Constrains of Rendering Some Selected Qur'anic Verses (Āyahs) into English: A Socio-rhetorical Interpretation

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ARTICLE INFO	ABSTRACT
	The present study aims to examine the cultural and lexical constrains that encounter the translators of the Holy Quran in rendering some selected Qur'anic verses (Āyahs) into English (with reference to three English translations by Khan and Hilali (1996), Pickthall (1997), and Abdel Haleem (2005)) that are based upon the contexts and the interpretive meaning of the elugent and rhetorical expressions To avert such cultural and lexical constrains, the study aims to explore the translation strategies that are employed by the three translators in rendering the Qur'anic elugent and rhetorical expressions into English . The study has revealed that there are some cultural and lexical constrains that face the translators when rendering Qur'anic verses (Āyahs) into English. That is due to their sacred status and cultural and linguistic barriers that exist between Arabic and English cultures..Also, the results of the study have showed that the three translators have adopted various strategies such as transliteration, transposing , cultural substitution, and footnotes .It is expected that the study will cast light on an important idea. It is essential that translators of the Holy Qur'an must render the meaning of the elugent and rhetorical expressions of the Noble Qur'an accurately to preserve the original meaning of the Qur'anic text.

1. INTRODUCTION

It is noted that diffrenert translations produce different effects on common readers with varying degrees of comprehesion of the message of the Holy Quran. The main objectve of the study is to examine the problems that encounter the translators of the Holy Quran. For example, the elugent and rhetorical expressions of the Noble Qur'an.

2. RESEARCH QUESTIONS

The study seeks to answer the following questions:

1. Is elegance the main component of translating the text of the Holy Quran into English?
2. Do the selected English translations reflect the original elugent expressions and the meanings of the Holy Quran?
3. Do the three translators adopt strategies such as transliteration, transposing, cultural substitution, and footnotes to avert such cultural and lexical *constrains?*

3. LITERATURE REVIEW
3.1 Concept of Socio-rhetorical analysis

Socio-rhetorical analysis fosters a dialogic relationship with scholars of various approaches and disciplines, and its connection with reception history in particular is multifaceted, beginning with its foundational assumptions about the nature of texts and discourse. In brief, socio-rhetorical analysis offers an interdisciplinary interpretive analytic by which we can better understand texts and their reception (Robbins, 1996, pp.11-13).

3.2 Concept of rhetorical expressions

Rhetoric was invented by the Ancient Greeks who thought up a lot of lovely Ancient Geek words for the patterns they would find. But different writers defined these words a bit differently. Some used them loosely, some very precisely and some used them with a different meaning altogether (Forsyth, p.2019).

3.3 Features of Euphemism as the Elements of Eloquence

Psychologically, if not linguistically, meaning can be defined as the sum of our responses to a word or an object. Words themselves may be seen as responses to stimuli. After a word has been associated for a long period of time with the stimulus that provokes it, the word itself picks up aspects of the response elicited by the stimulus object. When unpleasant elements of response attach themselves strongly to the word used to describe them, we tend to substitute another word free of these negative associations. In this way, psychologists tell us that euphemisms are formed." Take, for example, the word "vomit." Here, the unpleasantness of the stimulus attaches to the word and, to avoid a negative response, we find new terms such as WHOOPS and FLASH for the same phenomenon. Eventually, the same unpleasant response will be evoked by these new terms and we will, consciously or unconsciously, invent euphemistic substitutes for them. In this way, the euphemistic vocabulary is constantly varied and enriched (Taylor, et al,1990).

Joseph M. Williams suggests five general semantic processes by means of which euphemisms are created, but there are others as well,

1. Most obviously, euphemisms may be made by borrowing words from other languages— terms that are less freighted with negative associations. Thus, we use Greek and Latin expressions for many bodily parts and functions. We have coined HALITOSIS (bad breath) from the Latin halitus for breath and we have substituted MICTURITION for the more vulgar Indo-European "piss."

2.   Euphemisms may be made by a semantic process called widening. When a specific term becomes too painful or vivid, we move up in the ladder of abstraction. In this way, cancer becomes A GROWTH and a girdle becomes A FOUNDATION. Sometimes, in addition to widening, we divide the negative connotations of a single direct term between two or more words. Instead of saying "syphillis" openly, we speak of a SOCIAL DISEASE. We lessen the impact of the term "feces" by referring to it as Solid Human Waste.

