Underlying Linguistic Problems Experienced by Translators in Translating the Qurʾānic Arabic l-ḥazana' الْحَزَن Words Into English: A Comparative Study

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Abstract—In this study, the researchers aimed to investigate the underlying linguistic problems experienced by three notable translators: Abdel Haleem (2004), Khan and AL-Hilali (1996), and Pickthall (1930) when rendering the Qurʾānic الْحَزَن l-ḥazana' words into English, and to identify the types of semantic loss produced by their renderings. Corpus-based research was conducted as the study examined three renditions of the Holy Qur'an that were sourced from the Qurʾānic Arabic Corpus (QAC) and books of Qurʾānic translation of the abovementioned translators. Based on the descriptive analytical approach, the researchers analyzed the underlying linguistic problems encountered by the aforementioned translators. Findings showed that the linguistic problems encountered when translating the Qurʾānic الْحَزَن l-ḥazana' words into English are the result of the linguistic gap arising from the cultural differences between the two source language text(Arabic) and target language text(English). Divergences in and loss of meaning are inevitable when translating the Holy Qurʾān into English in general and Qurʾānic الْحَزَن l-ḥazana' words in particular. It was also found that Arabic Qurʾānic الْحَزَن l-ḥazana' words are associated with distinctive rhetorical devices, literary style, and elegant technique which cannot be captured faithfully in English translations.

Index Terms—experienced, الْحَزَن l-ḥazana', linguistic problems, translating, The Holy Qurʾān

I. INTRODUCTION

Translating the Holy Qurʾān into other languages, particularly English, has always been a problematic and intricate task. Undoubtedly, the translation of the Holy Qurʾān presents enormous challenges for translators. It has been contended that Qurʾānic text cannot be replicated in any other language or foreign tongue (Abdul-Raof, 2004; El-Hadary, 2008; Alhaj, 2022). Translating the Holy Qurʾān from its native language, Arabic, into any other language, such as English for instance, is attended by sundry linguistic difficulties and problems because there are no two, similar languages in terms of either content or form (Nida, 2003; Lakoff, 1972). The Holy Qurʾān is characterized by many linguistic, eloquent, and oratorical features that produce a compelling, convincing, and forceful style. All in all, to achieve an adequate interpretation of the Qur'anic ayat [verses], the translators of the Holy Qurʾān should examine and carefully consider various exegeses of this holy text (Alhaj, 2022).

The Holy Qurʾān is considered the most exceptional, and magnificent example of Arabic literature along with its religious importance to all Muslims around the globe (Chejne, 1968; Leaman, 2006). The Holy Qurʾān is regarded as the only sacred book that has influenced and continues to influence human faith, thinking, ethics, civilization, and way of life. Interestingly, the universal reach of the Holy Qurʾān, transcending the barriers of language, can be traced back to its origin in several divine ayahs (Reynolds, 2004; Hidaya & Solihin, 2019). Its everlasting message is intended for all humanity and addresses all of humankind. Because the Holy Qurʾān is the ultimate revelation that has come directly from Allah Almighty, Muslims assert and perpetuate the belief that this holy source of guidance is not only for Islamic believers. Throughout the Holy Qurʾān, Allah Almighty addresses all mankind, transcending all impediments created by language, kind, religion, group, race, time, and place. To attain this, sacred instructions explicitly state that the Holy Qurʾān is to be accessible to all mankind irrespective of language. In reality, this means that the divine message needs to be translated into various languages.

The Holy Qurʾān's divine message, despite it being in Arabic, has a potentially huge influence on everyone both directly or indirectly (Alqahtani, 2018; Hidaya & Solihin, 2019). Hence, the Holy Qurʾān needs to be translated into diverse universal languages to make spiritual guidance accessible to non-Arabic speakers (Al-Jabari, 2008; Omer, 2021). Arabic is the original language of the Holy Qurʾān which has been rendered into many languages worldwide. However, the rendering of the Holy Qurʾān into international contemporary languages such as English is an arduous and intricate

issue in terms of the religion of Islam; consequently, the Qurʾānic text should be rendered to faithfully reflect its real form and true style (Abdul-Raof, 2004; Siddiek, 2012). The rendering of the Holy Qurʾān into the English language is not a simple, effortless task. Sometimes even native speakers of Arabic speakers acknowledge that some Qurʾānic ayahs are difficult to comprehend, particularly when the ayat [verses] have more than one implication (Abdelaal, 2019).

