

Challenges of Translating Selected Verses from Al-Baqarah Surah into English: An Analytical Study

التحديات اللغوية في الترجمة الإنجليزية لبعض الآيات من سورة البقرة: دراسة تحليلية

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[10.15849/ZJJHSS.231130.12](https://doi.org/10.15849/ZJJHSS.231130.12)

Abstract

This study aims to illuminate the translation of the Qur'an by adhering to fundamental regulations of translation, especially when dealing with Qur'anic verses. The primary focus is to examine the linguistic challenges present in two English versions of Al-Baqarah surah, as translated by Abdullah Ali (1983) and Arthur Arberry (1968). These linguistic challenges encompass instances of over-translation, under-translation, and mistranslation, leading to partial or complete loss of meaning in the target text. The predictability of linguistic loss in translation arises from the absence of equivalence for certain cultural terms in the TL, a common phenomenon when translating from a ST. The study delves into the challenges faced by translators striving to convey the intended meaning of various verses, stemming from linguistic complexities. This qualitative study employs a descriptive content analysis approach to analyze the verses. By comparing the two versions and drawing insights from essential Qur'anic explanations and Arabic references, such as Ibn Kathir's Tafsir (2000), the data analysis brings to light instances of partial meaning loss in Ali's translation and complete loss in Arberry's rendition. Factors contributing to these challenges include word complexity, misunderstanding, mistranslation, limited mastery and knowledge, and a lack of familiarity with the Arabic language and Islamic culture.

Key words: intended meaning; lack of equivalence; linguistic loss; mistranslation; translating religious text.

الملخص

تهدف هذه الدراسة إلى إلقاء الضوء على ترجمة القرآن الكريم من خلال التمسك بالأنظمة الأساسية للترجمة، وخصوصاً عند التعامل مع آيات قرآنية. ويكمن التركيز الرئيس في فحص التحديات اللغوية الموجودة في نسختين إنجليزييتين من سورة البقرة، كما تم ترجمتها من قبل عبد الله يوسف علي (1983) وأرثر أربيري (1968). وتشمل هذه التحديات اللغوية حالات من الترجمة الرائدة، والترجمة الناقصة، والترجمة غير الصحيحة، مما يؤدي إلى فقدان جزئي أو كامل للمعنى في النص المستهدف. وهناك توفقات بفقدان المعنى اللغوي في الترجمة مع غياب البدائل والتكافؤ لبعض المصطلحات الثقافية في اللغة الهدف، وهي ظاهرة شائعة عند الترجمة من اللغة المصدر. وتتناول الدراسة التحديات التي يواجهها المترجمون الذين يسعون جاهدين لنقل المعنى المقصود للآيات المختلفة، الناشئة عن تعقيدات لغوية. تستخدم هذه الدراسة النوعية منهج تحليل المحتوى الوصفي لتحليل الآيات، من خلال مقارنة النسختين واستخلاص الأفكار من التفسيرات القرآنية الأساسية والمراجع العربية، مثل تفسير ابن كثير (2000). يكشف تحليل البيانات حالات فقدان جزئي للمعنى في ترجمة عبد الله علي وفقدان كامل في ترجمة أربيري. وتشمل العوامل المساهمة في هذه التحديات على تعقيد وصعوبة الكلمة، وسوء الفهم، والترجمة الخاطئة، ومحدودية الإتيان والمعرفة، وعدم الإلمام باللغة العربية والثقافة الإسلامية.

الكلمات المفتاحية: المعنى المقصود، غياب التكافؤ والبدائل، فقدان لغوي، الترجمة الخاطئة، ترجمة النصوص الدينية.

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Received: 25/06/2023

Accepted: 04/09/2023

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تاريخ استلام البحث: 2023/06/25

تاريخ قبول البحث: 2023/09/04

1. Introduction

Translation is a tool of communication that can eliminate barriers between any two main languages in terms of cultures, norms and beliefs. Accomplishing successful communication between different linguistic codes requires solid knowledge and command of them. The first thing is discussing the source language (SL), and the second one is the target language (TL). Also, translation has virtually been classified as one of the pivotal branches of language sciences which empowers mutual understanding among people from various cultures. It does not rely only on understanding of linguistic units, but also on the precise use of language. Thus, translators and scholars should be conscious of the cultural ethics and norms of both the SL and TL since both culture and language are indistinguishable.

English language is Germanic Endo-European whereas Arabic language is Semitic and the two are from various language aromas. Thus, it becomes reasonable to find out several differences between the two languages due to the system of terminology for each language, the origins of language, rules and properties. However, it is difficult to translate any holy text, particularly the glorious Qur'an, to any language unless the translator is knowledgeable enough about it. This leads and comprises translators to a great issue of challenge where they can exert great effort, yet they do not succeed in translating it as identically and suitably as it should be because of different linguistic as well as cultural issues. The lack of understanding the source language can pose problems in transmitting the intended meaning from one language to another; therefore, inevitable different losses could happen. Consequently, translators should make sure that the target text (TT) introduces the main features of the source text (ST) by creating an outcome similar to that proposed by the source text.

The genuine version of the Qur'an was presented in Arabic where its linguistic system is rich with words that have many shades of meaning. The exact cultural terms and the richness of Arabic vocabulary are challenging to understand and translate. The classical Arabic of the Qur'an necessitates more careful study and great efforts to entirely recognize its depth of meaning. One such important reason for translating the Qur'an into other languages is basically that there are a lot of Muslims around the world who do not speak Arabic. Several translators translated the meaning of the Qur'an such as (Yusuf Ali, 1983; Pickthall, 1982; Muhammad Shakir, 1971; Arthur Arberry, 1996). Although providing readers of target texts with full access to source texts can be impossible, translators can build bridges of communication among nations belonging to different cultures. From Islamic perspectives, the main meaning of the Qur'an cannot be translated accurately since it is revealed in Arabic. It is considered as a miracle; the Qur'an cannot be completely conveyed into other languages. Hence, the translation as well as the meaning suggested by the target text will not be identical to the source text and its genuine value. This generates the loss mostly discussed within the scope of translation because it is one of the most intractable issues of translation.

Catford (1965) described translation as "the replacement of textual material in one language by an equivalent textual material in another language" (p. 20). In this regard, Catford (1965, p. 36) is obviously more interested in formal language rules and grammar, rather than the context and pragmatics included in the text. Nevertheless, he confirmed that "since every language is formally sui-generis, and formal correspondence is, at best, a rough approximation it is clear that the formal meaning of source language items can rarely be the same". Furthermore, Nida and Taber (1969) claimed that "translation is a process of transferring message from the source language into the target language" (p.15). To summarize, they described translation as a means of conveying meaning through a written or spoken language so that the message transferred in the source text can be understood by many people speaking other languages.