3.   Allied to the phenomenon of widening is that of semantic shift. This is the substitution of the whole, or a similar generality, for the specific part we do not choose to discuss. We may create such metonymies (substitutions of the whole for the part) as REAR END for "buttocks." Sometimes, as in the expressions To Sleep With or To Go To Bed With someone, we use words naming the larger event in place of more precise references to the sexual relations that are part of the process.

4.   Euphemisms may be made by a process called metaphorical transfer, the comparison of things of one order to things of another. The euphemism BLOSSOM for a "pimple" compares one flowering to another more acceptable variety. The euphemisms chosen are often romanticizing, poeticizing and softening of the original word. But styles in language change and such current vulgarisms as "cherry" (for hymen) were once thought poetically euphemistic.

5.   Euphemisms may be created by phonetic distortion.

When we encounter words that dare not speak their names, we abbreviate, apocopate (shorten or omit the last syllable), initial, convert, back form and reduplicate them. We may also distort their sounds and create diminutives and blend words.   (Taylor, Ibid, p. 153.)

- Abbreviation is the shortening of a word and may be seen in the use of the British expression LADIES for Ladies-Room.
- Apocopation is another form of abbreviation, apparent in the use of VAMP for "vampire," here meaning a seductive woman.
- Initialing is the use of acronyms instead of their component parts, as in JC for "Jesus Christ."
- Back farming is the substitution of one part of speech (used in shortened form) for another, as in BURGLE (rob), which is derived from "burglar.",
- Reduplication is the repetition of a syllable or letter of a word. Particularly common in children's bathroom vocabulary, it substitutes PEE-PEE for "piss."
- Phonetic distortion is the changing of a sound in a word. It is audible in such terms as CRIPES ("Christ") and Gad ("God").
- A blend word is a form of phonetic distortion in which two or more words are squeezed together both orthographically and phonetically. An example of this is GEZUNDA for a chamber pot, a term, derived from the fact that this object "goes under" the bed.
- A diminutive is the formation of a new term by nicking or shortening a name and adding a suffix indicating affection or smallness. HEINIE, for example, is

the diminutive of "hind end" and refers to the "buttock.".

Just as there are cultural and linguistic traits common to the formation of euphemisms, so there are general tendencies that shape changes in language, and these are found in all cultures. Words with neutral connotations, for example, tend to polarize, becoming either laudatory or pejora nuances they attract. Often, when a word develops strong negative connotations, we create a milder, more positive term, or euphemism, for it. (Widdowson,1989, p 67)

Sometimes, because of an accidental resemblance between words with different meanings, one word "contaminates" another. For example, the similarity in sound between "niggard" and "nigger"—two words unrelated in origin and meaning—may lead to the avoidance of the former term and its replacement by a euphemism such as THRIFTY or NEAR.

Occasionally, a linguistic tendency called elevation creates euphemistic phrases. A "penthouse," the magnificent domain of the rich, is really an elevated form of "pentice," a lean-to shack. In this case, a word is applied to an object more highly esteemed than its early referent. This language change, however, also reflects the social change that preceded it. Those who lived in cities and could afford a lean-to-like structure on a rooftop were, in fact, living more elegantly. One elevation reflects another.

Degradation, the opposite tendency, appears when a formerly polite or acceptable term gradually dwindles into a negative one. In the fourteenth century, "uncouth" simply meant "unknown." It later took on the meanings of "crass," "crude" and "vulgar" because anyone who was aristocratic was obviously well known. Today, "uncouth" is a profound insult and has lost its original meaning.

As Joseph Shipley has pointed out, taboo or forbidden meanings of a word drive out its competing general or acceptable ones in a sort of Gresham's Law of language. Thus, for example, Gay, which has become the property of the homosexual community, is no longer primarily used as a. synonym for "happy" or "vivacious." "A gay party" is no longer a phrase used to describe a lively gathering but has the specific connotation of a social occasion for homosexuals. (Shipley, p. 158.)

The result of all these tendencies is the constant need for new terms to replace older ones. The numbers of euphemistic topic reflect the strength-arid sometimes the longevity of the taboo originally responsible for euphemizing.

3.4 Previous Studies

Very few studies have tackled the problems translators encounter in translating religious euphemistic expressions. Abdel-Haleem (1999) pointed out that none of the translations of the Holy Quran is the Quran, that is " the direct word of God". Khalifa (2005) said:

Comparing any translation with the original Arabic is like comparing thumbnail sketch with the natural view of a splendid landscape rich in color, light and shade, and sonorous in melody. The Arabic vocabulary as used in the Quran conveys a wealth of ideas with various subtle shades and color impossible to express in full with a finite number of words in any other language.

