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## Exploring Multifarious Linguistic, Semantic and Syntactic Challenges in Translating Surah Yassin into English: A Theoretical and Practical Perspective

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### ABSTRACT

The current research paper intends to explore some multifarious linguistic, semantic and syntactic challenges in translating Surah Yassin into English, in the translation work of Mohammed, A.S Abdel Haleem, Mohammed, M Pickthall and Mohammed Khan and Mohammed Taj Al-Din Al-Hilali. Also, the study aims to identify the translation strategies employed by the three translators in translating Surah Yassin into English. The findings of the study revealed there are some multifarious linguistic, semantic and syntactic challenges that lead to semantic losses in the English renditions of Surah Yassin which take place either wholly or in part. Markedly, this study shows that morphosyntactic losses arise mostly because of cultural diversity, and lexical complexity of Quranic Arabic items. Moreover, in the Quranic renditions, most of the linguistic problems are culture-bound.

**Keywords:** *Theoretical Perspective, Translation Challenges, Surah Yassin, Semantic, Quranic Text*

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### 1. Introduction

The Holy Qur'an is unrenderable. It is unrenderable in the matter of its semantic, syntactic, and pragmatic form, as well as its stylistic and lingual aspects. Moreover, rendering the Holy Quran into English is very difficult rendition because the Holy Quranic terms, idioms and imagery are untranslatable. The Quranic Arabic idioms, which have been known as perceived as an extensive language, is quite different from that of the English language. Staying exact and painstaking to the Quranic original text, rendering into the English language is not easy task. (Khan, p.8) The untranslatability of the Holy Qur'an can be illustrated by various examples of its verses at the semantic and syntactic level. The loss of meaning in rendering the Holy Qur'an into the English language is inexorable; the Holy Qur'an, as a Sacred text, cannot be rendered accurately and appropriately without losing some of its stylistic and linguistic senses, because of the notable divergences between the semantic, syntactic and stylistic characteristics of both English language and Arabic language.

When the Holy Qur'an is supposed to be unrenderable, which denotes that the renderings of the Holy Qur'an are

certainly imperfect. Furthermore, sequentially, means that there would be a loss of meaning and devotional sense. Additionally, that would mean that there might be some imprecisions in some translations of the Holy Quran that cannot be transferred correctly, adequately.

This research paper aims to study critically the English renditions of Surah Yassin which is solely chosen as an example, rather than studying captiously English translations of the meaning of the entire Quran. Markedly, three English rendered examples of Surah Yassin have been investigated and chosen by the researcher as the cornerstone for this research. They are Mohammed Abdel Haleem, Mohammed Khan, Mohammed Hilali, and Mohammed M. Pickthall. Also, this study focuses mostly on two categories of senses: semantic and syntactic.

#### 1.1 Objectives of the Study:

The paper intends to:

- Analyze the English translation of Surah Yassin concerning the loss of the semantic and syntactic senses.
- Explore multifarious linguistic stylistic challenges in translating Surah Yassin into English.

- c) Identifying these linguistic challenges that the translators encounter which are termed and defined semantically and syntactically as figures of speech.
- d) Probing the translation strategies employed by the three translators to overcome such linguistic challenges in rendering Surah Yassin into English.
- e) Investigating the Arabic text of Surah Yassin and its English version rendition to show the discrepancies and the variations semantically and syntactically, between the Arabic Quranic text and the English translation text which touch on the meaning of the Surah.

### *1.2 Research Questions*

RQ1. What multifarious linguistic stylistic challenges are found in English translations of Abdel Haleem, Khan and Hilali and Pickthall, of Surah Yassin's verses?

RQ2. How can these challenges be dealt with from a different theoretical and practical perspective and regarding the linguistic stylistic theory?

This paper is original in its subject-matter, (i.e., exploring multifarious linguistic semantic and syntactic challenges in rendering Surah Yassin into English.) The results of this paper will be to some extent of great merits and value as they identify these linguistic semantic and syntactic challenges that the translators face in the rendering of the Surah Yassin into English.

This research paper is limited to exploring the multifarious linguistic semantic and syntactic challenges in rendering Surah Yassin into the English language.