Hornby (1988) defined translation as "a complex act of communication in which the Source Language–author, the reader as translator and translator as Target Language–author and the Target Language–reader interact" (p. 81). Therefore, translation is an intricate process where the author, translator and reader cooperate with each other. Martono (1995) stated that "translation

is possible by an equivalent of thought that lies behind its different verbal expressions. The content of the two verbal expressions must be equivalent to the thought expressed in the source language” (p. 72). Hence, the translator's duty is to faithfully transmit both the message and the meaning of the source text into the target language. Moreover, every language has linguistic, cultural, social, religious and psychological characteristics, and the absence of these characteristics in a certain language poses challenges for translators as they convey the intended meaning of the source text into the target text; as a result, inevitable losses may happen when translating.

Baker (1992) confirmed that there are two types of these losses: (1) inevitable loss which happens due to the linguistic differences between two languages referring to the source and target language. Therefore, both English and Arabic languages belong to two different language families, and the difference between the two languages can be examined. To be more specific, English language is related to the Germanic Indo-European language family whereas the Arabic language has a relation to the Semitic language family; and (2) the avertable loss happens once a translator does not succeed in finding the right equivalent and the appropriate translation in the target text.

Several translation issues arise while translating between Arabic and English due to social cultural and linguistic differences between them. Translating the glorious Qur'an is a very challenging task for a translator since it conveys the word of Allah. In her study, Baker (1992) introduced meaning and message ideas by implementing a bottom-up method, i.e., moving from simple sentences to complex sentences. Moreover, she emphasized the significance of the translation process of a single word as the translator focuses initially on one word to discover its equivalence in the target language.

1.1 Statement of the problem

Non-equivalence is a major challenge when translating Qur'anic verses. Some specific Qur'anic lexicons and terms have no equivalent expressions in English. Such words can only be authentically expressed in Arabic and when attempting to translate these lexicons and terms for English language, different shades of their meaning may be lost. Not getting back to the explanations of the Qur'anic words, lack of understanding the Arabic linguistics and the incapability to decode and transfer the shades of polysemantic verses lead to mistranslation and misuse of words. For example, the five pillars of Islam have no counterparts in English, such as the Haj which means pilgrimage. This research concentrates on linguistic loss as a challenge translators face when rendering Qur'anic verses into English.

1.2 Purpose of the study

The objective is to explore the linguistic loss in translating Al-Baqarah surah into English language, and the basic categories of this loss identifying the reasons of the linguistic losses. The expression loss refers to two senses throughout the setting of this study. It indicates the complete or incomplete loss in any spoken sign, such as word, phrase or sentence. The expression indicates the loss affecting the clarification of these spoken signs on the linguistic level. This loss can negatively affect the ways that target learners recognize the target text. It is crucial to assess the present English translations to classify the morphological and lexical difficulties translators encounter throughout the translation process which negatively leads to linguistic loss when translating the meaning of the Qur'an.

1.3 Research questions

- 1- To what extent does the vagueness of the linguistic level lead negatively to an inappropriate translation?
- 2- Are the culture-bound expressions related to the vagueness of the intended meaning?
- 3- What are difficulties that readers may encounter when the glorious Qur'an is translated by a non-competent translator?

1.4 Significance of the study

This study is significant by attempting to find some reasons: (1) pinpointing the major difficulties, problems and imprecisions of the glorious Qur'an translations that make a huge linguistic loss in

its genuine meaning and message; (2) pointing out weaknesses and proposing better options for them; and (3) increasing awareness and deepening the readers' knowledge of the Arabic language.

2. Literature Review

The glorious Qur'an was revealed to prophet Mohammed (peace be upon him) by the Angel Gabriel. It abounds with wisdom and miracles attesting to the glory of Allah, and of course a testament to His mercy, clemency and justice. It is totally free from paradoxes, discrepancies or divergences. The factual issue that the glorious Qur'an is inscribed in Arabic is a real miracle because it has a precise style, consistent way, astonishing harmony and a high rhythm complication of terms and language levels. Therefore, these factors present a significant challenge to translators attempting to convey its message accurately in various languages, particularly in English, where achieving complete equivalence becomes an elusive goal.

2.1 The history of translation and the Qur'an translation and its significance

The glorious Qur'an has been translated into several languages as translation plays a central role in transferring Islam around the world. It is truthful that Allah sent the glorious Qur'an in Arabic; however, it is a message for all people and cultures. It is therefore significant to translate the Qur'an due to the basic need to extend the message of Islam to non-Muslim societies particularly after events that happened around the world which show the real identity and characteristics of Muslims and Islam. A lot of prominent scholars and researchers believe that it is essential to translate it, specifically Ibn Bukhary. This underscores the significance, necessity, and demand for Qur'an translations into various languages. Alesander Ross made the first English translation in 1649 which was regarded as a non-direct one and mainly based on a French version by Sieur du Ryer. Whereas, George Sale made the first planned and direct translation in 1734 creating a translation and explanation of the meaning of Qur'an directly from Arabic into English.

Inevitable linguistic loss could happen due to the divergent arrangements of the two languages having no regard to the competence or skills of a translator. Languages differ in their lexicalizations of meanings. Thus, a term which can be conveyed by a single word in English could be presented or conveyed by numerous words and expressions in another language. A table, for instance, in English, may be translated into various lexemes in the Polish language (Ameel Eef, Malt Barbara, Gert Storms and Assche Van 2009). This thing regularly happens in Arabic as well. Moreover, the term 'cup' may be translated to different lexemes and linguistic units in Arabic language with diverse shades and shapes of meaning. However, in Arabic language and the Qur'an, the word cup could mean (كوب) [koub], (إبريق) [ibreeq] (كأس) and [ka'as]. Thus, such a gap of shaping vocabulary in translation may possibly lead to linguistic loss.

Translation is defined by various language researchers, experts and scholars. Newmark (1988) defined the process of translation as a technique of transforming the intended meaning of the text to another language in the style that the translator wanted the text. Furthermore, Catford (1965) highlighted that translation is the way of substituting the written text in any language by the right equivalent written text in another language. Catford's explanation leads to a greatly debatable matter in transformation words into another language in general, and the glorious Qur'an translation in particular which is considered an equivalence. The term equivalent is also clarified as a condition of being the same or equal. Hatim and Mason (1990) defined the process of making right equivalent as the "closest possible approximation to ST meaning" (p. 8).

Venuti (1995) conveyed the two approaches of translation as 'domestication' as well as 'foreignization' (p. 20). He mentioned that the way of domestication is considered as "an ethnocentric reduction of the foreign text to target-language cultural values". However, the second one is described as "an ethno-deviant pressure on those cultural values to register the linguistic and cultural difference of the foreign text". Many eminent scholars argued that equivalence cannot be reached easily as the basic meaning relies on the level of real terms and sentences. "In their role as mediators, translators deal with elements of meaning that can often lie above the level of propositional content and beyond the level of the sentence" (Hatim and Mason 1997, p. 11).