One problem regarding translation is that in all translations the beauty and economy of the original Arabic is lost along with its music. Even then, some meanings may not have been captured. As Abdul-Haleem(1999,p.34) said while commenting on *Surah al-Fatihah*:" The Choice of words and structures allows for the remarkable multiplicity of meaning difficult to capture in English. All existing translations show considerable loss of meaning."

4. METHODOLOGY
4.1 Research Approach
In the current study, the researchers used descriptive qualitative methods. Secondly, text analysis design was used to find rhetorical expressions in the English translation of the meanings of the Holy Quran. The Qur'anic translations explored in the study are:
(i) Mohammed A.S Abdel Haleem (2005) (a native Arabic speaker),
(ii) Mohammed M.Pickhall (1997) (a native English speaker)
(iii) Mohammed Muhsin Khan and Mhammed Taqi Al-Din Al-Hilali (1996) (a native speaker of neither Arabic nor English).

4.2 Data Collection Procedure
The current study aims at describing, analyzing and evaluating the principles, methods, and procedures of translating the text of the Holy Quran, and particularly, *explaining the cultural and lexical constrains of translating* rhetorical expressions in the three selected translations of the Holy Quran.The objective of the current research is the establishment of the basic and secondary meaning of rhetorical expressions and their derivations in the translation of the meaning of Holy Quran**.**

The most vital and crucial research instrument is reading, analyzing and comparing the translated text of selected Surrah by the three different translators. This study is an eclectic study where three popular

translations of the Holy Qur'an have been analyzed and identified as the different kinds of translation, i.e., semantic translation, communicative translation, etc. When analyzing the three translations, the researcher followed the following procedures:

a. quoting the Arabic versions of Quranic ayat in which rhetorical expressions under investigation occur, enumerating rhetorical expressions in both versions Arabic and English, and then putting the three translations of the same ayah into a table directly under each one of the three translators.
b. Studying rhetorical expressions in terms of the problems of meaning and textual problems based on (strong/mid/weak) connotation.
c. Analyzing rhetorical expressions aspects of meaning focusing on some selected ayahs in which euphemistic expressions appear in the Holy Quran, here the researcher chooses some examples for the context particularly in which either euphemistic expressions appear.
d. Analyzing Abdel-Haleem, Khan and Hilali and Pickthal's translations and identifying their accuracy, effectiveness, and then giving comments on the three translations (Alhaj, 2019, p.46).

5. RESULTS AND DISCUSSIONS

ST(euphemism)	T1 Abdel-Haleem	T2 Khan and Hilali	T3 Pickthall
(سَنَسِمُهُ عَلَى الْخُرْطُومِ القلم:16)	.. We shall <u>brand him on the snout!</u>	We shall <u>brand him on the nose.</u>	<u>We shall brand him on the nose.</u>

Discussions

The meaning of this ayah is(We shall brand him over the nose),meaning "We"(Allah" make a brand on his nose with which he will be disgraced as long as he breathes; the matter which was established on the a day of the battle of Bader when his nose was cut off down. Moreover, recorded ibn Abi-Hatim on the authority of ibn Juraj who said"" On the day of the battle of Bader, Abu-Jahl said,' Seize them (meaning, the Muslims) and to your best tie them with ropes and do not kill any one of them." At this Allah sent down this verse, 'Verily, We have tried them as We tried the people of the garden, when the swore to pluck the fruits of the (garden) in the morning.' Drawing a simile between what the polytheists thought of their ability over the Muslims and the ability of the owners of the garden over the garden

Regarding the analysis of the collected data, some Quranic ayahs have been selected by the researchers. The selected ayahs contain some rhetorical expressions .The analysis of the of the data was carried out by utilizing comprehensive tables displaying: SL texts, TL text, meaning, types of methods, Furthermore, the analysis of the data has been devoted to rhetorical expressions and the way each selected translator used them. However, all ayahs have not been analyzed in this thesis due to the limitations of the current study. Then, only the translations that appear to give different meanings from what has established have been explored. Finally, in case of having an effective rendering, which coincides with the religious interpretation, it will be chosen as a proposed rendering; otherwise, a new rendering will be suggested.