## **2. Literature Review**

Rendering the Holy Qur'an is a controversial subject matter among Muslim and non-Muslim scholars in the present-day and in the former times. However, it is worth noting that even though that matter is a contentious one, most Muslims have prohibited it, as Al-Suyuti (1426/2005) opines " that rendering the Holy Qur'an in any language rather than the Arabic language is banned. For angel Jibril has conveyed it in the Arabic language", but the number of contemporary Muslim scholars who have been minding to agree to render the Holy Qur'an is growing over time.

Even in contemporary time, there is, even so, a powerful and prominent school of thought, which supports the idea that the Qur'an cannot be rendered into any other language, and that any current renditions of it are illicit. (Baker, 2002, Alhaj,2020).In short, all the translators of the Holy Qur'an

into English had admitted the problems, obstacles encountered in the rendering of the Holy Qur'an into any other language. (Bewleys , 1999). In consequence, rendering the Holy Qur'an into the English language is a very arduous job since an English lexeme is not always the equal equivalent of Arabic there are no distinct English equivalents for Arabic semantic elements in the Holy Qur'an., semantic elements that refer to notion so particular to Arabic language native tongue that they cannot be rendered but have to be reworded or expressed.

Moreover, English translation version study and examination are very paramount for the translator of the Holy Quran and the scholars of the translation studies. All of them need to know the semantic, syntactic, and pragmatic levels of the sort of the book they have to do with; and the sociocultural context or situations as well.

Most of the former translators of the Holy Qur'an have been affected by the archaicism, Biblical style, and paraphrasing in their renditions of the Holy Qur'an (Khan, 2008, Alhaj,2017) But the later renditions employ less of such archaicism, style, and paraphrasing.

Over time, the rendition of the Holy Qur'an appears to be from the Muslim scholars' viewpoints, not only an allowable thing but rather an obligatory subject matter, nevertheless, there are many misapprehensions and poor translation remains in the present rendition of the Holy Qur'an.

Rendition of the Holy Quran into the English language is needed for the community which is not acclimated to the Arabic language, being the only text source for it to get the message of the Holy Quran. Some English native speakers were bewildered and lost in grasping and taking in the Quranic renditions. As Abdel-Haleem (1999) opined:

Many English studies of the Quran tend to regard it as nothing more than a jumble of borrowed and rambling thoughts with no sense of direction. This approach has resulted in a series of unstudied theories which, instead of mapping out the Quranic world, have added more confused ideas to an already confused comprehension.

### *2.1 Previous Studies*

Very few studies tackled the problems translators encounter in translating religious texts. Abdel-Haleem (1999) pointed out that none of the translations of Qur'ān is the 'Qur'ān' that is, "the direct



word of God". Khalifa (2005) observes that, comparing any translation with the original Arabic is like comparing a thumbnail sketch with the natural view of a splendid landscape rich in colour, light and shade, and sonorous in melody. The Arabic vocabulary as used in the Qur'ān conveys a wealth of ideas with various subtle shades and colours impossible to express in full with a finite number of words in any other language. In the similar line, Alhaj (2015) has also conducted a study aimed at exploring the semantic problems (polysemy and connotation) in the translation of the Holy Quran. The study has revealed that polysemy and connotation are evident phenomena in the Holy Quran and that the process of rendering them into English is generally problematic for reasons such as linguistic and cultural diversity.

Abdelaal et al (2015) carried out a study on semantic loss in the Holy Quran. The study showed frequent partial and complete semantic loss of meanings mostly due to mistranslations, semantic complexity of the vocabularies, and culture.

Abu-Mahfouz (2011) conducted a study aimed at highlighting the problems and semantic issues related to nouns in the English translation of Abdullah Yusuf Ali (undated). The study revealed that Abdullah Yusuf Ali failed to convey the meaning of some nouns. Abdelwali (2010) however, studied the loss in translation of some existing English versions of the Holy Quran. His aim, therefore, was to highlight the challenges that the Holy Quran translators face at the lexical, structural, stylistic, and rhetorical levels. He also suggested ways of enhancing the fields of the Holy Quran translation to reproduce adequate translation both in form and content.

Ahmed (2008) conducted a study aimed at investigating and evaluating some of the English translation of the Holy Quran. The study concludes that English translations of the meanings of the Holy Quran failed to reflect the grammatical, referential and connotative meanings of the original Arabic source. Furthermore, the study showed that the translations of the meaning of the Holy Quran into English did not conform to the set principles and procedures.