The difficulties with determining an appropriate equivalent when translating from one language to another are a consequence of the main reasons associated with the semantics, culture, pragmatics and stylistics. There quandaries are very perplexing when rendering the blessed texts, particularly the glorious Qur'an. Arabic language has a greatly rhetorical and linguistic system; however, the basic meaning of its expressions, words and utterances relies on the recognition of its rhetorical devices.

Al-Jarjany (1978) presented a comprehensive explanation on the rhetoric of Arabic language in the Qur'an. He clarifies the matters of word order, omissions, foregrounding metonymy, and backgrounding. All of these features have a great influence on the intended meaning of the Qur'anic verses that they certainly cause the words, expressions and phrases to have extra shades of meaning. The major problem seems to appear for many translators in finding out the appropriate equivalent. Baker (1994) maintained the matter of having equivalences at the word level, over the word levels, textual and written equivalences, grammatical equivalences, linguistics equivalences and pragmatic (practical) equivalences. She confirmed that having equivalences at the word level is a thorny subject so that translators and scholars can deal with any text in translation. The writer provided many approaches to overcome the expressions having non-equivalence, but she mentioned that loss is predictable and unavoidable. The most important thing of this study is the deep conviction of changes in the source text (ST) which have impacts in the loss of meaning. For example, Baker (1992) provided some restatements, paraphrases and deletion as ways when an equivalent at the word level does not exist; however, she stresses that a paraphrase "does not have the status of a lexical item and therefore cannot convey expressive, evocative or any kind of associative meaning" (p. 40).

Neglecting the artistic or metaphorical aspects of the source text during translation can lead to significant issues. These include losing the deeper meanings, cultural context, or original nuances present in the text. When figurative language, like metaphors or idioms, isn't properly conveyed in the translation, the depth and richness of the original can be lost. Additionally, if the cultural context behind these figurative expressions is ignored, the translation might not resonate well with the target audience. To address these challenges, skilled translators need a strong grasp of both languages and cultures, and they may need to creatively modify expressions, provide explanations, or collaborate closely with experts to ensure the intended impact of the original text is preserved. Thus, neglecting the literary or figurative qualities of the source text can lead to losses in meaning, cultural accuracy, or equivalence in translation.

Translators occasionally do not realize function of rhetorical devices or figurative of speech in the source language; they may also have difficulties and problems in realizing their symbolic level. Consequently, linguistic loss is likely to occur in literary translation. This applies to the Qur'anic verses and expressions whose language is more complex than any other literary texts. Difficulties leading to linguistic or semantic losses could be divided into two general categories: the linguistic type including the semantic and syntactic, and the cultural one. Semantic difficulties could involve morphological and lexical problems.

2.2 Aims of translating the glorious Qur'an into English

Translating the glorious Qur'an into other languages is a significant contribution to the experience of humans in general as well as to that of speakers of English, a universal language widely spoken all over the world. One more thing is the great use of English in media gives the opportunity to promote translations of the glorious Qur'an around the world rather than any other renditions into other languages. It is greatly prominent and urgent to consider the translations of the glorious Qur'an not only for worship, but also because it is the utmost source of all features of knowledge like psychology, social sciences, anthropology, economics, medicine and laws.

2.3 Major challenges in translating the glorious Qur'an

Many translators and scholars did not succeed in the translation of the intended meaning of the Qur'an into numerous languages, including English. Those people often face different quandaries which directly lead to the linguistic loss and untranslatability of the verses. The Qur'an

is a miracle; written and revealed in Arabic. Thus, the basic cause of failure is the consistency, harmony, rhetoric and its distinct rhythm where all translators did not succeed in attempting to replicate a translation which can reproduce and indicate all these elements that they could succeed in the clarification of meaning but not in giving the accurate intended meaning, shape and form. These dilemmas which basically lead to the linguistic loss in the Qur'anic translation could be divided into three wide categories: linguistic, cultural and lexical problems.

2.3.1 Linguistic problems

The main aim of translation is to convey a message from the SL into the TL with regard to the intended meaning of the ST. However, no two languages are the same in terms of structure, form, meaning, vocabulary, and specific characteristics. The process of translation is frequently accompanied by diverse linguistic challenges, including issues related to syntax, style, semantics, and vocabulary.

2.3.1.1 Syntactic problems

They pertain to the grammatical arrangement of words, terms, or expressions within a sentence. The term "syntactic" functions as an adjective, originating from the Greek term "syntaktikos" and the Modern Latin term "syntacticus," both of which imply the organization of elements in a structured manner. This term's origins can be traced back to the Greek verb "syntassein," signifying "to put in order." Its essence lies in the grammatical regulations of language, as elucidated in etymology dictionaries.

The differences between languages may create a lot of syntactic problems when translating a text and the number of these troubles may rise or fall according to the level of connection between the 'Source Text' and 'Target Text'. That is, the much more the two languages are associated with each other, the less syntactic troubles happen. The main syntactic difficulties that translators usually encounter are word order, condition and tenses.

As for tenses, there are some differences between the two languages that give a clumsy translation e.g., the single present tense in Arabic may be confusing. When it is matched to English, it has the simple and continuous forms. When it is compared to Arabic, it is not making a difference between movements that were accomplished in the past with and without relation to the present. Thus, translators may fail in conveying the precise tense when translating tenses literally. Consequently, translators have to make shifts so that they can translate the intended meaning to other people, and this will end up with the linguistic loss. The condition, on the other hand, is another challenging syntax matter in which loss in translation can be discovered. There are four types conditions in English language as: real, probable, improbable, and the conditional particle.

However, there are only two main kinds in Arabic language which are 'real' and 'impossible'. The two are identified by conditional practical in (إن) , (لو) and (إذا) . That is it, the two articles إن and إذا in Arabic signify the first two types in English. As for the glorious Qur'an, we can only use (inn) and (lau) for clear condition, but (idhaa) is a, temporal practical, equivalent to "when" in English. The researcher introduces two examples of the translation of the Qur'an from Surat Al-Baqarah. The translators used the verb forms to indicate the improbable conditions that semantically opposes the second section of it.

وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَارِهِمْ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ (20)

“And if Allah willed, He could take away their faculty of hearing and seeing; for Allah hath power over all things” (Yusuf Ali).

“Had God willed, he would have taken away then hearing and their sight. Truly God is powerful over everything” (John Arberry).

2.3.1.2 Stylistic problems

Stylistics is described as the study of a written meaning which clarifies things relating to style, methods, techniques and ways that are used in creating a piece of writing, literary style, and art. Its genuine refers to the middle of the 19th century which was proposed by a German stylistisch

(Etymology Dictionary). Furthermore, style has a large part of meaning which could make some problems for translators and scholars which may strongly impact the meaning.

Stylistics refers to the study and analysis of linguistic choices made by writers or speakers to achieve particular effects in their communication. It involves examining how language is used creatively to convey meaning beyond the literal interpretation of words, encompassing factors such as word choice, sentence structure, figurative language, and tone. This branch of linguistics delves into the nuances of expression that contribute to a text's unique style, impacting its aesthetic, emotional, and communicative qualities.