- **Example1**
(سَنَسِمُهُ عَلَى الْخُرْطُومِ)) (القلم:16)

The triliteral root **khā rā ṭā mīm (خ ر ط م)** occurs in **1** Surah and appears **1** time in the Qur'an, in 1 derived form. he triliteral root **khā rā ṭā mīm (خ ر ط م)** occurs in **1** Surah and appears **1** time in the Qur'an, in 1 derived form.

when thy intended not to give away from its produce to the poor and needy"

The three translators resort to semantic translation to render the euphemistic expression سَنَسِمُه الْخُرْطُوم عَلَى **sanasimuhuala l-khur'ṭūmi.** Also, the three translators opt for semantic translation as a strategy for rendering it, a choice which seems to be very suitable because it conveys the intended meaning to the receptors. Abdel-Haleem rendered it into " ..We shall brand him on the snout!" which means among other things, the nose of a wild pig. But Khan and Hilali as well as Pickthall r**ender** the euphemistic expression سَنَسِمُه عَلَي الْخُرْطُوم **sanasimuhuala l-khur'ṭūmi.into" We shall brand him on the nose.","** We shall brand him on the nose" respectively. .

All the three translators used the semantic translation which hits high degree of translational coincidences

with the interpretation for translating render the euphemistic expression سَنَسِمُه عَلَى الْخُرْطُوم **sanasimuhuala l-**khur'ṭūmi.into(We shall brand him on the snout), (We shall brand him on the nose) and(We shall brand him on the nose).

Type	Semantic translation			Communicative translation		
No. of Translation	High	Average	low	High	Average	Low
T1 brand him on the snout				+		
T2 brand him on the nose				+		
T3 shall brand him on the nose				+		

The lexeme 'nose' in Arabic rhetoric connotes dignity. People refer to an honorable person as one of high nose, while a humiliated one is described as having his nose in the dust. Hence, the threat of branding him on his nose connotes double humiliation: being branded like slaves used to be, and his nose being referred to as a snout or pig's nose.

Hence, the lexemes (nose, snout) are more accurate and better rendition.

All the three translators are adequate in rendering the intended connotative meaning Hence, their translations have strong connotation.

Method of translation	Strong connotation	Mild connotation	Weak connotation
Tr(1)Semantic	+		
Tr(2)Semantic	+		
Tr(3)Semantic	+		

To conclude that, in co-text context or linguistic text, the translator regards the receptor's expectations and his comprehension difficulties; hence the overall style is quite close to the idiom of the target language throughout the translation of this ayah.

Example 2

(خَتَمَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَعَلَىٰ سَمْعِهِمْ ۖ وَعَلَىٰ أَبْصَارِهِمْ غِشَاوَةٌ ۖ وَلَهُمْ عَذَابٌ عَظِيمٌ) (البقرة: 7

The triliteral root **khā tā mīm (خ ت م)** occurs in **7** Surahs and appears **8** times in the Qur'an, in 3 derived forms a verb:

ST(euphemism	T1 Abdel-Haleem	T2 Khan and Hilali	T3 Pickthall
خَتَمَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَعَلَىٰ سَمْعِهِمْ (البقرة: 7)	God has sealed their hearts and their ears, their eyes are covered, They will have great torment.	Allah has set a seal on their hearts and on their hearing (i.e. they are closed from accepting Allah's Guidance), and on their eyes there is a covering. Theirs will be a great torment.	Allah hath sealed their hearing and their hearts, and on their eyes there is a covering. Theirs will be an awful doom.

Discussions

The meaning of this ayah (verse) is: Shaytan (Satan) overpowered   them when they obeyed him. Therefore, Allah sealed their hearts, hearings, and sights, and they could neither see the guidance nor comprehended nor understand . This verse clarifies the fact that their hearts nor hearings are totally locked in a way as not to accept the Guidance of Allah and that there is a covering on their eyes as if theirs were thickly veiled.

