

# Probing the Meaning Loss in the Translation of Arabic Qur'ānic Connotative Words Into English: A Linguistic Semantic Perspective

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**Abstract**—Linguistic, cultural, and lexical knowledge is essential when rendering the Arabic Qur'ānic connotative words into English. The existing renderings show that the translation of Arabic Qur'ānic connotative meaning is an arduous task and presents sometimes insurmountable challenges. This study endeavored to probe the meaning loss in the translation of some selected Arabic Qur'ānic connotative words into English that is from linguistic and semantic perspectives by examining three notable translations of the Noble Qur'ān which have been extracted from The Qur'ānic Arabic Corpus. They are the works of Abdelhaleem (2004), Al-Hilali and Khan (1996) and Pickthall (1930). This study, which is qualitative descriptive in nature, utilized Nord's (2005) model of text analysis in translation. Findings showed that a literal or word-for-word rendering is not the appropriate method to use when translating the Arabic Qur'ānic connotative words into English. The semantic translation method may be more useful in conveying the connotations of The Noble Qur'ān into English and in coping with this phenomenon that is commonly met in the translations of the Arabic Qur'ānic connotative words, due to causes such as the dearth of equivalence of some connotative words in English language.

**Index Terms**—connotation, loss of meaning, Noble Qur'ān, perspectives, translation

## I. INTRODUCTION

Due to its uniqueness as a holy book, some Muslim scholars argue that the Noble Qur'ān cannot be rendered into foreign languages in general and English in particular. Many Muslims have argued that a faithful translation of the Noble Qur'ān is unattainable (Mohammed, 2005; Peachy, 2013). Numerous Muslim and non-Muslim translators who have attempted to convey a sense of the Noble Qur'ān into English have professed that a translation of the Noble Qur'ān in terms of attributes and influence is impossible.

There is a need for this sacred text to be interpreted and rendered into foreign languages, including English. Because a significant number of Muslims in the world today do not speak Arabic, various Qur'ānic translations are available for non-native Arabic speakers (Al Salem et al., 2023). It also must be taken into consideration that translators of the Noble Qur'ān often encounter critical problems when translating this religious text into English (Al-Jabari, 2008; Alhaj, 2022). These translations have resulted in morphological, syntactic, textual, and stylistic/rhetorical losses. For this reason, translating the meaning of the Noble Qur'ān into English is a significant issue, but it is also exceedingly difficult and highly challenging because of the rare lingual, semantic, and cultural characteristics deeply rooted in all religious texts in general and the Noble Qur'ān in particular (Ali, 2020; As-Safi, 2006).

Because of the disparities between and the nonsymmetrical nature of English and Arabic due to their very dissimilar lineage (one is Endo-European and the other Semitic), loss in rendition and loss of meaning is quite normal and widespread, miscellaneous and sometimes unavoidable loss. This study aims to probe the meaning loss of Arabic Qur'ānic connotative words in three selected translations from the linguistic, and semantic perspectives. This study agrees with Jummah's (2006) study in that the meaning loss in renderings Qur'ānic texts into English is unavoidable.

Very few studies have explored the difficulties associated with Arabic Qur'ānic connotative meaning in translations of the Noble Qur'ān from linguistic and semantic perspectives. To the best of its researchers' knowledge, no published scholarly article has focused on this phenomenon. Hence, this study aims to address this research gap by examining the issue of translation loss of connotative meaning in translations of the Noble Qur'ān. To carry out the present study, the researchers make use of the Qur'ān Arabic Corpus which was developed by a group of language researchers led by Kais Dukes at the University of Leeds, and encompasses notable works in the area of translation of the Noble Qur'ān.

### A. Objectives of the Study

The objective of this study is threefold. First: it aims to identify the meaning loss of Arabic Qur'ānic connotative words met when rendering some Qur'ānic verses implied connotative meaning into English by examining three selected

translations of the Noble Qur'ān of (Pickthall, 1930; Al-Hilali & Khan, 1996; Abdel Haleem, 2004) taken from (QAC)the Qur'ānic Arabic Corpus as well as from one hard copy of Abdel Haleem (2004). The second aim of the study is to closely examine various instances of translationese, which may lead to the meaning loss of its connotation in English. Last, the investigation analyzes the Arabic Qur'ānic text and compares it with the English translation to demonstrate the linguistic, cultural and lexical differences between the source language texts (Arabic Qur'ānic texts) and the target language texts (English translations) which lead to translation loss of connotative meaning in translation.