### **3. Methodology**

#### ***3.1 Research Design***

This study employed a descriptive qualitative research method. Moreover, this method needs written language that the

researcher investigates, to pinpoint multifarious linguistic semantic and syntactic challenges in translating Surah Yassin into English. Moreover, this research method is apt and suitable for this kind of the study because the Holy Quran rendition is composite and cannot be keenly explored utilizing any other different research design of method. Moreover, this research paper does not rely on quantities or numbers. But requires "the construction (or collation) and interpretation of new (or existing) texts" (Higgs, & Cherry, 2009, p. 10, Abdelaal, 2019, p.1)

#### ***3.2 Sampling***

In this study, Abdel Haleem, Khan and Hilali, and Picktall's English translation of Surah Yassin comprises the data of this study. The translation was derived from the work of these three translators. Moreover, this study adopts purposive sampling as the chosen data were obtained based on the objectives of the study. The pivot of the study was only on the rendered ayahs of Surah Yassin that manifest linguistic semantic and syntactic challenges which led to the meaning losses.

#### ***3.3 Data of the Study***

Referring to this study, the English translation versions of Surah Yassin translation by Abdel Haleem, Khan and Hilali, and Packtall were collected by the researcher for the analysis purpose. Moreover, data collection requires the following steps:

a) The verses of Surah Yassin will be analyzed to examine their linguistic semantic and syntactic form and content with the purpose that the intentional sense of the source language (the Quranic verses would be pinpointed.

b) The linguistic analysis will be depended chiefly on some works of scholars of the Holy Quran Tafsir (explications). The researcher used these chief exegesis books to probe the interpretation of the verses of Surah Yassin, such as Tafsir ibn Kathir (1995/2002), Tafsir Alt-Tabari (2003), Tafsir al Qurtubi (AlQurtubi, 2004), and Tafsir alzzamakhshari (Al-Kash-shaaf; 1407 A.H) and to mention a few.

a) The English translation version of the rendered ayahs will also be analyzed linguistically to recognize their intentional senses and then collate with the Quranic texts accordingly.

b) The analysis of both the Quranic text of Surah Yassin and its English translation will concentrate on some linguistic semantic

and syntactic challenges, which lead to the loss of the meaning of the ayahs in the rendering process.

### 3.4 Data Analysis

The data of this paper consist of some selected six ayahs of Surah Yassin in Arabic containing the multifarious linguistic semantic and syntactic challenges.

## 4. Results and Discussion

In this part of the study, 6 collected verses of Surah Yassin are analyzed by the researcher to probe multifarious linguistic semantic and syntactic challenges that lead to the semantic loses in translation. Also, this section of the paper aims to identify the translation strategies employed by the three translators, namely by Mohammed, A. S. Abdel Hakeem, Mohammed M. Khan, and Mohammed Taj Al-Din Al-Hilali and Pickthall in rendering Surah Yassin into English.

### Examples of multifarious linguistic semantic and syntactic challenges in some selected Ayahs (Verses) of Surah Yassin.

#### Example 1

**Source Surrah** " Yassin", ayah, verse 3

ST: (3) **إِنَّكَ لَمِنَ الْمُرْسَلِينَ**

**Transliteration:** Innaka laminal mursaleen (3)

#### Target Text:

1. **Abdel Haleem:**" You [Muhammad] are truly one of the messengers sent,"
2. **Khan and Al-Hilali:** " Truly, you O Muhammed are one of the Messengers."
3. **Pickthall:**" Lo! thou art of those sent."

### 4.1 Evaluation of the Translation

#### 4.1.1 The Meaning of the Ayah

" Truly, you O Muhammed (Peace and Blessings be Upon Him), are one of the Messengers", meaning," you, O Muhammed are following perfect religion and straight path, wherein there is no crookedness. Tafsir Ibn Kathir( Abridged) Volume (3): 1801)

#### 4.1.2 The multifarious Linguistic Analysis of the Verse (Ayah)

Mohammed Abdel Haleem, Mohammed Khan, Mohammed Hilali used the emphasizing adverb " truly", " You [Muhammad] are truly one of the messengers sent", " Truly, you O Muhammed are one of the Messengers." respectively. Syntactically, this emphasizing adverb " truly" has been used aptly and fittingly with paramount attention in the appropriate context by the two translators. Unlike Pickthall who dropped it which

affect the meaning of the Ayah, instead, he used archaic word and Biblical expressions; " Lo!" which means" look! see! (Frequently used in Biblical expressions; now usually used as an expression of surprise in the phrase lo and behold). (Merriam-Webster (Ed.) (1995). Hence, his rendition is inappropriate and out of context.