To approach the meaning of euphemistic word (**khatama** ختم) (based on *Tafsir Al-Jalalayn and Tafisir Ibn Kahir*)in the ayah, all the three translators used the communicative method which hits high degree of translational coincidences with the interpretation **.**

Type	Semantic translation			Communicative translation		
No. of Translation	High	Average	Low	High	Average	Low
T1)<u>has sealed</u>				+		
T2 has set a seal				+		
T3)hath sealed				+		

Moreover, to approach the meaning of euphemistic lexeme (**khatama**)ختم) in the same ayah, Abdel-Haleem, and Pickthall used the literal translation method to render the euphemistic meaning. Also, the two translators resort to   denotation or weak connotation in their renditions of the   intended lexeme   therefore, their renditions is inaccurate. "…the conveyance of denotative meaning of phrases and sentences in a text from one language to another" (Farghal and Shunnaq, (1999,p13) leaving the target reader to infer what the right is as it is done with Arabic speakers. Hence, their translations have weak connotation. Hilali & Khan, on the other hand, use couplet (a translation method that combines two procedures to deal with a single problem "literal translation + explanation") to convey the intended euphemistic meanings of the lexeme (**khatam**a)ختم) to the receptors ,because they combined their translations with an explanatory note. Hence, Hilali & Khan's rendition for the meaning of euphemistic lexeme (**khatam**a)ختم) seems quite natural in its context and definitely adds to communication and comprehension, therefore,   their translation has strong connotation.

Method of Translation	Strong connotation	Mild connotation	Weak connotation
T1/ literal			+
T2/ couplet	+		
T3// literal			+

Moreover, contrary to the traditional word "God" which was used by Abdel-Haleem, but Khan and Hilali as well as Pichhall used the real names' Allah' in this ayah, which may be appreciated by some and criticized   by others in the English community. However, contextually, it is quite appropriate. Also, this may result in better comprehension if the receptor is familiar with the word" Allah', which has more divinity.

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

- **Example 3**
  فِي قُلُوبِهِم مَّرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا ۖ وَلَهُمْ) (البقرة:10)
  (عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ

The triliteral root **mīm rā ḍād (م ر ض)** occurs in **13** Surahs and appears **24** times in the Qur'an, in 2 derived forms The word (**maraḍun**ٌمَرَض) is an euphemistic word, which **may** have a <u>range of meanings</u> depending on context.

1.	*(2:10) maraḍun*	(is) a disease	فِي قُلُوبِهِم مَّرَضٌّ فَزَادَهُمُ اللَّهُ مَرَضًّا
2.	*(2:10) maraḍan*	(is) a disease	فِي قُلُوبِهِم مَّرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًّا

ST(euphemism	T1 Abdel-Haleem	T2 Khan and Hilali	T3 Pickthall
فِي قُلُوبِهِم مَّرَضٌّ فَزَادَهُمُ اللَّهُ مَرَضًّا وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ	There is <u>a disease</u> in their hearts, which God has added to . Agonizing torment awaits them for their persisting lying.	in their hearts is a <u>disease</u> (of doubt and hypocrisy), and Allah has increased their disease. A painful torment in theirs because they used to tell lies	In their hearts is a <u>disease</u>, and Allah increaseth their disease. A painful doom is theirs because they lie.

Discussions

The meaning of the ayah is:(in their hearts is a disease) meaning, their hearts suffer doubt and hypocrisy which bring about weakening their hearts as not to accept belief in Allah(Islamic Monotheisms)(and Allah has increased their disease).By sending down the Glorious Qur'an because of His Knowing that they will never therein believe.(A painful torment in theirs) meaning, they will suffer the most anguishing of torment.(Because they used to tell lies) .meaning, they will be severely punished because of their disbelief in Mohammed; the Prophet of Allah(PBUH) and so will they be punished for telling lies by pretending belief (by saying, (we have believed)) while they are to their best following the path of disbelief (Tafisir Al-Jalalyan: volume. l 2009:21)

. To approach the meaning of euphemistic word(maraḍunٌمَرَض) (based on *Tafsir Al-Jalalayn and Tafisir Ibn Kahir)* in the ayah, all the three translators used the communicative method which hits high degree of translational coincidences with the interpretation in Khan and Hilali's renderings, but it hits average in Abdel-Haleem's and Pickthall's renderings.

Type	Semantic translation			Communicative translation		
No. of Translation	**High**	**Average**	**Low**	**High**	**Average**	**Low**
T1There is <u>a disease</u>					+	
T2in their hearts is a <u>**disease**</u>(of doubt and hypocrisy				+		
T3In their hearts is a <u>**disease**</u>					+	

The three translators have translated the euphemistic word(maraḍunٌمَرَض **,** as (**a** disease,), therefore, their renderings are accurate, appropriate, and relatively the Qur'anic meaning of maraḍunٌمَرَض ,but Khan and Hilali's rendering for the euphemistic word(maraḍun ٌمَرَض**),**is distinctive, because they took further step by using couplet . Hilali & Khan combined their translations with an explanatory note. Hence, their rendering for the meaning of euphemistic lexeme *is more* accurate and appropriate *than* Abdel-Haleem's and Pickthall's renderings. Hilali & Khan have used this fruitful stylistic device in translations of the Holy Qur'an .