### B. *Questions of the Study*

The study is guided by the following research questions:

- What meaning loss met in translating the Arabic Qur'ānic connotative words into English by Abdel Haleem, Al-Hilali and Khan, and Pickthall?
- To what extent does the meaning loss prevent an accurate translation of the Noble Qur'ān into English?
- What are the causes of the meaning loss from linguistic, and semantic perspectives?

## II. LITERATURE REVIEW

### A. *Concept of Loss of Meaning in Qur'ānic Translation*

In terms of translation, sacred texts in general, and the Noble Qur'ān in particular, may be the most challenging because of the sensibilities and the richness of the Qur'ānic text. This is also because a religious text is deeply rooted in a society's culture and beliefs. The problems of translating The Noble Quran into English arise when a translator is required to render its robust and rich denotative and connotative meaning faithfully and accurately (Kuhiwczak & Littau, 2007; Tymoczko, 2014; Jumeh, 2006). According to several scholars of the Arabic language, the Arabic Qur'ānic is, outstandingly rich and has unique styles and elusive expressions, maxims, and proverbs (Calis, 2018; Daud, 2008). Cragg (1988) contended that due to the loss of its meaning, the Noble Qur'ān in its renderings is no longer a Qur'ān, while Arberry (1988) opines that "rhapsodic of The Qur'ān has been lost in all the previous English versions of The Qur'ān".

### B. *Concept of Meaning Loss of Qur'ānic Connotative and Denotative Words*

There are several important types of meaning loss in translation, among them are denotative meaning and connotative meaning. The former refers to the meaning of a word or expression used in everyday life and to other words and expressions, whereas the latter relates to the emotive and associative aspects of a term (McArthur, 1992; Crystal, 2018).

Denotative meaning has sometimes led to difficulties in translation because of the dearth of equivalence problems which produce lexical gaps and challenges. However, connotative meaning is more challenging to retain or render into English. Specifically, this meaning is more inherent and more particular and may arise out of one's understanding and experience in life, as well as the cultural sentiment associated with the meaning.

It is undeniable that the rendering of the Noble Qur'ān into any other language cannot be achieved without the loss of some of its denotative and connotative meanings. However, any translation of the Noble Qur'ān no longer retains all its meanings. In other words, no English rendition is available that conveys all the messages and doctrines in the Noble Qur'ān in a sense that fulfills the reader's demands.

When we read the original Arabic text of the Noble Qur'ān, we can have a better grasp of the inherent denotative and connotative meanings. However, when the translator renders the Noble Qur'ān into English, the rendition is limited by the translator's superficial knowledge and understanding of the text. Hence, connotative meaning will be lost due to the differences in language and culture between English and Arabic. This occurs when the translator attempts to convey, in English, the meaning of the Arabic Quranic text by applying the strategy (the style) and the formula of the target language text. This makes it possible for the Noble Qur'ān to be translated faithfully so that its meaning and message are clear to non-Arabic speakers around the globe.

To conclude, there is a glaring lack of knowledge of Arabic rhetoric and competence to capture the subtleties of connotative words in translation. If translators choose to render the Noble Qur'ān by overlooking its shade of meaning of implicative expression, they will be unsuccessful to catch all its implicational meanings. To retain the explicative and elegant work of connotative Qur'ānic words and phrases, translators should endeavor to translate them using appropriate translation methods such as semantic translation.

### C. *Previous Studies*

Earlier investigations on the problem of meaning loss in English translations of the Noble Qur'ān were carried out from various, often disjointed perspectives. For example, Hidayat and Solihin (2019) conducted a study to analyze the linguistic and religious elements of the Noble Qur'ān's translatability. They examined relevant linguistic theories linked to translatability and combined them with the perspectives of traditional and contemporaneous Muslim scholars. The results of the study showed that particular linguistic and religious elements make it impossible to render an accurate translation of the Noble Qur'ān. Nor can a faithful and comprehensive rendering of the original text be achieved by any human effort, for the sacred text cannot be reproduced by the words of a human being.