Halliday (1962) defined linguistic stylistics as "the description of literary texts, by methods derived from general linguistic theory, using the categories of the description of the language as a whole; and the comparison of each text with others, by the same and by different authors in the same and in different genres" (p. 2). Halliday's approach to stylistics is rooted in his systemic functional linguistics framework, which emphasizes the functional aspects of language and how language serves different communicative purposes. He believed that analyzing stylistic choices in texts could provide insights into how authors create particular effects, convey emotions, and engage with their audiences.

Gazallah (2008) revealed that style constitutes an integral aspect of meaning, capable of posing challenges to translators that could significantly impact interpretation. Issues of formality and informality relate to grammatical and lexical concerns. He suggested a formality scale of English language involving five levels as follows: (Frozen Formal جدا فصيح), (Formal فصيح), (Informal غير فصيح), (Colloquial عامي), and (Vulgar or Slang سوقي). Since linguistic loss is an unavoidable matter, it is stylistically predicted to translate the written texts such as the glorious Qur'an. It is recognized that the glorious Qur'an is a combination of rhetorical rhymed text and a lyrical structure which is specifically adjustable for oral recitation.

On the other hand, rhetorical devices give rise to different translation problems. Different samples of the translation of the verses (52) and (53) in Al-Baqarah surah show that translator did not succeed in conveying the rhyme into English. Consider the following example:

"ثُمَّ عَفَوْنَا عَنْكُمْ مِنْ بَعْدِ ذَلِكَ لَعَلَّكُمْ تَشْكُرُونَ (52) وَإِذْ آتَيْنَا مُوسَى الْكِتَابَ وَالْفُرْقَانَ لَعَلَّكُمْ تَهْتَدُونَ" (53)

"Even then we did forgive you there was a chance for you to be grateful. And remember we gave Moses the scripture and the criterion (between right and wrong): there was a chance for you to be guided aright". (Yusuf Ali).

Another matter that translators encounter when translating the glorious Qur'an is the metaphor which is considered as a word or phrase referred for one thing to propose that they are similar. It is used a lot in the religious Qur'an texts as such in the verses (16), (22) and (24) of Al-Baqarah surah, where the metaphoric expressions lead directly to linguistic vagueness. Thus, the translators did not give the intended meaning of the verse as such in the verse number (16) that Yusuf Ali translated the word (اشترؤا) into bartered.

"أُولَئِكَ الَّذِينَ اشْتَرُوا الضَّلَالَةَ بِالْهُدَىٰ فَمَا رَبِحَت تِّجَارَتُهُمْ وَمَا كَانُوا مُهْتَدِينَ" (16)

"These are they who have bartered Guidance for error: But their traffic is profitless, and they have lost true direction".

The other one in the verse number (22) where he translated the word (فراشا) into couch:

"الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ" (22)

"Who has made the earth your couch, and the heavens your canopy; and sent down rain from the heavens; and brought forth therewith Fruits for your sustenance; then set not up rivals unto Allah when ye know (the truth)." In the verse (24). The scholar translated the word (وقودها) to fuel:

"فَإِنْ لَمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِينَ" (24)

"But if ye cannot- and of a surety ye cannot- then fear the Fire whose fuel is men and stones, which is prepared for those who reject Faith."

2.3.1.3 Semantic problems

Semantics, originating from the French term "semantique" (1883) and further back from the German "semasiology" (1947), is the discipline concerned with the study of meaning within language. This concept, dating back to 1893, delves into how human communication is comprehended through language by examining the significance of words. It can be traced back to the ancient Greek term "semantikos," signifying "Significant."

It also indicates the basic study of meaning that human expressions can be comprehended through language. It is basically interested in the association between signifiers such as: signs, words, phrases and symbols and their significant meanings—and what they represent can involve instances where a middle ground is employed to convey an idea commonly used in everyday language. Because of the deficiency of equivalences in the target language, translators encounter a lot of semantic problems when translating different texts, particularly cultural and religious ones.

Translators frequently grapple with semantic challenges, particularly due to the absence of direct equivalences in the target language (TL). This is especially evident in cultural and religious contexts and is exacerbated by intricate terminologies, notably in the revered Quranic text. Moreover, connotative meanings can lead to misconceptions about the intended significance, purpose, or implications. In such instances, the translator's proficiency in both Arabic language and understanding of Muslim culture becomes crucial for achieving accurate rendering.

The researcher introduces some translated examples to clarify the problems stated above: The term (الصيام) in the verse (183) of Al-Baqarah surah was directly translated to fasting in both Yusuf Ali and Arthur Arberry translations.

"يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ" (183)

"O ye who believe! fasting is prescribed to you as it was prescribed to those before you, that ye may (learn) self-restraint". (Yusuf Ali)

"O believers, prescribed for you is the Fast, even as it was prescribed for those that were before you - haply you will be godfearing" (Arthur Arberry)

In English, the term 'fasting' implies abstaining from certain types of foods or drinks for a specific period. On the other hand, in Arabic, the term (Al-sawm) refers to abstaining from food, drink and anything which substitutes food or drink from dawn to sunset during a specific month each year. Similarly, the Arabic word "Al hajj" (الحج) in the verse (197) of Al-Baqarah surah, translated by Arthur Arberry, corresponds to the English term 'pilgrimage'.

"الْحَجُّ أَشْهُرٌ مَّعْلُومَاتٌ ۖ فَمَن فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ ۗ وَمَا تَفَعَّلُوا مِنْ خَيْرٍ يَّعْلَمُهُ اللَّهُ ۗ وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ ۗ وَالتَّقْوَىٰ يَا أُولِيَ الْأَلْبَابِ" (197)

"The Pilgrimage is in months well-known; whoso undertakes the duty of Pilgrimage in them shall not go in to his womenfolk nor indulge in ungodliness and disputing in the Pilgrimage. Whatever good you do, God knows it. And take provision; but the best provision is godfearing, so fear you Me, men possessed of minds!" (Arthur Arberry). However, Yusuf Ali translated the same term as "الحج" in his rendition as follows: "For Hajj are the months well known. If anyone undertakes that duty therein, Let there be no obscenity, nor wickedness, nor wrangling in the Hajj. And whatever good ye do, (be sure) Allah knoweth it. And take a provision (With you) for the journey, but the best of provisions is right conduct. So fear Me, o ye that are wise" (Yusuf Ali).

In English, the word 'pilgrimage' signifies a journey that holds moral or spiritual significance, often entailing a visit to a sacred place of importance to an individual's beliefs and faith. Conversely, the Arabic word "الحج" (Alhaj) has a more precise and constrained meaning, specifically linked to particular religious practices. It specifically pertains to the fifth pillar of Islam, an annual obligation for financially capable Muslims to travel to Mecca. Undoubtedly, it is a widely recognized that Muslims perform Alhaj along with some specific religious rituals integral to this obligation.