The word" Messengers" always starts with a capital letter, unlike Abdel Haleem who uses the small letter' You [Muhammad] are truly one of the messengers sent,". Moreover, beginning the word "Messengers" with capital letters in the rendition of Mohammed Khan, Mohammed Hilali maintains the semantic and syntactic linguistic context by utilizing this kind of punctuations.

#### Example 2

**Source Surrah** " Yassin", Ayah, verse 6

ST:(6) **لِتُنذِرَ قَوْمًا مَّا أُنذِرَ آبَاؤُهُمْ فَهُمْ غَافِلُونَ**

**Transliteration:** Litunzira qawmam maaa unzira aabaaa'uhum fahum ghaafiloon

#### Target Text:

1. **Abdel Haleem:**" to warn a people whose forefathers were not warned and so they are unaware "
2. **Khan and Al-Hilali:** "In order that you may warn a people whose forefathers were not warned , so they are heedless"
3. **Pickthall:**" .that thou mayst warn a folk whose fathers were not warned, so they are heedless"

### 4.2 Evaluation of the Translation

#### 4.2.1 The Meaning of the Ayah

The meaning of Ayah is: in references, it is to the Arabs, for there had come to them no warner before him (Peace and Blessings be Upon Him). Being the only one who is mentioned here does not mean that the others are excluded. (So that you may warn) meaning, therewith the Quran (a people whose forefathers were not warned) meaning, they were not warned during the period which separated between the advent of Prophet Mohammed (Peace and Blessings be Upon Him), and Isa( peace be upon him); the period it is which witnessed no sent Prophet from Allah; the Exalted (so they are unaware )meaning, of belief and true guidance. Tafsir Ibn Kathir( Abridged) Volume (3): 1801)

The word " ghāfilūna غافلون " has been rendered by Khan and Hilali as well as Pickthall as " heedless", which seems inappropriate for the reason that it denotes that the disbelievers have already got the



Message, but they are inattentive, and this lexical choice goes contrary to the meaning of the ayah itself. Hence the lexeme "unaware" used by Abdel-Haleem is linguistically (semotactically) appropriate and accurate in the context. The "heedless", "inattentive" mean (سَاهُونَ : سَاهُونَ "لاهنون. أو : سَاهُونَ سَاهُونَ" mean (غافلون غير مبالي).

To conclude, the abstract (adjective) 'unaware' and 'heedless' give an opposite sense of the meaning whereas they have been used for the same expression in the ayah, that is 'they are unaware.' means that the people are innocent because they have no information /awareness as to what is right and wrong, and on the contrary, the adjective 'heedless' indicates that the information is present, but the people are so careless as they do not give due attention to that. Hence, the adjective 'unaware' used by Abdel-Haleem is more appropriate in light of the context of the Quranic Message. The Renderings 'forefathers were not warned, so they are heedless / fathers were not warned, so they are heedless' by both Khan and Hilali and Pickthall are confusing renditions and confused communication result in confused comprehension.

Abdel-Haleem and Khan and Hilali used (forefathers) in their rendering of the lexeme (أَبَاؤُهُم ābāuhum), however, Pickthall used (ancestors for the same lexeme: if the second meaning, as given above in the text, is taken, the forefathers would imply the forefathers of the immediate past, for in the ancient time several Prophets had appeared in Arabia. And if the first meaning is adopted, it would imply this: Revive and refresh the message that had been conveyed to the forefathers of this nation by the Prophets in the past, for these people have forgotten it." There is no contradiction between the three translations, and, as to meaning, each is correct in its place!

As it can be seen all three translations have the same words for rendering the lexeme (ما انذر ma undhira) to (were not warned) which is more accurate. All three translators are employing this style to maintain the context.