One of the underlying linguistic problems encountered when translating the Holy Qurʾān into English is the endeavor to render some of the untranslatable Qurʾān-specific lexes which do not have English equivalents. For example, the Qurʾānic word صلاة التراويح salat altarawih [Tarawih or Taraweeh], does not have an equivalent word in English. Because Arabic and English are the languages of two different cultures, this causes problems and difficulties when translating Qurʾānic texts because, in the Arabic text, there might not be an accurate English equivalent, producing linguistic disharmony and incongruity between the Arabic and English version of the text (Ahmed, 2009; Mansoor, 2017; Allaithy, 2013). Therefore, when translating accordingly, when exerting every effort and endeavor not made to translate this Qurʾān-specific word into English, its true meaning might be lost unless every effort is made to translate the word correctly to convey its intended meaning (Abdelaal & Md Rashid, 2015; Iqbal, 2000). There are several reasons for the inadequacies and inconsistencies in some translations of the Holy Qurʾān. The translator: has not carefully examined and thought about various exegeses of the Holy Qurʾān; has insufficient knowledge of and expertise in the Arabic language; and/or has been unable to translate the text faithfully to capture the implications of Qurʾān-specific words (Judeh, 2017; Abdelaal, 2020).

Several studies have been conducted to examine the phenomena of loss of meaning in translation, incorrect interpretation, and linguistic issues such as syntactic-semantic losses in some ayat [verses] (Hashemi, 2023; Al-Wazani, 2018; Abdelaal & Rashid, 2015; Hassan, 2014). However, these investigations have tended to examine the semantic loss in only particular ayat [verses] containing Qurʾān-specific words such as Qurʾānic heart words, Qurʾān-love words, Qurʾān-patience words, Qurʾānic-specific lexica "Alkyed" from various chapters of the Holy Qurʾān, and problems faced by translators when translating the Qurʾān- Arabic hope words l-amalu (Alhaj & Alwadai, 2022; Nouraldeen, 2021). To date, little research has been conducted on the loss of meaning in English translations of Qurʾān-specific words such as Qurʾānic ' الْحَزَن l-ḥazana'. For this reason, it is important to conduct studies that focus on analyzing the translation losses in the renditions of the Qurʾānic-specific lexica "الْحَزَن l-ḥazana' words" into English by three translators of the Holy Qurʾān: Abdel -Haleem (2004), Pickthall (1930), Khan and Al-Hilali (1996).

A. Objectives of the Study

The current study sought to (a) examine the specific underlying linguistic problems experienced by the aforementioned translators when translating the Qurʾānic "الْحَزَن l-ḥazana" words into English in some ayat [verses]; (b) identify the types of losses of meaning evident in the three translations of the Holy Qurʾān by Abdel –Haleem (2004), Pickthall (1930), Khan and Al-Hilali (1996) and (c) discover the possible causes of the identified underlying linguistic problems encountered when translating the Qurʾānic الْحَزَن' l-ḥazana' words into English in some ayat [verses].

B. Research Questions

The following research questions guided this study:

RQ1. What are the underlying linguistic problems that impede the accurate translation of the Qurʾānic الْحَزَن' l-ḥazana' words into English?

RQ2. To what extent do the translators adequately translate the implied meaning of the Qurʾānic ' الْحَزَن l-ḥazana' word into English?

RQ3. What are the unique translation strategies used by each of the three translators when rendering the Qurʾānic ' الْحَزَن l-ḥazana' words into English?

II. LITERATURE REVIEW

A. Underlying Linguistic Problems in the Translation of the Holy Qurʾān Into English: Critical Background

Translation has always played a pivotal role in human interactions, helping to fulfill people's cultural, commercial, industrial, and business demands in addition to bridging the linguistic divide and social boundaries between different cultures and nations. Also, translation has been a crucial and inter-civilization development; it has played a prominent role in safeguarding, conserving, and disseminating education, ideas, and knowledge despite linguistic divergences and cultural constraints (Katan, 2014; Bassnett & Lefevere, 1998).

Nonequivalence can arise from the default of the literariness or connotative meaning of the source text— in this case, the Arabic language. Translators sometimes do not see the connotative meaning or analogy in both the source language and the target language. Also, they sometimes do not notice the cultural context and, consequently, a loss in cultural translation at the word level takes place (Venuti, 2018; Hermans, 2009; Baker, 2019). This also relates to the Holy Qurʾān whose language is more intricate and difficult than other literary works. Quandaries and predicaments in translation that give rise to translation loss may include semantic and syntactic problems. Essentially, the grammatical construction of Arabic is markedly different from the English language, which makes it arduous to render many facets of the Arabic text. However, translating the Holy Qurʾān into English in general and the Qurʾānic-specific lexica in particular, constitutes a different problem —the problem of finding appropriate expressions and accurate vocabulary in