There is another issue which is the absence of synonyms in English where translators may encounter when translating the verses of Qur'an as in the following one from Al-Baqarah surah.

"وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبُحُوا بَقَرَةً ۖ قَالُوا أَتَتَّخِذُنَا هُزُوًا ۖ قَالَ أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ" (67)

“And remember Moses said to his people: "(Allah) commands that ye sacrifice a heifer." They said: "Makest thou a laughing-stock of us?" He said: "(Allah) save me from being an ignorant (fool)!” (Yusuf Ali)

In the last verse, the word (بقرة) in the source language text refers to any cow. However, the equivalent word in English in which Yusuf Ali utilized is Heifer that indicates to a hyponym of cow, in English which reflects a young cow. Thus, this translation is rejected/incorrect because it did not give the intended meaning of the original text.

2.3.2 Lexical problems

It's evident that no single language can perfectly mirror the same meanings as another language can. English, as we are aware, can be more explicit in certain contexts compared to Arabic. On the other hand, Arabic excels in precision in various areas. For instance, the term "Nazzala" (نزل) “send down” holds a significant ambiguity when presented to English readers. This is because it encapsulates the gradual revelation of the Quran over a span of 23 years. This form signifies the repetition of an action across time. On the other hand, the verb "Anzala" (أنزل) (to reveal) signifies the revelation of the glorious Qur'an in its entirety, all at once. Consequently, these two forms are distinct, denoting vastly different types of revelations. If translators fail to take this aspect into consideration, they risk misinterpreting the Quran's intended meaning, leading to avoidable loss in the translation process, e.g., semantic and linguistics losses.

Translators may also make mistakes when dealing with other words in the glorious Qur'an, for instance the term (ضياء) “Diya” and (نور) “Noor” can be translated as light. Some words can be either associated with culture or semantics like the word (الموقدة) “Al-mawkodha” and (التيمم) “Al-tayamom” or (تيمموا) (tayammamoo). Other words may have some slight differences as the following example: the word (يغبط) “yaghit” and (يحسد) “yahsud” are difficult to be understood without obtaining instinctive, and deep knowledge of the general differences of Arabic synonyms. Therefore, translators could use the word ‘envy’ as an equivalent for the mentioned words. Yet, it is entirely different from the genuine meaning as the first term (يغبط) “yaghit” refers to a positive implication, while the second term (يحسد) “yahsud” refers to a negative implication.

2.3.3 Cultural problems

Culture and language are two features that make translation complicated and indispensable. Translators often translate from source language to target language to make possibility of the inter-lingual communication. The primary catalyst for translation is the divergence among languages, while culture poses an additional challenge. Typically, individuals within the same linguistic community also share analogous cultural norms, habits, and traditions. This extends to their country's social, political, and cultural institutions, making communication, idea-sharing, and knowledge exchange seamless. Conversely, inter-lingual communication proves intricate, as common knowledge is limited, compromising the depth of comprehension.

In such issues, translation transcends mere linguistic transfer; it encompasses the transmission of a distinct culture. Cultural disparities invariably stand as a significant source of translation difficulties, particularly in cases of both languages' involvement. Additionally, translation is not only an issue of conveying information from one language to another but it also includes passing on the beliefs of another culture. Further, cultural differences cause a lot of problems in translation.

The symbolic representations of certain terms in the Qur'an don't carry identical implications and therefore can't convey the same meaning with both semantic and cultural accuracy. For instance, the word "غمام" (clouds) signifies abundance and goodness in Arabic. This is due to the fact that, in desert regions where the Arabs reside, clouds represent elements that alleviate the scorching heat prevalent in their environment.

However, ‘clouds’ in English reflect any group of particles such as smoke, dust or gases which is observable. The verse number (56) from Surat Al-Baqarah: "وَوَضَّأْنَا عَلَيْكُمْ الغَمَامَ" was translated as: “And We gave you the shade of clouds”. This word is placed in a positive setting that Allah give all bounties to Israelis. The other thing is the verse 60 from Surat Al-Baqarah that

is connected to the food that Israelis wanted to have: "من بَقْلِهَا وَقَتَائِهَا وَفُومِهَا وَعَدَسِهَا وَبَصَلِهَا". It was translated as "its potherbs, and cucumbers, its garlic, lentils, and onions." (Yusuf Ali). The verse describes something about Israelis that they wanted to replace them with something else instead.

From a cultural standpoint, this particular food symbolized a lower quality associated with the middle or poorer classes during that era, a perception that might have persisted over time. In contrast, within English culture, these same food items are held in high esteem and are even consumed regularly by wealthier individuals in their everyday meals, without carrying any notion of being of inferior value.

2.4 Kinds of loss

It is known that the loss happens for each type of translation due to rhetorical, linguistic and cultural barriers particularly when translating highly religious texts as such the glorious Qur'an. It is hard to find the 'target language' conform to the 'source language' since each language has its features and rules. The researcher identifies the kinds of loss as complete or incomplete which is common in translation specifically the translation of the glorious Qur'an which is described as highly problematic and has a lot of rhythm and rhetorical expressions.

Loss can be inevitable/unavoidable loss and avertable/avoidable at textual, morphological, syntactic stylistic and semantic levels. Inevitable/Unavoidable losses emerge as a result of the distinct linguistic structures in both source (SL) and target languages (TL), irrespective of the translator's competence, proficiency, or expertise. These discrepancies between languages are the primary cause and are commonly encountered during translation, even among languages of the same family. Conversely, avertable/avoidable losses are contingent upon the translator's skill and aptitude. They occur when the translator struggles to establish equivalence or identify a fitting translation. Such losses stem from the translator's inability to locate an appropriate counterpart or an equivalent, regardless of the disparities in the linguistic systems of the two languages.

"وَلَا تُبَايِسُوا زُجُورَهُمْ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ" (187)

"But do not associate with your wives while ye are in retreat in the mosques." (Ali Yusuf)

"And do not lie with them while you cleave to the mosques." (Arthur Arberry)

In the provided verses, from the researcher's perspective, both translations are attempting to convey the same meaning, but they reflect differences in the choice of words and phrasing due to the divergent linguistic and cultural contexts of English and Arabic. In terms of avoidable and unavoidable losses:

1. Inevitable/Unavoidable Losses: These are instances where the differences between the source language (SL) and target language (TL) structures, along with cultural nuances, make it impossible to achieve an exact and fully equivalent translation. Both translations likely experience some unavoidable losses. For example, the Arabic verse might have cultural and linguistic nuances that are challenging to replicate accurately in English due to structural differences between the two languages. These nuances might be lost to some extent in both translations.