According Khan(2008,p.112):

> *When literal translation seems ambiguous or confusion , an experienced and competent translator adds footnotes or marginal notes or short explanatory notes,*

with regard to receptor's comprehension difficulties .However, subjectivity is not permissible in the Qur'anic translations. These notes have been used for two functions: 1.O*vercome linguistic and cultural discrepancies, both of Arabic and English languages .2.To add useful inform*ation for better and easy understanding of the Qur'anic Message.

Hilali and Khan's rendering definitely adds to communication and cohesion, therefore, their translation has strong connotation, but Abdel-Haleem's and Pickthall's renderings have mild connotation. Moreover, Pickthall's use of archaic language,(increaseth)**,** may hinder comprehension and the old usage and archaic words are very difficult to understand by modern reader. Also, is not justified since a translation of the Qur'an is not meant to imitate the Qur'an or to replace it in worship.

Method of Translation	Strong connotation	Mild connotation	Weak connotation
T1word-for-word		+	
T2word-for-word (couplet)	+		
T3word-for-word		+	

Word–for–word metaphorized euphemism :It is axiomatic that the Arabs resort to such a type of euphemism so as to gloss over the explicit direct mention of certain concepts. This , however , involves , the use of a novel different word to supersede the original one.This word-for-word translation is also appreciated by Peter Newmark,(2008.p.50):

> *This is often demonstrated as interlinear translation, with The TL immediately below the SL words. The SL word-order is preserved and the words translated singly by their most common meanings, out of context. Cultural words are translated literally. The main use of word-for-word translation is either to understand the mechanics of the source language or to construe a difficult text as a pre-translation process*

To conclude that, the Holy Qur'an is Allah's revelation to man; it is miraculous in all respects including the use of its language. Politeness is a major principle permeating all the dialogues in the Holy Qur'an and saving face is a fundamental principle in all interactions of the Holy Qur'an. Thus, it is expected that the Holy Qur'an uses euphemism not only as a mechanism of intentional substitution of offensive expressions with agreeable ones but also as a referential mechanism to refer to actions that convey some distasteful meanings.

- **Example:4**

(لَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا ۖ إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ) (لقمان:18)

Wa laa tusa'-'ir khaddaka linnaasi wa laa tamshi fil ardi maarahan innal laaha laa yuhibbu kulla mukhtaalin fakhoor

The triliteral root **ṣād ʿayn rā (ص ع ر)** occurs in **1** Surah and appears **1** time in the Qur'an, in 1 derived form as a verb., The translation below is a brief gloss intended as a guide to meaning. The word tuṣaʿʿir (تُصَعِّرْ) may have a <u>range of meanings</u> depending on contex.

ST (euphemism)	T1 Abdel-Haleem	T2 Khan and Hilali	T3 Pickthall
لَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا ۖ إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ (لقمان18)	<u>Do not turn your nose up at people</u>, nor walk about the place arrogantly, for God does not love arrogant or boastful people.	"<u>And turn not your face away from men with pride</u>, nor walk in insolence through the earth. Verily, Allah likes not each arrogant boaster.	<u>Turn not thy cheek in scorn toward</u> folk, nor walk with pertness in the land. Lo! Allah loveth not each braggart boaster.

Discussions

The meaning of this ayah is:' Do not turn your face away in arrogance and in despite of people when speaking to them or when they speak to you. Rather handle them gently and let your countenance be cheerful when meeting them; as it is recorded in *the Hadith* that the Messenger of Allah(PBUH) said: "… even if it is only by greeting your brother with a cheerful countenance; and beware of letting your lower garment trail below your ankle, for this is a kind of boasting, and Allah likes boasting."

In verse 18, it was said: وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ (And do not turn your cheek away from people). The expression: لَا تُصَعِّرْ (la tusa"ir) is a derivation from: صَعَرَ (sa' ara) which is a disease among camels that causes a tilt in the neck similar to the stroke among human beings that makes the face become crooked. It carries the sense of turning one's face away (in disdain). Thus, the verse means: 'do not turn your face away from people when you meet them and talk to them for it is a sign of avoidance and arrogance and very much against the norms of gentle manners.'