English that idiomatically is not fully available in terms of Islamic equivalence (Allsopp & Allsopp, 2003; Sechrest & Zaidi, 1972; Shojaei, 2012). Although there are Arabic words for which there do exist equivalent words in English, they do not capture the same semantic range and depth, or they give different meanings in terms of religious connotations: for example, the word Al Qiblah, Al Halal when rendered into English becomes 'prayer direction' and 'permissible' respectively. Hence, many researchers assert that Islamic terms are cultural-specific items that do not have a perfect equivalent in English. They are a type of non-equivalent rendering since they cannot be adequately translated by using their dictionary meaning or denotative meaning (Kashgary, 2011; Farghal & Shunnaq, 1999). These Islamic terms cannot be rendered and should therefore be transliterated "النقحرة‌alnaqhara" into English as they are.

In a general sense, the Holy Qurʾān utilizes a broader array and regularity of connotative linguistic features than any other style - former or current. It uses the highest level of rhetorical Arabic together with an abundance of classical devices, the characteristic of any literary masterpiece (Nayef & Wahab, 2018; Kazemi et al., 2004; Andopa et al., 2018). Doctrine and ethics play a significant role in the Holy Qurʾān translator's choice of language and content. For instance, translators of the Holy Qurʾān may utilize various translation strategies to enhance the text they are translating, expressly or by implication. Some of these strategies are unique to sacred discourse (Hatim & Mason, 2005; As-Safi, 2011; Venuti, 2013; Hashemi, 2023).

In general, it should be taken into account the fact that translation does not involve only the replacement of lexemic and syntactic items; there are also cultural and contextual factors that should be kept in mind as cultures and contexts are sometimes if not often, not the same in dissimilar languages (Ardakani et al., 2015; Hermans, 2007). Contextual factors are of particular significance in the Qurʾānic framework as these pertain to the context of the situation when a special verse or surah is revealed. Hence, its context-specific relevance is highly significant when it is being translated into a different language. Likewise, the Holy Qurʾān is filled with Arabic culture-specific words that are unknown, inexplicable, and obscure to both non-Arabic-speaking Muslims and people who identify as non-Muslims. This is because the Holy Qurʾān was revealed in Arabic and the Arabic culture is unknown to both non-Arabic speakers and non-Islamic people (Turner, 2011; Khan, 2010). All in all, Qurʾānic cultural items are intertwined with Arabic-specific linguistic variety. Furthermore, there are implicative meanings in the cultural and communicative Arabic patterns. This suggests that Qurʾānic-specific cultural aspects are translation-resistant (Taghian, 2013; Zubia, 1998).

To conclude, some Qurʾānic Arabic culture-specific lexes have implicative meanings that are intertwined with the context, and denotative meanings or external structure (surface structure) cannot convey the exact meaning of a specified Āyah (verse).

There are several different approaches that scholars can take when carrying out a linguistic study of literary works. However, this current study research makes use of linguistic analysis such as semantic analysis, syntactic analysis, etc., to explore the underlying linguistic problems encountered when translating Qurʾānic words into English.

B. Previous Studies

To date, not many studies have been conducted to examine the underlying linguistic problems encountered by the translators of the Holy Qurʾān when rendering into English the Qurʾānic-specific lexes, such as الْحَزَن 'l-ḥazana' words. Hence, this study was conducted to investigate various problems caused by the aforementioned issues when translating the Holy Qurʾān into English. It is important to note that a plethora of studies has been carried out in the Arabic language to explore the phenomena of Qurʾānic-specific lexica, sorrow' الْحَزَن l-ḥazana' words'. For example, Al-Maliki (2010) studied (in Arabic) the word grief and its meaning in the Holy Qurʾān. The findings of the study showed that the meaning of the word 'sadness' from the linguistic perspective is not far from the idiomatic feature, both of which connote asperity and harshness. In the Arabic language, 'sadness' denotes the thickness and compactness of the earth, and idiomatically, hardness in the soul, pain, and an illusion that grieves a person. Also, the results of the study showed that the Holy Qurʾān mentions sadness idiomatically, not linguistically. Salman (2016) explored grief and sorrow in the Holy Qurʾān. Section one of the study examines the concept of 'grief' in the Holy Qurʾān, revealing the implicative tokens of one's grief. About forty-two implicative tokens were divided connotatively based on their position in the texts. Section two of the study deals with the four implicative tokens in the Holy Qurʾān that connote 'sorrow'. Kalantari et al. (2020) also studied the concept of sadness in the Holy Qurʾān. The results of the study showed that the sadness mentioned in the Holy Qurʾān is a multifaceted abstraction and diverse strategies have been employed to explicate it. That is why all mankind, given the high rate of melancholy and sadness, have to pay more attention to this concept and, to overcome sadness, they have to acknowledge that all things in the universe occur under Allah's lordship.