### Example 3

**Source Surrah** " Yassin", ayah, verse 8

إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا فَهِيَ إِلَى الْأَذْنَاقِ فَهُمْ مُقْمَقُونَ

**Transliteration:** Innaa ja'alnaa feea a'naaqihim aghlaalan fahiya ilal azqaani fahum muqmahoon

### Target Text:

1. **Abdel Haleem:** " { it is as if } We had placed {iron} collars around their necks, right up to their chins so that their heads are forced up"
2. **Khan and Al-Hilali:** " Verily! We have put on their necks iron collars reaching to chins so that their heads are forced up"
3. **Pickthall:** Lo! We have put on their necks carcans reaching unto the chins so that they are made stiff-necked.

### 4.3 Evaluation of the Translation

#### 4.3.1 The Meaning of the Ayah

The meaning of this ayah is: Allah, the Almighty says: " Regarding those decreed to destruction ( in the Hereafter); We (Allah) made the matter of their guidance to be like the one who has a chain around his neck and whose hands are tied together beneath his chin, all the while having his head forced up." Hence, nothing of the road he is leading he can see! , (so that their heads are forced up). Tafsir Ibn Kathir (Abridged) Volume (3): 1803

#### 4.3.2 The multifarious Linguistic Analysis of the Verse (Ayah)

Abdel-Haleem used the verbal phrase (placed around) which is contextually appropriate and more expressive unlike the two other translators, Khan, Hilali, and Pickthall who used different verbal phrases (put on) which may confuse the comprehension as " put on" definitely means to dress/ clothe oneself. As Khan (2008, p.39) opines:

The verbal phrase, 'put on' used by Khan, Hilali, and Pickthall is confusing and misleading as the verbal phrase means ' clothe oneself' and not anybody else. its use can be misinterpreted as if "We" nauzubillah (may Allah forbid), Himself has put on the necks of disbelievers.

Both Abdul-Haleem, Khan, and Hilali used (iron collar) for the lexeme "أغلال" but, Abdul-haleem went further and put the word (iron) between two parentheses. Furthermore, these two translators used the addition translation strategy in rendering "أغلال" because the lexeme (iron) does not appear in the original text or the Quranic text. Pickthall substituted the Arabic word "أغلال" with the French word " carcans", which will certainly disappoint and confuse the receptor of the Message in TL ( that is English), because of the unfamiliarity of the French language.

The adverb ( verily) has been used appropriately and accurately by Khan and

Hilali with utmost care in the respective context, unlike Abdul-Haleem who dropped it in this ayah, which affects the intensity of the Message. Moreover, Pickthall used the interjection (lo) which is old used to tell someone to look at something that id surprise and sometimes used (humorously). Hence, Pickthall's rendition of the Arabic lexeme **إِنَّا** is out of context.

Both Abdul-Haleem, Khan, and Hilali used capital 'W' in the pronoun 'We' in the pronominal case of Allah, and it is inevitable for the sake of their distinctive use. The use of small 'w' in this pronoun as has been done only by Pickthall may confuse its semantic context.

#### Example 4

**Source Surrah** " Yassin", ayah, verse 11

ST: **إِنَّمَا تُنذِرُ مَنِ اتَّبَعَ الذِّكْرَ وَخَشِيَ الرَّحْمَنَ الْغَيْبَ ۗ**  
**فَبَشِّرْهُ بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ**

**Transliteration:** Innamaa tunziru manitaba 'az-Zikra wa khashiyar Rahmaana bilghaib, fabashshirhu bimaghfiratinw-wa ajrin kareem(11)

#### Target Text:

1. **Abdel Haleem:**" you can warn **only** those who will follow the Quran and hold Merciful One is awe, though they cannot see Him: give such people the glad news of forgiveness and noble reward"
2. **Khan and Al-Hilali:** " you can **only** warn him who follows the Reminder (The Quran), and fears the Most Gracious (Allah) unseen. Bear you to such one the glad tidings of forgiveness and a generous reward."
3. **Pickthall:**" Thou warmest **only** him who followeth the Reminder and feareth the Beneficent in secret ". To him bear tidings of forgiveness and a rich reward."