2. Avertable/Avoidable Losses: They come into play when the translator's skill and competence influence the translation. If a translator is well-versed in both languages and is culturally aware, they can potentially mitigate some of the unavoidable losses by finding more appropriate equivalents and phrasings. However, even with such skill, there might still be elements that are challenging to perfectly translate, leading to residual avoidable losses.

Therefore, both translations highlight the intricate interplay between avoidable and unavoidable losses, underscoring the complexity of conveying not just words but also cultural and contextual intricacies from one language to another.

3. Methodology

This study uses a descriptive qualitative style with focus on content analysis. In order to accomplish the aim of the present study, the researcher will provide an assessment and a critical analysis of Yusuf Ali and Arthur John Arberry's translations of Al-Baqarah surah. This style necessitates written language in which the researcher studies some verses in order to identify the losses of meaning and their causes.

Strauss and Corbin (1990) defined the qualitative research as “research that produces findings not arrived at by means of statistical procedures or other means of quantification” (p.17). Instead, this research produces results attained from the settings of real world that the field is pronounced. The researcher endeavors to explore the linguistic loss, its various forms, and the challenges it presents within the context of the Qur'an. This involves an examination and analysis of translated renditions of Al-Baqarah surah, done by both a Muslim and a non-Muslim translator.

To complete the comprehensive study, the forthcoming analysis critically evaluates the translations of Al-Baqarah surah by Arthur John Arberry and Abdullah Yusuf Ali. This assessment involves a close examination of specific verses, comparing them to the source text (ST), and referencing Al-Zamakhshari's exegesis. The objective is to gauge the translators' effectiveness in capturing the components of the Quran, assessing both their accomplishments and potential shortcomings

Al-Baqarah surah holds the distinction of being the lengthiest in the glorious Qur'an encompassing a total of 286 verses (ayat). It is positioned as the second chapter right after Al-Fatiha (The Opening), its title originates from an event involving the Prophet Musa (Moses). The revelation of Al-Baqarah surah took place during Prophet Muhammad's (Peace Be upon Him) time in Medina. The main content of this story is about a cow (Heifer) which the Israelis sacrificed. In this setting, the researcher refers the content of this study bringing a comparative translation study on Al-Baqarah surah which was translated by two different translators through investigating the translated versions of this surah.

4. Analysis

The researcher elucidates specific verses within Al-Baqarah surah while considering the translations by Yusuf Ali and Arthur Arberry. The research involves a comprehensive analysis of the translation of Qur'anic verses to exemplify instances of linguistic losses, as outlined below:

3.1 Different examples of the translation problems for the two translators

The original verse in Qur'an	The translation of Yusuf Ali	The translation of A. Arberry
"ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ" (2)	“This is the Book; in it is guidance sure, without doubt, to those who fear Allah. ”	“That is the Book, wherein is no doubt, a guidance to the godfearing ”

Table (1) indicates the absence of equivalence in the Qur'an Translation

A prominent characteristic of Qur'anic translation lies in the absence of a definitive and singularly precise interpretation for certain Qur'anic phrases, whose meanings are not inherently derived from exegesis. The translator of the Qur'an frequently faces the challenge of determining the most appropriate selection among possible equivalents. The aforementioned verse is totally clear and meaningful that the term "لِّلْمُتَّقِينَ" lacks the right equivalence showing that every scholar can signify his/her apprehension of the Qur'an which seems to be different for other people. Still, the term (التقوى) does not only indicate the fear of Allah, but also love and respect of Allah.

The original verse in Qur'an	The translation of Yusuf Ali	The translation of A. Arberry
"الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ" (3)	“Who believe in the Unseen , are steadfast in prayer, and spend out of what We have provided for them”	“Who believe in the Unseen , and perform the prayer, and expend of that We have provided them”

Table (2) indicates incomplete loss in Qur'an translation

Translators may encounter some problems when translating some lexicons or expressions from the Qur'an. The problem in the last verse is basically it lacks the right equivalence. These lexicons, in English, have no direct complement in which they oblige many translators to transfer them in an interactive manner. The two translators (Ali and Arberry) translated the term "الغيب" as "unseen". Nonetheless, the term "Unseen" constitutes a component of "الغيب" (the Unseen) encompassing matters like the Day of Judgment and Resurrection "يوم البعث والحساب", extending beyond the realm of visibility. It pertains to everything beyond human comprehension, known only to Allah, not limited solely to the visible realm. Consequently, the translations of these terms fail to fully encapsulate the comprehensive semantic, linguistic and spiritual dimensions of the Qur'anic concepts.

The original verse in Qur'an	The translation of Yusuf Ali	The translation of A. Arberry
"إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا مَّا بَعُوضَةً فَمَا فَوْقَهَا" (26)	"Allah disdains not to use the similitude of things, Lowest (45) as well as highest."	"God is not ashamed to strike a similitude even of a gnat, or aught above it."

Table (3) displays the polysemantic word problems in Qur'an

In this translation, using polysemantic expressions poses translation problems. The direct translation, as presented Arberry, for the verb (يضرب) as (to strike) results in a significant linguistic and semantic loss within the verse. This is because the Arabic term (يضرب) encompasses various meanings, such as inflicting harm, offering an analogy, or even referring to employing something (يضرب الحائط - يضرب الولد - يضرب بأذى). Notably, in this context, the intended sense is "يضرب مثلاً" (to give an example), as highlighted by Al-Zamakhshari in "Al-Kashaf." In contrast, Ali's translation approaches the verse's intended meaning more closely by providing a functional equivalent for the term "يضرب" which is "to use". Yet, Yusuf Ali gave the appropriate equivalent of the verb and translated it to (to use) which is closely related to the main meaning of the mentioned verse. Though, the meaning of this verb is (Mathala) or (مثل و جسد).

The original verse in Qur'an	The translation of Yusuf Ali	The translation of A. Arberry
"وَاقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ" (43)	"And be steadfast in prayer ; practice regular charity ; and bow down your heads with those who bow down (in worship)."	"And perform the prayer , and pay the alms , and bow with those that bow."

Table (4) demonstrates specific cultural word problems in Qur'an translation

The terms (Asalat and Azakat) are both know to all Muslims. While non-Muslims may be unknowledgeable about the Qur'anic lexicons. The term (Asalat) is translated by Yusuf Ali and Arthur Arberry as (prayer) in which it approximately gives the meaning where the readers, even English ones, get an adequate clear idea about these words. The other word (Azakat) does not have any equivalent in English; therefore, it should be transliterated. Both translators gave some illustrative expressions with similar meaning in the TL. However, the translators have to put the words "charity" and "alms" which means (صدقة) between two brackets after the word "Zakat" to clarify it for English readers. By adopting this way, readers can achieve a more robust comprehension of this phrase. Conversely, the translations mentioned earlier failed to convey a clear and understandable meaning in the target language. Furthermore, the verb "واركعوا" is translated as "bow down" by Yusuf Ali and as "bow" by Arberry. While both translations convey the physical act of bowing during prayer, the deeper connotations and the ritualistic significance of this act may not be fully conveyed, resulting in a semantic loss.