Fayyazet et al. (2021) studied the definition of depression in the Holy Qurʾān. The findings of the study indicated that the causes of global sadness mentioned in the Holy Qurʾān are the same symptoms as those of sadness in the realm of psychology. Maghrabi (2020) studied sorrow, its effect, and its cure in the Holy Qurʾān. The findings of the study revealed that sorrow is the torment of loss or grieving. Likewise, sadness controls the principles ruling these emotions. Furthermore, the absence of sadness is the result of a person accomplishing a great and good deed. Also, it is important to fight off sadness, and not to yield to it because it negatively affects the way of life and cripples the spirit. Finally, the supplication and worship of Allah have a great impact on the fight against sadness. It is highly recommended that recitation of the Holy Qurʾān be encouraged.

III. Methodology

A. Research Design

In the current paper, the researchers utilized the descriptive-analytical method. Close readings and careful examinations of the translations were conducted to determine the underlying linguistic problem encountered by the aforementioned chosen translators (Abdel- Haleem, 2004; Pickthall, 1930; Khan & Al-Hilali, 1996). When translating الْحَزَن 'l-ḥazana' words into English.These three translators were chosen as they have different cultural backgrounds: Islamic and non-Islamic. Close reading and analysis of the translations have been done to identify the stylistic features and the processes by which they have been translated.

The study also follows a corpus-based approach in that the study data were extracted from the Qurʾān Arabic Corpus (Qassem, 2021; Alhaj, 2022) which includes the major works in English translations of the meaning of the Holy Qurʾān by the selected translators who rendered the   Qurʾān-specific lexica, for instance, ' الْحَزَن 'l-ḥazana' words into English. Translations of ' الْحَزَن 'l-ḥazana' words in these three renderings are the focus of the current paper. The different renditions were analyzed using the descriptive analytical approach to the context-based, linguistic interpretation and exegesis of the Holy Qurʾān.

B. Status of Intended Translators Included in the Study

This section presents the linguistic and religious backgrounds of each of the aforementioned translators, together with the translation strategies they adopt, which undoubtedly play a significant role in determining the quality of their renditions (Qassem, 2021). The three notable translators chosen for the study are eminent Muslim scholars. However, Pickthall (1930) was English and converted Muslim, and his efforts in rendering the Qurʾān into English are considerable and widely acknowledged. His translation provided the groundwork for the history of the Qurʾān translations. The translation is meant entirely for an English audience, possibly nearer to what Muslims maintain to be the meaning of the Arabic Qurʾān AL-Hilali and Khan are also prominent translators in the history of English translations of the Holy Qurʾān (El-Zeiny, 2011; Qassem, 2021; Nassimi, 2008). Pickthall's (1930) translation is a literal one but is nevertheless acceptable for the TL readers or language recipient. Abdel Haleem (2004) is an Egyptian Islamic studies scholar whose translation is reputed to be "the best available English-language translation", giving him an excellent reputation and acclaim as a translator (Hassanein, 2017). This highly-renowned Muslim scholar produced a translation of the Qurʾān that was described by Oxford University Press (OUP) as "one of the most highly regarded translations by English-speaking scholars […] written in contemporary language […] making the text understandable while retaining its eloquence" (quoted in Hassanein, 2017). Abdel Haleem adopted a free-translation method that produced a reader-friendly, target-oriented rendition that was a great improvement on its predecessors.

C. Investigative Procedure

For this research paper, the English translation of the meaning of the Holy Qurʾān by the aforesaid translators was gathered by the researchers for examination and analysis. First, the Surahs containing الْحَزَن l-ḥazana' words" their Qurʾānic interpretation in the exegesis books such as those of Ibn Kathir (2009), Alt-Tabari (1981), Tafsir AlJalalayn (2008) and Tafsir al Qurtubi (2004) were used as the pivotal exegetic and interpretive resources to examine the explication of the translated ayahs (verses) which were identified by investigating the translations of the Surahs containing ' الْحَزَن 'l-ḥazana' words by the aforementioned translators. After that, the renditions were analyzed to identify Qurʾānic-specific lexica, الْحَزَن 'l-ḥazana' words in the verses of some chapters of the Holy Qurʾān containing the same Qurʾānic-specific lexica of interest in this study. In the final analysis, an investigation involving comparisons was carried out for the implicit and explicit meanings of the Arabic Qurʾānic-specific lexica, ' grief الْحَزَن 'l-ḥazana' words in the renderings, and the accurate meaning or specific sense of words in the exegesis books and the Arabic monolingual dictionaries of Al-Mu'jam Al-Waseet (2004) and Al-Mawrid: Kāmūs Injelīzī-'Arabā (1969, 2000), Al Balbaki Dictionary of Flags Al-Mawred (1992).