Particularly relevant to the current study is the work of Jumei (2006), who was concerned about the loss of meaning in translations of the Noble Qur'an into English. Jumei (2006) examined various aspects of ten English versions of the Noble Qur'an. The author analyzed the Arabic Qur'anic text (original text) and the translated texts (target text) to pinpoint the meaning loss in rendering the Noble Qur'an into English with the aim of the (un)translatability of the Qur'anic text could be evaluated. The findings displayed that the meaning loss in the renderings of the Noble Qur'an into English is unavoidable. Iqbal (2000) conducted a comparative assessment of the role of two contemporaneous English renderings of the Noble Qur'an of Ali, Abdullah Yusuf and Muhammad Asad. Findings showed that such a study of comparison and contrast of two translations of the Noble Quran could provide rich insights into the exegesis and the phenomenon of human understanding of the divine text. El Tayeb (1985) undertook a study that conveyed some solutions to the problem of rendering the meaning of the Noble Qur'an and offered some effective information and strategy for those keen on the rendering and/or dissemination of the Noble Qur'an. Qassem (2021) studied stylistic variation in seven notable translations of the Noble Qur'an. Findings showed that deviant renditions and rendering loss in range of the details, such as untranslatable, rhetorical characteristics, and the symmetrical potential of translating the meanings of unrenderable traits.

Findings revealed that deviant translations and translation loss in some evidence, untranslatability of stylistic features and the relative possibility of rendering the meanings of untranslatable features into English.

No previous study explored difficulties of meaning loss in three selected translations of the Noble Qur'an from linguistic, and semantic perspectives; hence, it is expected that this study will help address the research lacuna.

### III. METHODOLOGY

#### A. Research Design

This research adopts the qualitative approach, which is appropriate for the domain of descriptive translation studies. A qualitative method is convenient for this research as this research pays regard to a knotty particular reason for a problem pursued. Furthermore, a qualitative research method is apt for this research because the Noble Qur'an translation is intricate and cannot be examined in depth using any other methods.

#### B. Data Analysis

This study is based on Nord's (2005) model of text analysis in translation because this model is appropriate for all types of text as functionality is "the most important criterion for a translation". This model can also cope with problems in translation and offers valuable assistance for translators attempting to understand the functionality of the source text compared with its function in the culture of the target text. Due to these cultural and language differences between the ST and the TT, the translator has to make adaptations by applying a cultural filter. The prominent feature of Nord's model is its emphasis on the translator needing to constantly refer to the source text and examine it closely at every stage of the translation process to render its meaning accurately. The translator constantly goes back and forth to closely examine every central feature and select the most appropriate words and structure to convey the intended meaning of the ST. Given the above, in this study, the researchers followed Nord's (2005) model of text analysis as it offers a sound foundation that can help translators grasp the contextual meanings in the content and form of the source text, thus enabling them to apply appropriate translation strategies that convey the intended meaning of the source text to the target audience with minimal loss of the meaning and the linguistic features (Ali, 2020; Qassem, 2021; Nord, 2005).

This study adopted an exegetical analysis approach, drawing upon the works of classical and contemporary works of The Noble Qur'an: Ibn-Kathir (2009), Al-Tabari (1981), Al-Qurtubi (1999), who are among the classical interpreters showing the contextual aspects of the Qur'anic verses.

### IV. RESULTS AND DISCUSSION

The dataset chosen for this research comprises various verses from the Noble Qur'an that have been translated into English, and that demonstrate the problem of loss of connotative meaning in the translation of ayahs encountered by three notable translators: Abdel Haleem, Al-Hilali, and Khan, and Pickthall. The translated Qur'anic texts chosen for close examination were extracted from the QAC (Qur'anic Arabic Corpus) which has been created by a group of academic experts from the University of Leeds. This corpus was selected by the authors firstly because it offers an open-source stand for Qur'anic translations by translators and exegetes of today and former times from diverse cultures, academic domains, and backgrounds. Secondly, the (QAC) gives a textual, exegetical, and grammatical analysis of the texts.

