yes
8	يَوْمَ الْقِيَامَةِ	the Day of Judgment.	Yes	the Day of Resurrection	Yes
9	حَيِّوْكَ	salute	No	greet	Yes
10	جهنم	Hell	No	Gehenna	Yes
11	يَصْلَوْنَهَا	burn	Yes	roasted	No
12	فَيْئَسَ الْمَصِيرُ	evil is that destination	Yes	an evil homecoming	No
13	الْإِثْمِ	iniquity	No	sin	Yes
14	النَّفْوَى	self-restraint	No	god-fearing	No
15	اتقوا	Fear	Yes	Fear	Yes
16	تُحْشَرُونَ	brought back	Yes	mustered	No
17	النَّجْوَى	Secret counsels	no	Conspiring secretly	Yes
18	بضارهم	harm	No	hurt	Yes
19	انشروا	rise up	No	Move up	No
20	صَدَقَةٌ	charity	Yes	freewill offering	No

21	فَأَقِمْوَا الصَّلَاةَ	establish regular prayer	No	perform the prayer	No
22	آتُوا الزَّكَاةَ	practise regular charity	No	pay the alms	No
23	جُنَّةً	a screen (for their misdeeds)	No	a covering	No
24	الْخَاسِرُونَ	that will perish	Yes	The losers	No
25	يُحَادُونَ	resist	Yes	oppose	Yes
26	الْيَوْمِ الْآخِرِ	the Last Day	No	the Last Day	No
Surat Al-Hashr					
27	الَّذِينَ كَفَرُوا	Unbelievers	No	unbelievers	No
28	أَهْلِ الْكِتَابِ	the People of the Book	No	the People of the Book	No
29	الْحَشْرِ	the first gathering	No	The first mustering	No
30	أُولِي الْأَبْصَارِ	O ye with eyes (to see)	No	you who have eyes	No
31	الْآخِرَةِ	the Hereafter	No	the world to come	No

32	لَيِّنَةٍ	The tender palm-trees	No	Palm-trees	No
33	الْفَاسِقِينَ	rebellious transgresses	No	ungodly	Yes
34	خَيْلٍ وَلَا رِجَالٍ	cavalry or camelry	Yes	horse nor camel	No
35	وَالَّذِي الْقُرْبَىٰ	kindred	No	near kinsman	Yes
36	وَالَّذِينَ السَّبِيلِ	the wayfarer	No	the traveller	No
37	لِلْفُقَرَاءِ	the indigent	Yes	the poor	Yes
38	الْمُهَاجِرِينَ	Muhajirs	Yes	emigrants	No
39	الدَّارَ	homes (in Medina)	Yes	the abode	No
40	الْإِيمَانَ	the Faith	No	belief	No
41	صُدُورَهُمْ	their hearts	Yes	their breasts	No
42	حَاجَةً	entertain no desire	No	any need	No
43	لِإِخْوَانِنَا	our brethren	Yes	our brothers	No
44	قَوْمٍ	men	No	a people	Yes
45	الشَّيْطَانَ	the Evil One	No	Satan	No

46	جَزَاء	reward	No	recompense	No
47	لِغَدٍ	the morrow	No	the morrow	No
48	النَّارِ	Fire	No	Fire	No
49	الْجَنَّةِ	Garden	No	Paradise	Yes
50	مَتَصَدِّعًا	cleave asunder	Yes	Split asunder	Yes
51	نَضْرِبُهَا	propound	No	strike	No
52	الْغَيْبِ	secret	Yes	Unseen	No
Total of cultural equivalence achievement		22		18	
Percentage		42.3%		34.6%	