#### 4.4 Evaluation of the Translation

##### 4.4.1 The Meaning of the Ayah

"Yes, can only warn him who follows the Reminder" meaning, " O Muhammad (Peace and Blessings be Upon Him), none will benefit from your warnings but the believers; who follow the reminder.' Which is the Holy Quran." and fears the Most Beneficent (Allah) unseen." i.e., when alone, being seen by none but Allah, the Almighty. He is the one who knows that Allah is witnessing and knowing all about him." Bear you to such one the glad tidings of foreignness," i.e., of his sins," and a generous reward," i.e., such bountifully immense and beautiful reward (i.e.,

Paradise). Tafsir Ibn Kathir( Abridged) Volume (3): 1801)

##### 4.4.2 The multifarious Linguistic Analysis of the Verse (Ayah)

Pickthall did not utilize the adverb of manner " only" in its apt position, that is to say, previous to the object pronoun" him", for instance, "Thou warmest only him who followeth the Reminder". The Ayah denotes that "the warning is only for him who keeps the Holy Quran. Moreover, Pickthall's rendition indicates that the work in "only" to forewarn whoso, he is, where the attention is on the meaning and context of the lexeme" waring' not the individual" that keeps to the Holy Quran. Contrastingly, Abdelhaleem, Khan, and Al-Hilali's renditions are congruous, proper, and understandable. (Khan,2008).

Abdel Haleem's renderings. for instance," you can warn only those who will follow the Quran and hold Merciful One is awe, though they cannot see Him: give such people the glad news of forgiveness and noble reward"

Here the demonstrative pronoun " those" and the subject pronoun" they" and the pronominal' people' have been improperly used by Abdel Haleem as plural in the linguistic context. However. Khan and Al-Hilali and Pickthall utilized singular demonstrative pronoun and subject pronoun, for example, Khan and Al-Hilali 's rendering is "you can only warn him who follows the Reminder (The Quran) and fears the Most Gracious (Allah) unseen. Bear you to such one the glad tidings of forgiveness and a generous reward." On the other hand, Pickthall's rendering is" Thou warmest only him who followeth the Reminder and feareth the Beneficent in secret ". To him bear tidings of forgiveness and a rich reward". The latter usage of singular pronouns applies to the Arabic co-text or linguistic context, as Khan, 2008, p,150) opines:

The usage of plural object words, that is, 'those ', 'they' and 'people' *by Abdel Haleem*( the italics are mine), is not understood whether it is an oversight or intentional rendering as in the Arabic text, the object { pronoun} is singular. Anyhow, the Message is not distorted by this translation. .... For the sake of maintaining anaphoric (syntactic and semantic) context, the translator has used the object (pronouns) in the plural.

#### Example 5

**Source Surrah** " Yassin", ayah, verse 20



وَجَاءَ مِنْ أَقْصَى الْمَدِينَةِ رَجُلٌ يَسْعَى قَالَ يَا قَوْمِ اتَّبِعُوا الْمُرْسَلِينَ (20)

**Transliteration:** Wa jaaa'a min aqsal madeenati rajuluny yas'aa qaala yaa qawmit tabi'ul mursaleen

**Target Text:**

1. **Abdel Haleem:**" Then, from the furthest part of the city, a man came running. He said."My people, follow the messengers. (Yassin:20)
2. **Khan and Al-Hilali:** " And there came running a man from the farthest part of the town., a man He said "O my people! Obey the Messengers. (Yassin :20)
3. **Pickthall:**" And there came from the uttermost part of the city a man running. He cried: O my people! Follow those who have been sent!"

#### 4.5 Evaluation of the Translation

##### 4.5.1 The Meaning of the Ayah

The meaning of the ayah is "**And there came running a man from the farthest part of the town a man**) in reference it is to Habib An-najar, whose house was in the farthest part of the town. ("**O my people! Obey the Messengers**) Habib, this righteous believer hastened hearing about the rejection of the people to the Messengers and they kept on urging his people to follow the Messengers who had come to them. (Tafisir Ibn Kathir, Volume (3):1816).

##### 4.5.2 The multifarious Linguistic Analysis of the Verse (Ayah)

Both, Abdel-Haleem and Khan and Hilali's renderings for (قال) to say is appropriate and more expressive but Pickthall's rendering for the lexeme is incorrect and out of context because of the word(cried) completely different meaning which denotes to produce tears from one's eyes, usually because he/she unhappy or hurt.