The three versions examined in this research have been chosen for several reasons: first, the three translations are renowned among both Islamic world and non-Muslims as well. Second, they are frequently quoted in the educational and fields of research and research bodies last, the three translators have distinctive cultural, and religious backgrounds and are representative of various periods.

#### Example One

**Source Surrah:** الأحزاب , I-ahzāb, The Combined Force, verse 9.

ST: "فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا..." (الأحزاب: 9)

**Target Text:**

- (1) **Abdelhaleem:** "...We sent a violent wind..." (Haleem, 2004, p. 267).  
 (2) **Khan and Al-Hilali:** "... We sent against them a wind..." (Al-Hilali & Khan, 1996, p. 562).  
 (3) **Pickthall:** "...We sent against them a great wind..." (Pickthall, 1930, p. 302).

**1. The Analysis****The General Intended Meaning of the Ayah**

Meaning of this verse is, Allah sent against them a great wind to destroy them (Tafsir ibn Kathir, Vol. 3).

**2. Meaning Loss Met in Translating the Connotations of the Arabic Qur'ānic Word ريحا rīḥan in Surrah: الأحزاب, I-aḥzāb, The Combined Forces, verse 9.**

Linguistically speaking, many Arabic Qur'ānic morphological components have greatly distinct semantic shade of meaning, although they stem from the same origin. The variations, however, are because of the character of the shifts to its morphological rules (Alhaj, 2015; Jumeḥ, 2006). For example, to clarify, the two Arabic Qur'ānic words I-riyāḥih and rīḥin in the Qur'anic usage have neither the same meaning nor have the same morpheme. When examining the context in which these couple words are applied, it is seen that both are purposely employed to convey distinct connotative meanings in the Qur'ānic text.

The Arabic Qur'ānic lexeme rīḥ is utilized to signify what the English counterpart wind implies. However, the Quranic Arabic word has its nuance that has been limited to a sort of wind accustomed to demolish nations, houses, and facets of human development. That is not the wind that nations are expecting to see. Since this wind leads to catastrophic consequences, as for mass extermination it does that all the time. Wheresoever, this Arabic Quranic word rīḥ is expressed, the connotations of worse fate, awful fortune, and punishment would be anticipated.

On the other hand, the Arabic Quranic word I-riyāḥih is utilized in the Qur'ānic text for the intent of virtue and blessing, destiny, hopes, and blessing. Its implicit meaning is akin to rainfall, water, food, etc., while the implication rīḥ are appertained to aridity, trouble, etc. Those divergent insidious tenors and connections of these couple Arabic Qur'ānic words I-riyāḥih and rīḥ are very difficult to render into English. This is due to the dearth of acceptable English correspondents that imply and suggest the accurate denotations and connotations of the Arabic Qur'ānic polyword and lexical item.

TABLE 1  
THE THREE LEVELS OF CONNOTATIONS OF THE ARABIC QURANIC WORD رِيحَان

Target Text	Strong connotation	Mild connotation	Weak connotation
(Trans 1) a violent wind	+		
(Trans 2) a wind			+
(Trans 3) a great wind	+		

The Arabic Quranic word rīḥ in the above-mentioned Ayah means a certain type of 'wind', which is always associated with serious torture and brutal punishment, such as what befell the earlier people who repudiated the message of their prophets.

To convey the meaning of the Arabic Qur'ānic ريحا rīḥan in Surrah: الأحزاب, I-aḥzāb, The Combined Forces, verse 9, Al-Hilali and Khan used a literal rendering. They rendered it as "a wind" which does not denote the specific meaning of the Arabic Qur'ānic text. The rendered word, however, fails to convey the tenors of the Arabic Qur'ānic ريحا rīḥan into English. In other words, because, unlike Arabic, the English word 'wind' is neutral, not connotative. Thus, the connotation of this Arabic Qur'ānic language lexical item is lost by using the neutral English word, 'wind'. Hence, their renderings have a weak connotation. Abdelhaleem and Pickthall have allegedly understood the elusive semantic connotations of the Arabic word ريحا rīḥan. However, the corresponding English terms chosen by the two translators to render the Arabic word for 'wind', do not completely capture the connotations of the Arabic Qur'ānic word ريحا rīḥan, hence, their renderings are closer to the meaning of the Arabic word than that chosen by Al-Hilali and Khan. Abdelhaleem and Pickthall adopted the addition translation strategy. They rendered the Arabic Qur'ānic word ريحا rīḥan as "a violent wind", and "a great wind", respectively. Hence, their renderings have strong connotations.