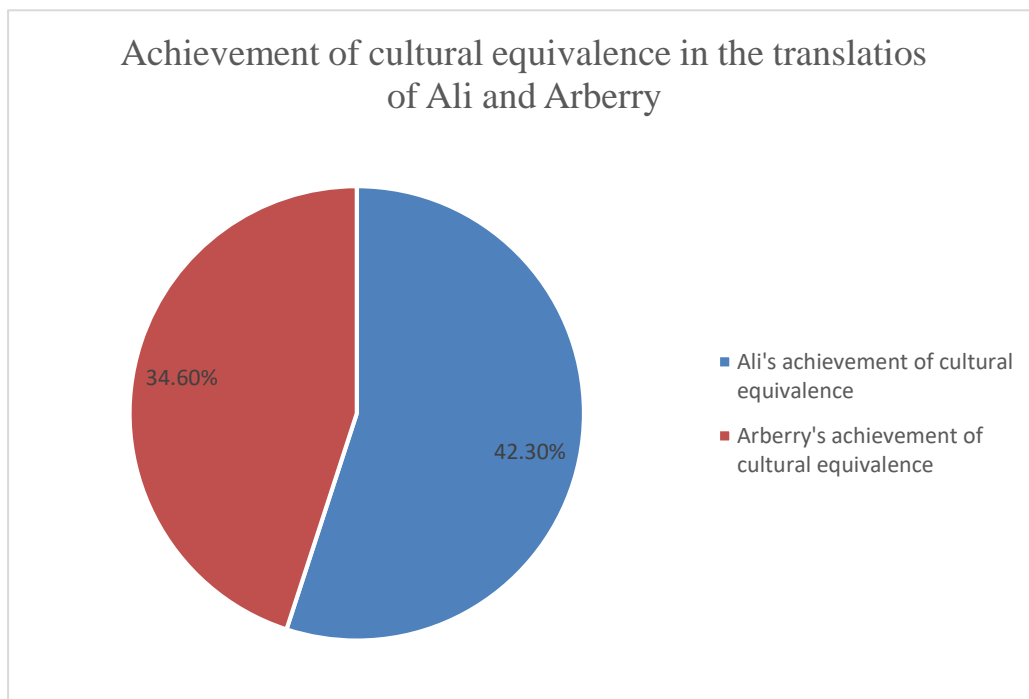


Figure (5.1): Achievement of cultural equivalence in the translations of Ali and Arberry

As the table and the pie chart demonstrate, Ali was able to achieve the cultural equivalence in the translation of 22 CSIs which equals 42.3% whereas Arberry succeeded in achieving the cultural equivalence in 18 CSIs which equals 34.6%. Accordingly, Ali's translation of CSIs was more precise and accurate compared with Arberry's.

5.3 Conclusion

The Holy Qur'an is distinguished for its inimitable nature and unique discourse. It is also featured for its eloquent and figurative language. Therefore, translating the language of the Holy Qur'an constitutes a difficulty for the translators due to having Qur'an-bound terms that cannot be equaled simply by using any word. Hence losses in translation are inevitable hindering translators from achieving the exact equivalence.

After comparing between the two translations and analyzing them, the researcher have found out that the translations of both Ali and Arberry contain semantic losses whether complete or partial. The former seems to be the most prevalent in

Arberry's translation as Hana and Ilhem (2016) and Islam (2018) found. In light of Baker's typology of non-equivalence at the word level, the semantic losses occurred mainly due to the abundance of culture-related terms and semantically complex words as found by Abdelaal and Rashid (2015). Furthermore, lack of lexicalization and hyponyms in the TL played a significant role in causing semantic ambiguity. Also Ali and Arberry's excessive use of foreignization strategies, literal translation in specific, resulted in a shift in meaning since the language of the Holy Qur'an cannot be translated literally. Another final cause is the translators' lack of knowledge in the religious sciences. In addition, the findings revealed that Ali's achievement of cultural equivalence accounted for 42.3% while Arberry's accounted for 34.6%.

5.3 Recommendations

Based on the findings of this study, the researcher recommends translators to consult scholars or religious institutions upon commonly used Islamic Shari'a terms in order to be provided with the accurate choices of translation. Also, they must rely on exegesis books that will facilitate the process of understanding the meanings of the verses hence attaining the precise equivalent. Moreover, they should use Arabic and English language dictionaries that have access to Islamic terms. Furthermore, translators must take into consideration the connotative meaning and not focus mainly on the denotative meaning (the dictionary meaning). Paying great attention to the strategies of translating the Holy Qur'an would be very beneficial in reducing the losses in meaning. In an ultimate manner, the researcher suggests that more research should be done on complete chapters of the Holy Qur'an in order to eliminate the losses and present the most exquisite version to the foreign readers around the world.

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