Though the use of 'O' is an exclamatory expression, for example. (O. My people! Follow the Messengers) is not appreciated in contemporary English, yet the rendering by Khan and Hilali as well as Pickthall, seems a neutral statement, whereas it is an exclamatory expression, hence confusing for TL readers and receptors. However, Abdel-Haleem's rendering is appropriate because he did not use 'O' in his. (My people, follow the messengers). Abdel-Haleem's rendering for المرسلين (l-mur'salīna), that is, (messengers) semantically is correct but the letter 'M' should be in capital or upper-case letter to

distinguish it from general 'messengers' with worldly attributes but Khan and Hilali, as well as Pickthall, capitalized the 'M'.

#### Example 6

**Source Surrah** " Yassin", ayah, verse 41

ST:( 41) وَأَيُّ لَهُمْ أَنَا حَمَلْنَا ذُرِّيَّتَهُمْ فِي الْفُلِكِ الْمَشْحُونِ

**Transliteration:** Wa Aayatul lahum annaa hamalnaa zurriyatahum fil fulkil mashhoon(41)

**Target Text:**

1. **Abdel Haleem:**" **Another** sign for them is that We carried their seed in the laden Ark "
2. **Khan and Al-Hilali:** " **And** an Ayah for them is that We carried their offspring in the laden ship [ of Nuh(Noah)]"
3. **Pickthall:**"**And** a token unto them is that We bear their offspring in the laden ship"

#### 4.6 Evaluation of the Translation

##### 4.6.1 The Meaning of the Ayah

"that We carried their offspring" in reference it is to their forefathers." In the laden ship" about the ship (Ark)which was filled with baggage and animals, in which Allah commanded Nuh (Noah) to put two (male and female) of every kind. Tafsir Ibn Kathir (Abridged) Volume (3): 1801)

##### 4.6.2 The multifarious Linguistic Analysis of the Verse (Ayah)

The utilizing of the relational lexeme 'and' right at the beginning of the Ayah by both Khan and Al-Hilali and Pickthall ' And an Ayah for them is that We carried their offspring in the laden ship [ of Nuh(Noah)]", " And a token unto them is that We bear their offspring in the laden ship" respectively, is exactly translationese .On the other hand, Abdel Haleem's use of an indefinite determiner "another" at the beginning of the Ayah" Another sign for them is that We carried their seed in the laden Ark", is a better rendition that perpetuates syntactic contextuality via an anaphoric reference which appreciated by receptors because it is a good example of anaphoric reference. (Khan.2008)

Khan and Al-Hilali used parenthetical clarification concerning semantic and syntactic context for greater understanding, for example, We carried their offspring in the laden ship [ of Nuh( Noah)]'.

There is a distinctive style in utilizing the pronoun "We" which has been used once for all the renditions of the Ayah by the three translators. This usage is

appreciated by the linguists because it is a unique semantic and syntactic contextuality.

### 5. Conclusion

The findings of the present paper have shown that there are some multifarious linguistic semantic and syntactic challenges that lead to semantic losses in the English renditions of Surah Yassin. The semantic and syntactic losses take place either wholly or in part. However, the latter losses are apt to be more usual than the thoroughgoing losses. This study also indicates that morphosyntactic losses arise mostly because of cultural divergences; the Arabic Qur'anic language has its expressions that are limited valid only within a particular culture. Another reason is that some translators of the Holy Quran are incompetent in either or Arabic language and English language and to some extent are weak in the lore of tafsir, exegesis, and interpretation of the Holy Qur'an as well as the lack of understanding of it. Some translators of the Holy Quran, for example, Abdel Haleem, Khan and Hilali, and Pickthall employed the literal translation strategy couplet translation strategy, and transliteration strategy in rendering the Holy Quran in general and Surah Yassin in particular. All these three strategies have been refused because the Holy Qur'an cannot be rendered literally, because they produce semantic and syntactic losses in the senses of meaning of the Holy Quran. The majority of translators of the Holy Quran, Muslims and non-Muslims reveal that the Holy Qur'an is unrenderable into any languages of the globe and all that they can do is to transfer the meanings of its verses (Ayahs) into English, French languages and the like. Moreover, these Muslims and non-Muslims scholars have agreed that the Holy Qur'an is a unique sacred and holy book and cannot be translated into any language and they have not asserted that their renderings are the standard or replacements of the Holy Qur'an

The study revealed Pickthall tries to render the Holy Qur'an in general and Surah Yassin in particular in a religious Biblical English which is influenced by archaic Biblical style understanding influences he style of the English renditions and does not transfer to the contemporary language receptor the real meanings of the Message (the Holy Quran)

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