Moreover, the Arabic Qur'ānic word, rīḥan, in that verse, is indefinite, indicating that that the wind was an unusual one; it is "a violent wind" as rendered by Abdelhaleem, and "a great wind" as rendered by Pickthall.

To conclude, the rendering of Arabic Qur'ānic lexeme in English is one of the most arduous tasks of rendering. Ecclesiastical terms have their implications in the Arabic Qur'ānic language, and therefore will occasionally be confused or misrepresented in English target text.

**Example Two**

**Source Surrah:** القصص Al-Qasas, The Stories, verse 29,

ST: (29: القصص) "...أَنْسَ مِنْ جَانِبِ الطُّورِ نَارًا قَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا..."

**Target Text:**

- (1) **Abdelhaleem:** "...I have seen a fire..." (Haleem, 2004, p. 247).

- (2) **Khan and Al-Hilali:** "... I have seen a fire..." (Al-Hilali & Khan, 1996, p. 520).  
 (3) **Pickthall:** "... Lo! I see in the distance a fire..." (Pickthall, 2001, 1930, p. 280).

### 1. The Analysis

#### The General Intended Meaning of the Ayah

"... I have seen a fire meaning, 'he saw a fire shining in a faraway distance'. He told his family: "Wait, I have seen a fire", meaning, 'be waiting here till I get in there (Tafsir ibn Kathir, Vol. 3).

#### 2. Meaning Loss Met in Translating the Connotation of the Arabic Quranic word "ānastu" سَأَسْتُ Surrah: القصص Al-Qasas, The Stories, verse 29.

The Arabic Qur'anic verb "ānastu" سَأَسْتُ / is another equivalent verb of the other Arabic verb ra'ayt / رَأَيْتُ . The two verbs have nearly the same conceptual or cognitive meanings. But their affective or emotive/ emotional connotative meanings or their connections are varying. Having this in mind would explain the translation strategies utilized by some of the translators of The Noble Qur'an into English (Alhaj, 2018; Jumeah, 2006). Whereas, the Arabic Qur'anic word ra'ayt / رَأَيْتُ implies the meaning of visible view, and "ānastu" سَأَسْتُ alludes to the same sense besides some extra tenors. These secondary meanings are the sentimental import of The Arabic Qur'anic verb "ānastu" سَأَسْتُ "ānastu" سَأَسْتُ . That is to say, the verb "ānastu" سَأَسْتُ has the implication of heart vision, which shows: solace, safer, and to respond with what has been sighted thereon gloomy evening close the mountain of Tur.

TABLE 2  
THE THREE LEVELS OF CONNOTATION OF THE ARABIC QURANIC WORD "SĀNASTU" سَأَسْتُ SURRAH: القصص AL-QASAS, THE STORIES, VERSE 29

Target Text	Strong connotation	Mild connotation	Weak connotation
(Trans 1) have seen			+
(Trans 2) have seen			+
(Trans 3) I see			+

To render the meaning of the Arabic Qur'anic word "ānastu" سَأَسْتُ , Abdelhaleem, Pickthall and Al-Hilali, and Khan used literal translation method. They rendered it as "have seen", "have seen" and "I see", respectively, which convey only the denotative meaning of the Arabic Qur'anic word "ānastu" سَأَسْتُ verb. Hence, their renderings have a weak connotation.

The loss of meaning occurs here because a sole Arabic verb suggests several notions and connotations, which generally cannot be translated by the one English alternative. The loss of meaning would be problematic if the conceptual meaning of the Arabic Qur'anic lexicon is akin to the emotional and gorgeous facets of the target language. In this scenario, the loss of the connotative meaning is unavoidable.

#### Example Three

Source Surrah: الواقعة Al-Waaqiah, The Event, verse 30.