Abdul-Haleem, Khan and Hilali as well as Pickthall have monotonously tackled the euphemistic meaning of the word: tuṣa''ir (تُصَعِّرْ). Abdel-Haleem rendered it into (Do not turn your nose up at people) and Khan and Hilail's rendition is(And turn not your face away from men with pride), however, Pickthall 's rendition is(Turn not thy cheek in scorn toward folk). Moreover, the three translators resort to connotation in their renditions of the euphemistic meaning of the word: **tuṣa''ir (تُصَعِّرْ).** Hence, their renditions for the euphemistic meanings of the intended lexeme is accurately rendered into English.

. Also, the three translators used the euphemistic expression (Do not turn your nose up) ,(And turn not your face away) and(Turn not thy cheek)receptively , which means(أَي إِشاحة الأنف و الخدّ والوجه بعيدا_.} the sense of turning one's nose, cheek and face away (in disdain).The euphemistic expression implies the attitude of a person who shows arrogance and vanity, turns his nose, cheek and face away and treats others with scant respect. *Mukhtal (مُخْتَال)in* the original implies a person who has an over-high opinion of himself, and *fakhur*(فَخُور) is the one who boasts of his superiority over others. A man becomes haughty and arrogant and vain in his gait only when he is puffed up with pride, and wants that others should feel his superiority.(slamicstudies.info/reference .php?sura).The three translators have successfully rendered this euphemism through semantic translation which hits high degree of translational coincidences with the interpretation.

No. of Translation	High	Average	low	High	Average	Low
T (1)<u>Do not turn your nose up at people</u>	+					
T (2)<u>And turn not your face away from men with</u>	+					

pride						
T(3) Turn not thy cheek in scorn toward	+					

The three translators are adequate in rendering the intended connotative and euphemistic meaning (وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاس (And do not turn your cheek away from people).)when they render it as((Do not turn your nose up) ,(And turn not your face away)

And (Turn not thy cheek)receptively). Hence, their translation has strong connotation**.**

Type of translation	Strong connotation	Mild connotation	Weak connotation
Tr(1)semantic translation	+		
Tr(2)semantic translation	+		
Tr(3)semantic translation	+		

To conclude, Abdel-Haleem, Abdul-Haleem, Khan and Hilali as well as Pickthall have accurately translated (euphemistic expression (وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاس) through semantic translation which is the most suitable strategy as it captures the SL linguistic trait without causing damage to the intended meaning. According Newmark (2008.p.78):

semantic translation requires the translators to replicate the original form from the SL to the TL as much as possible. It regards the original words and phrases as sacred, even if there are some ambiguities and errors in the original text. Semantic translation

generally applies to literature, scientific and technical literature, and other genres that treat the original language and contents as important as the translated ones.

In other words, the three translators' renditions perform the same function in their renderings (Do not turn your nose up) ,(And turn not your face away) and(Turn not thy cheek)receptively).) respectively as far as this text is concerned. **Example 5**

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

The General Meaning of the Intended Ayah

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

Khan and Hilali as well as Pickthall used the pronoun (whom) in their renderings. The pronoun (whom) stresses that the heavens and the earth in themselves are handed as if they are something sane enjoying reasoning. However, Abdel-Haleem omitted the pronoun (whom) in his rendering. Hence, his rendition seems weak because it lacks one of seven standard of textuality (coherence) which affects intended meaning and intensity of the Message. Abdel-Haleem did not use the adverb" verily" in his rendering, unlike Khan and Hilali as well as Pickthall who used' verily' and 'lo' respectively.

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

6. SUMMARY AND FINDINGS

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

1. The Holy Quran cannot be literally translated because Arabic lexemes and rhetorical expressions often have more than one literal meaning, and are, more often, used figuratively. Moreover, many Arabic constructions contain subtle shades of meaning which cannot be expressed in another language. Therefore, any translation of the Holy Quran is essentially a mere explanation, paraphrase, or interpretation of the meaning of the source text.(see examples0

2. As to the strategies used by the three translators, it can be said that a variety of different strategies, mostly literal strategies, were adopted. However, the extent of adoption of each translation strategy was different from one translator to another.

3. Since the Holy Quran has many beautiful features in terms of both form and content, no single translated version can ever encapsulate all these features. Even no combination of all translated versions can ever cover all the beautiful features of the original text. Therefore, it can be suggested that it cannot suffice to read only one translated version of the Holy Quran for those who do not know the original language. Although the non-native speakers of Arabic cannot receive the same effect as that created on the original readers, the more successful translated versions they read, the more approximate they become to the original text.