The original verse in Qur'an	The translation of Yusuf Ali	The translation of A. Arberry
"مَا نَنْسَخْ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِّمَّا أَوْ مِثْلَهَا ۗ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ" (106)	"None of Our revelations do We abrogate or cause to be forgotten , but We substitute something better or similar"	"And for whatever verse We abrogate or cast into oblivion , We bring a better or the like of it."

Table (5) displays the semantic vagueness in Qur'an translation

The two translators offered the inexact and unintended meaning of the word. Yusuf Ali translated the Qur'anic word (ننسيها) "Nunsiha" into (cause to be forgotten) while Arthur Arberry gave this translation (cast into oblivion). However, the meaning of the word "Nunsiha" is to postpone the revelation of the Qur'anic verses. Thus, translating these terms in this way leads to the semantic vagueness of the TL.

The original verse in Qur'an	The translation of Yusuf Ali	The translation of A. Arberry
وَقَالُوا لَنْ نَدْخُلَ الْجَنَّةَ إِلَّا مَن كَانَ هُودًا أَوْ نَصَارَىٰ ۗ تِلْكَ أَمَانِيُّهُمْ ۗ قُلْ هَاتُوا بُرْهَانَكُمْ إِن كُنتُمْ صَادِقِينَ" (111)	"And they say: "None shall enter Paradise unless he be a Jew or a Christian." Those are their (vain) desires . Say: "Produce your proof if ye are truthful."	"And they say, 'None shall enter Paradise except that they be Jews or Christians.' Such are their fancies . Say: 'Produce your proof, if you speak truly.'"

Table (6) shows the avoidable loss in Qur'an translation

This verse indicates an avoidable loss which is an expected matter in translation resulting from non-equivalence between: English and Arabic, particularly in the field of culture. Numerous religious and cultural terms lack counterparts or equivalences in both languages, such as the term "أمانيتهم" (the plural of "أمنية" - aspiration or hope). Jews and Christians, who believe that they exclusively will be admitted to Paradise, are, in reality, deluding themselves with unfounded aspirations and nothing more than wishful thinking. By consulting Al-Zamakhshari's interpretation, it becomes evident that Ali effectively captured the intended Quranic meaning, carrying a negative or derogatory connotation of "vain" or "false desires." In contrast, Arberry's translation deviates from the intended meaning, leading to a mistranslation of this lexical term. Consequently, this misinterpretation exacerbates the extent of loss in the translation.

The original verse in Qur'an	The translation of Yusuf Ali	The translation of A. Arberry
"وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ ۗ قُلْ إِنَّ هُدَىٰ اللَّهِ هُوَ الْهُدَىٰ ۗ وَلَئِنِ اتَّبَعْتَ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ ۗ مَا لَكَ مِنَ اللَّهِ مِن وَلِيٍّ وَلَا نَصِيرٍ" (120)	"Never will the Jews or the Christians be satisfied with thee unless thou follow their form of religion. Say: " The Guidance of God , that is the (only) Guidance ."	"Never will the Jews be satisfied with thee, neither the Christians, not Till thou followest their religion. Say: ' God's guidance is the true guidance .'"

Table (7) illustrates the problem of homonymy in Qur'an translation

This translation shows that there is a homonymic problem in the term (هدى) as it refers to straightforwardness, directness and guidance of Allah bestowed on his prophets. The two translators translated the word (هدى) as "the Guidance" which nearly matches with the explanation of Ibn Kathir. In his explanation, Al-Zamakhshari clarifies the word (الهدى) as the "true guidance". Yusuf Ali translated the word (الهدى) as "the only Guidance"; however, he did not give any other

interpretations to explain the reasons of translating the expressions of “the only Guidance” this way. Yet, Arthur Arberry gave a translation for the term (الهدى) as the “true guidance”. Furthermore, Yusuf Ali failed in translating the word (الهدى) as “the guidance” which looks different from other explanations, but the translation of Arthur Arberry matches with the explanation of Al-Zamakhchari.

The original verse in Qur'an	The translation of Yusuf Ali	The translation of A. Arberry
"فَإِنْ آمَنُوا بِمِثْلِ مَا آمَنْتُمْ بِهِ فَقَدِ اهْتَدَوْا سُبُلًا وَإِنْ تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ فَسَيَكْفِيكَهُمُ اللَّهُ وَهُوَ السَّمِيعُ الْعَلِيمُ" (137)	“So if they believe as ye believe, they are indeed on the right path; but if they turn back, it is they who are in schism; but God <u>will suffice thee as against them.</u> ”	“And if they believe in the like of that you believe in, then they are truly guided; but if they turn away, then they are clearly in schism; God <u>will suffice you for them.</u> ”

Table (8) indicates the problem of lexicalization words in Qur'an translation

Indeed, Arabic terms lacking direct counterparts in English can present significant challenges for Qur'an translators. Thus, Arabic lexicalization of meaning may pose translation problems. This is particularly relevant when dealing with Arabic words that encapsulate intricate layers of meaning. This includes instances where a complete syntactic structure is compressed into a single word, like the term “فسيكفيكمهم” "fayakfikum" where it cannot be lexicalized to any word. While this could be expressed as a phrase in English, a single word encapsulates the entire concept. However, such paraphrasing might not encompass the full depth of meaning, potentially leading to unavoidable semantic loss. In his translation, Arthur Arberry struggled to identify a precise equivalent for this term, while Ali's translation remained an approximate representation.

The original verse in Qur'an	The translation of Yusuf Ali	The translation of A. Arberry
"وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ" (196)	“And complete the <u>Haji</u> or ‘umra in the service of Allah.”	“Fulfill the <u>Pilgrimage</u> and the Visitation unto God.”

Table (9) indicates the problems of the complex words in Qur'an translation

This lexicon is culturally untranslatable since it is absent from the lexicons of the target language. The term (الحج) “Hajj” refers to the activity of travelling to Mecca at a specific time in the year (the month of Zu AlHijja). In his translation, Yusuf Ali transliterated the word “Hajj” as it offered a clarification for the word. However, Arberry's translation introduces a genuine challenge to the reader in the target language, as the concept is unfamiliar. Even if an effort is made to paraphrase this concept, its inherent complexities often persist, resulting in a continued sense of obscurity.

The original verse in Qur'an	The translation of Yusuf Ali	The translation of A. Arberry
"وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا يَتَرَبِّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا" (234)	“If any of you die and leave widows behind, <u>they shall wait</u> concerning themselves four months and ten days”	“And those of you who die, leaving wives, <u>they shall wait</u> by themselves for four months and ten nights.”