ST: (30: الواقعة) "وَطَّلَ مَمْدُودٍ"

#### Target Text:

- (1) **Abdelhaleem:** "... With spreading shade..." (Haleem, 2004, p. 357).  
 (2) **Khan and Al-Hilali:** "... In shade long-extended..." (Al-Hilali & Khan, 1996, p. 737).  
 (3) **Pickthall:** "... And spreading shade..." (Pickthall, 2001, 1930, p. 375).

### 1. The Analysis

#### The General Intended Meaning of the Ayah

Regarding the meaning of "In shade long-extended" it is recorded in Al-Bukhari that the Messenger of Allah (PBUH) said: 'In heaven, there is a tree that passenger can travel for one hundred years under its shadow without passing it. Recite if you will: "In shade long-extended" (Tafsir ibn Kathir, Vol., 4).

#### 2. Meaning Loss Met in Translating the Connotations of the Arabic Quranic Word وَطَّلَ وَطَّلٍ wazillin in Surah: الواقعة Al-Waaqiah, The Event, verse 30.

In the hot weather of the Arabian Peninsula's desert, shade gives relief, and repose. The implication of the Arabic Qur'anic word l-zila الظِّل for the Arabic native speaker is, certainly, different from that implication which is influenced by the equivalent 'shade'. The implicative tenors of both lexemes may sometimes not correspond. The two diverse environments connoted by the Arabic language and the English language are, also, dissimilar. Shady is generally more desirable in the hot areas of the Arabian Peninsula's desert, while sunny days are always welcome in cold areas such as England "where fishes die of the cold" (Salih, 2009). So, the paucity of moderate weather in the Arabian Peninsula (birthplace of the Arabic language), and especially the lack of chilly weather has driven the creation of words with environmental connotations of much of the Arabic language and its terms (Lockman, 2009; Jumeah, 2006).

Linguistically speaking, the English equivalent lexicalized stem 'shade' is the comparable lexical unit of the Arabic Qur'anic component word l-zila الظِّل , but from the cultural point of view, the English word 'shade' does not give away the accurate meaning of the Arabic Qur'anic word l-zila الظِّل . Nevertheless, the primary linguistic sense of the original language is conveyed, although the secondary shade of meaning is, mostly, lost.

TABLE 3  
THE THREE LEVELS OF CONNOTATIONS OF THE ARABIC QURANIC وَظِلِّ WAZILLIN IN SURRAH: الواقعة AL-WAAQIA, THE EVENT, VERSE 30

Target Text	Strong connotation	Mild connotation	Weak connotation
(Trans 1) spreading shade			+
(Trans 2) shade long-extended			+
(Trans 3) spreading shade"			+

To convey the meaning of the Arabic Quranic word wazillin وَظِلِّ, Abdelhaleem, Al-Hilali and Khan, and Pickthall used literal rendering, translating it as "spreading shade", "shade long-extended", and "spreading shade", respectively. However, they convey only the cognitive meaning or conceptual meaning (dictionary meaning) of the Arabic Quranic verb, wazillin وَظِلِّ. Hence, their renderings have a weak connotation.

All three Qur'ān translators, namely Abdelhaleem, Al-Hilali and Khan, and Pickthall have transferred the semantic meaning of the Arabic Qur'ānic word wazillin وَظِلِّ, by using the English equivalent 'shade', but they did not succeed to capture the implication of the Ayah. Hence, all the ancillary meanings of wazillin وَظِلِّ discussed above have been lost in the English versions of the verse in question.

In summary, it is extremely difficult, if not impossible, to translate the Arabic Qur'ānic word, wazillin وَظِلِّ, that is because the English language cannot convey the cultural connotations of the Arabic.

#### Example Four

**Source Surrah:** يوسف Yusuf (Joseph), verse 12,

ST: (12: يوسف) "أَرْسَلُهُ مَعَنَا غَدًا يَزْنَعُ وَيَلْعَبُ وَإِنَّا لَهُ لَحَافِظُونَ"

**Target Text:**

(1) **Abdelhaleem:** "...and he will enjoy himself and play...." (Yusuf:12) (Haleem, 2004, p. 147).

(2) **Khan and Al-Hilali:** "...Send him with us tomorrow to enjoy himself and play....," (Yusuf: 12) (Al-Hilali & Khan, 1996, p. 304).