4. Two of the translators seem to follow each other (Abdel Haleem follows Pickthall in some of renditions) (see example)

5. As far as the strategies adopted in the translations is concerned, it is clear that between the two, Abdel-Haleem's translation is better than Pickthall's in the sense that it is more informative.

6. To achieve total lexical or textual equivalence is not tenable in ordinary literary texts let alone in a sacred text like the Qurʾān or the Bible. Thus, as opposed to the widely held view that translation is a matter of interlingual synonyms, the researcher supports the view of those who believe that translation may not be "inter-lingually fully achieved at all levels since full synonymy does not intra-lingually exist" (Al-Azzam,2005, p.90).

7. It is the responsibility of the translators to be aware of the subtle nuances and minute distinctions in meaning between near-synonyms with a view to finding the lexical item that has the right expressive meaning.

8. Transliteration; transliterated forms do not convey any meaning to target readers because they are merely a conjunction of English letters. These letters represent alien words, which neither are lexicalized in the English language, nor are familiar

in English-speaking culture. (e.g. Khan and Hilali)

9. The study also showed that literal translation poses problems on different levels. These are; word, idiom, style and culture. Strategies for translation at the levels of word, idiom and style were considered.

10. The researchers also conclude that a lot of the Qurʾān translator's problems, while translating some ayahs, are attributed to the inadequate background of the contextual and socio-cultural factors. The awareness of the original meaning will certainly help the translator to find plausible releva*nt* equivalents, which reflect the spirit of the original text and the limitations of the target language audience.

11. Another serious difficulty for translating Surrah Yassin and Al-Saffat and their comprehension is caused by ellipsis occurring in the finest Arabic style, where both, words and phrases, have to be supplied by an experienced reader of the Holy Quran for better sense of the Message.(see example,12).

12. The study also showed that literal translation poses problems on different levels. These are; word, idiom, style and culture. Strategies for translation at the levels of word, idiom and style were considered

13. The study also showed that literal translation poses problems on different levels. These are; word, idiom, style and culture. Strategies for translation at the levels of word, idiom and style were considered

14. Divinity of the Quranic Message is often lost while translating into mundane language, particularly when Arabic expressions are paraphrased as a resort.

15. Comprehension of interlinear (word-for-word) translation is difficult, for its grammatical construction seems unnatural in the TL. Here again, the unfamiliarity with the style of the Arabic text of the Holy Quran is a problem.

16. Through examining some semantic problems in the Holy Quran, it is obvious that the limitations on the translatability of the Quran are incurred by the fact that some Quranic connotative and polysemous lexemes and rhetorical expressions do not have counterpart in the target culture. Such limitations hinge on a number of the linguistic systems. However, this does not mean that they are impossible to translate; rather they have no adequate equivalents in the other languages, English is a case in point. When the Quranic word is so pregnant with meanings that translation fails to do it justice, a translator may use more than one word in the TL. As for the Quranic terms, a translator may explain them in the TL and introduce a glossary for them at the beginning of the translation,

6.1 Implications and Recommendations for Future Research

Integrating this study and other similar and related studies into the Translation teaching in Arabic and English courses in Sudanese and other Arab and Muslim universities, as this may enhance the students' translational performance; the application of the knowledge of translational techniques and strategies to concrete texts.

6.2 Recommendations

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

1. The translators of the Holy Quran should be very competent in the two languages and the two cultures (Arabic and English) to avoid missing any fragment or component of the meaning of rhetorical expressions existing in Holy Quran.

2. The translator should explain grammatical and lexical ambiguities in marginal notes for receptor.

3. The translators should employ a number of strategies to render the Qurʾānic ayahs. into English and to achieve approximate equivalent to the ST. One of those strategies is transliteration. This strategy involves retaining the linguistic forms of Arabic while translating it into English

4. The translator has to try his/her best to preserve and be more attuned to the historical and cultural elements of the original text. The use of annotated explanations is required even if they are likely to impede the naturalness of the translated text. It is an accepted fact that the translator, however skillful, cannot produce a natural translation to the target audience to match the naturalness of the original to the source audience. While translating the Qurʾān, an exegetic translation is, therefore, unavoidable.

5. The translator may have to intervene by inserting footnotes, providing translators notes, or creating explanatory paraphrases.

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