Table (10) displays the problem of a complete loss in the Qur'an translation

The two translators offered the expressions of (يَتَرَبِّصْنَ) as “shall wait”. Al-Zamakhchari (1995) highlighted that this word refers to the group of women who became widowed (the death of a husband). However, they did not succeed in translating the word (يَتَرَبِّصْنَ) since it indicates a plural

feminine form. However, the verbs in Arabic have both feminine and masculine shapes whether singular or plural, yet English does not have this kind of forms. Arberry's translation in this instance is ambiguous and gives rise to a semantic uncertainty. English readers might misinterpret the pronoun "they" to refer to those who are deceased. This could lead to a misunderstanding that the entire first verse pertains to men who have passed away, rather than addressing women whose husbands have died.

The original verse in Qur'an	The translation of Yusuf Ali	The translation of A. Arberry
"السَّيِّئَاتُ يَعْزُبْنَ عَنْكُمْ الْفَقْرَ وَيَأْمُرُكُمْ بِالْفَحْشَاءِ وَاللَّهُ يَعْزُبُ عَنْكُمْ مَغْفِرَةً مِنْهُ وَفَضْلًا وَاللَّهُ وَاسِعٌ عَلِيمٌ" (268)	"The Evil one threatens you with poverty and bids you to conduct unseemly ."	"Satan promises you poverty, and bids you unto indecenty "

Table (11) displays the problem of the Culture bound words in Qur'an translation

Some Qur'anic words and expressions may undergo a loss of their significances and values if they are translated into English. Hence, the above verse illustrates a case of semantic ambiguity resulting from culturally bound terms. In this verse, the pivotal term is "الفحشاء" (al-fahsha), which demands a suitable translation in English. Arberry chose "indecenty," while Ali opted for "unseemly." This word appears 24 times in the Qur'an, along with its variations "فاحشة" and "الفواحش." Generally, it means "indecenty" throughout, except in this particular verse where, as per Al-Zamakhshari's exegesis, it signifies "niggardly." Here, both translators failed to capture the precise meaning of the term.

The original verse in Qur'an	The translation of Yusuf Ali	The translation of A. Arberry
"الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ" (275)	"Those who devour usury will not stand except as stand one whom the Evil one by his touch Hath driven to madness"	"Those who devour usury shall not rise again except as he rises, whom Satan of the touch prostrates."

Table (12) shows an unavoidable loss in Qur'an translation

In this case, the loss is mostly unavoidable. The literal translation of this verse into English caused not only incoherency and unintelligibility, but also a linguistic loss and semantic ambiguity in the TL. As for Arthur Arberry and Yusuf Ali, they literally translated the verb (يأكل) as "devour". Al-Zamakhchari (1995) explained it as "practices Reba". The two translations were far from the intended meaning of the last verb.

4. Discussion, Results and Conclusion

The study aims at providing a descriptive and contrastive analysis of two cases of translated versions of the glorious Qur'an with reference to Al-Baqarah surah. The researcher discusses translation issues arising from differences between Arabic and English. Some inadequacies and losses are noticed in the given renderings. A major challenge is the difficulty of finding suitable English equivalent lexical items conveying the messages and shades expressed by the Qur'anic eloquent lexicon. Rather than relying on their own personal judgement, translators are required to consult dictionaries, explanations, and relevant reference books to give a successful translation. Translators may encounter many linguistic, lexical and cultural problems when translating the Qur'anic verses.

Hence, the significance of loss in the Qur'an exceeds that in other text types because these texts embody the essence of the target language's living culture. Translators often compromise on certain aspects that do not align with the living culture of the target language. These measures result in the loss of linguistic and extralinguistic elements in the translated text, spanning explicit,

implicit, partial, and complete losses. Broadly, translation loss pertains to the absence of source text (ST) linguistic and extralinguistic components in the target text (TT), observable in both surface and deep structures. Surface structure loss refers to the vanishing of morphological, grammatical, syntactic, stylistic, rhetorical, and semantic elements, while deep structure loss pertains to implicit features of the ST that remain unattainable in the TT.

Losses could be noticed at semantic, grammatical, morphological, stylistic, syntactic and rhetorical levels. However, the deep construction loss indicates the loss of the implicit features of the source texts which may not be produced in target texts. Such translation of the Qur'an should preserve two senses of the verses: the meaning and form. This will definitely transfer the purpose of the translated verse and save the powerful eloquence or rhetoric of words of the Qur'an. When the translator translates a written text, he/she should have tremendous knowledge of both languages: the Arabic language which is existing in the Qur'an, and the English language to render the verses and convey adequate meanings of words and expressions. The study indicates that Yusuf Ali's renderings show some partial losses of meaning.

As for Arthur Arberry's renderings, they show a complete loss at a certain point. Losses of subtle shades of meaning are likely to be encountered in translation.

The analysis of data unveiled that such losses occur in varying degrees—either entirely or partially. Complete losses result in alterations to both form and meaning, sometimes even conveying an opposite sense. Partial losses involve conveying only a portion of the original message in the source text (ST). The losses identified in this research stem from mistranslations of verses in Al-Baqarah surah. In Arberry's case, insufficient consultation of exegesis texts, a lack of expertise in the authentic source language (SL), and a reliance on literal translation contribute to these losses. Conversely, Yusuf Ali, a non-Arab Muslim, at times chooses words that may not precisely match the intended meaning, despite suitable equivalents being available. Ali's translation experiences occasional instances of partial meaning loss whereas Arberry's rendition displays situations of complete meaning loss.

The challenges faced by translators, particularly when interpreting the Qur'an's meaning, underscore the inherent untranslatability of the Quran in both linguistic and non-linguistic aspects. Allah's challenge to the Arabs to replicate the Quran highlights that each language possesses distinct and unique structures, inevitably leading to loss. This loss, while hindering the achievement of equivalence across different levels, demonstrates the independence of languages with differing perspectives, logic, and word arrangements. As a result, translators consistently acknowledge these distinctions and confidently navigate the potential forms of loss encountered at the levels they are working on.

The language of the Qur'an triggers debates among translators about which levels of meaning might be forfeited and which should be retained. Nonetheless, in this context, the terms "loss" and "gain" don't hold their conventional meanings. Engaging such a text underscores that certain written or spoken content is merely transposed, mirroring another culture for the sake of communication. The rhetorical intricacies present in the source text (ST) aren't always paramount in the target text (TT); their true elegance emerges only within their original context.

To conclude, this study highlights challenges translators face when rendering the rich language of the Holy Qur'an. Analysis is based on Yusuf Ali and Arthur Arberry's English translations of selected verses from Al-Baqarah surah. The words and expressions of the glorious Qur'an surely cannot be imitated and each sound or word is to convey a certain message, thought or gesture. Thus, losses in translation are expected and could be insurmountable. The researcher comes to a conclusion that the translation of Arthur Arberry leads to vagueness in the intended meaning, possibly making the words incomprehensible while Ali's translation leads to a partial loss of the intended meaning and some renderings gave a complete meaning. The best solution for the problem of translating the Qur'anic verses is linguistic compensation to approximate the intended meaning of the verses.

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