(3) **Pickthall:** "... that he enjoys himself and plays...". (Joseph; 12)', (Pickthall, 1930, p. 175).

#### 1. The Analysis

##### The General Intended Meaning of the Ayah

The meaning of this ayah is: they said to their father: "send him with us tomorrow so that he may play and enjoy his time in where we can play and entertain to our best (Tafsir ibn Kathir, Vol. 2).

#### 2. Meaning Loss Met in Translating the Connotations of the Arabic Quranic Words yarta يَزْنَعُ and waya'ab وَيَلْعَبُ in Surrah: يوسف Yusuf "Joseph", verse 12.

Al-Qurtubi (1999) shows the difference between two Arabic words, waya'ab and yarta.

This scholar says that the former lexeme includes playing games that are accepted by Islam and help human strength to grow and make them fit.

TABLE 4  
THE THREE LEVELS OF CONNOTATIONS OF THE ARABIC QURANIC WORDS WAYAL'AB وَيَلْعَبُ IN SURRAH: يوسف YUSUF "JOSEPH", VERSE 12

Target Text	Strong connotation	Mild connotation	Weak connotation
(Trans 1) play		+	
(Trans 2) play		+	
(Trans 3) play		+	

When dealing with the meaning of the words waya'ab and yarta in Surrah: يوسف Yusuf "Joseph", verse 12, Abdelhaleem, Al-Hilali and Khan, and Pickthall encountered loss-of-meaning difficulties in this ayah because these two lexemes with different Arabic connotative meanings are lost in English. Therefore, the three translators' use of "play" causes a loss of meaning according to the books of exegeses of Ibn-Kathir (2009), Al-Tabari (1981), and Al-Qurtubi (1999). Hence, their renderings have only mild connotations.

In other translations, for example, Sale's rendition of this lexeme sounds better when it is rendered as "that he may divert himself and sport" (Yusuf: 12). Sale's rendering and utilization of the word "sport" is to certain extent favorable, since the word "sport" usually has a positive implication.

To conclude, conveying the basic semantic meaning is inadequate to illustrate the overall notion, which goes beyond the mere correct meaning of the Arabic Qur'ānic word. The Arabic Qur'ānic lexeme as a sacred word has its implication that, mainly it could not be transferred by selecting an English counterpart that conveys the essential semantic meaning of the Arabic Qur'ānic lexeme.

## V. CONCLUSION

From the aforementioned probes, linguistic, cultural, and lexical knowledge played a pivotal role in translating cultural implications and the associational connotations of The Noble Qur'ān into English. Moreover, the Arabic culture and environment, are to a large degree lost in rendering. The Noble Qur'ān into English as well. Translators face several difficulties of loss of connotative meaning in rendering the Noble Qur'ān in general and the Qur'ānic emotional meaning in particular English in terms of connotative or shade of meanings. However, linguistic, cultural, and lexical investigations and appropriate application of translation methods are powerful instruments that promote grasping different connotative and shades of meanings in both Arabic Qur'ānic text and the English target text to prevent loss of meaning in the translating process. The existing renderings show that the translation of Arabic Qur'ānic words is very difficult. When the Noble Qur'ān translators seek to render the Arabic Qur'ānic words that comprise a complete referential gap in English. The real concepts of those Arabic Qur'ānic words are, to a considerable extent, lost in the English language. The study reveals that the literal rendering or word-for-word rendering is not an adequate method or approach in rendering the Arabic Qur'ānic words. The semantic rendering method probably be more suitable to transfer the connotative or shade of meanings of The Noble Qur'ān. Whereas it is acceptable that the Noble Qur'ān cannot be rendered into any further foreign tongue without losing its richness of expression and special stylistic patterns. Hence, the Noble Qur'ān cannot be rendered literally in English. Predicated on the previous investigations, it is evident that more studies need to be conducted to assess the current translations of the Noble Qur'ān to improve the future renditions of this holy text. Further investigations may help to alleviate the loss of connotative meaning in translation and produce translations that approximate the style of the Qur'ānic text in general and Arabic Qur'ānic connotative words in particular from linguistic, and semantic perspectives.

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