IV. Results and Discussion

The data on which this research is based is comprised of ayahs extracted from three renditions of the Holy Qurʾān. One was rendered by Abdel -Haleem (2004), the second was translated by Pickthall (1990) and the third was rendered by Khan and Al-Hilali (1996). Also, this data consists of four Qurʾānic ayahs containing Arabic Qurʾānic-specific lexica, ' الْحَزَن 'l-ḥazana' words.

Example One

Source Surrah: فاطر, Faatir, verse 34,

ST   وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزَنَ ۖ إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ (فاطر:34)

Target Text:

(1) **Abdelhaleem:** "They will say, 'Praise be to God, who has separated us from all <u>sorrow</u>! Our Lord is truly most forgiving, most appreciative." (Abdel Haleem, 2004, p. 439).

(2) **Khan and Al-Hilali**: "And they will say: "All the praises and thanks be to Allah, Who has removed from us (all) <u>grief.</u> Verily, our Lord is indeed Oft -Forgiving, Most Ready to appreciate "good deeds and to recompense" (Al-Hilali & Khan, 1996, p. 388).

(3) **Pickthall:** " And they say: Praise be to Allah Who hath put <u>grief</u> away from us. Lo! Our Lord is Forgiving, Bountiful" (Pickthall, 2001, 1930, p. 313).

1. The Analysis
The General Intended Meaning of the Ayah

This ayah refers to all that is feared. Allah has comforted us and removed us from all that we used to fear and apprehend in the life of this world and the hereafter (Ibn Kathir, Vol. 3).

2. Underlying Linguistic Problems Experienced when translating the Qurʾānic Arabic l-ḥazana' الْحَزَن Words in Surrah:فاطر, Faatir, verse, 34

The translations above indicate that Abdelhaleem, Khan and Al-Hilali, and Pickthall utilized the literal translation method which tries to create for the readers of the English text the same impact that it had on the translators who attempted to capture the rich meaning of the Arabic Qurʾānic-specific lexica, 'sorrow' الْحَزَن l-ḥazana';. It was discovered that the three translators rendered the lexeme into ' sorrow',' grief', and ' grief' respectively which is acceptable to the TL readers or language recipient.

Semantically speaking, grief and sorrow seem to be analogous, and there is little difference between the two lexemes. Grief is heavy sadness and great sorrow and is what the heart accedes to when someone has experienced a loss. Sorrow is the emotion that the heart feels (reason for) when experiencing great sadness and/or immense regret. From a translational standpoint, Khan and Al-Hilali's and Pickthall's rendering for the Arabic Qurʾān-specific lexica, 'grief' الْحَزَن l-ḥazana' is the best because they rendered it as 'grief', whereas Abdelhaleem rendered it as 'sorrow'.

Once again, this brings the discussion back to the issue of equivalence which is crucial in the renderings of the Arabic Qurʾān-specific lexica, ' الْحَزَن ' l-ḥazana' in attempts to convey the sacred word accurately. The three translators encountered several linguistic problems when translating the Qurʾānic ' الْحَزَن l-ḥazana' words into English. Hence, when translating, they chose from several available strategies. It was found that Khan, Al-Hilali, and Pickthall adopted the same strategies for their translations.

To approximate the meaning of the Arabic Qurʾān-specific lexis, ' l-ḥazana grief ' in the Surat Fatir, ayah (34) all three translators used the literal translation strategy which produces a high degree of literal translation as shown in Table 1 below.

TABLE 1
TRANSLATION STRATEGIES EMPLOYED WHEN TRANSLATING THE QURʾĀNIC ' الْحَزَن 'L-ḤAZANA' WORDS IN SURRAH:فاطر, FATIR, VERSE 34

Type	Semantic translation			Literal translation		
Translation No.	High	Average	Low	High	Average	Low
Trans. 1 Sorrow				+		
Trans. 2 Grief				+		
Trans .3 Grief				+		

To conclude, in the above example showing the translation of the Arabic Qurʾān-specific lexica, l-ḥazana' 'grief', the analysis revealed that all three translators are confronting a linguistic dilemma: to maintain the fidelity of the linguistic transfer or to adapt it to meet the linguistic constraints. In the same way, a translation is a culture-bound phenomenon regardless of the semantic value produced by the translated text. The three translators were required to consider the target culture and adapt the translation to the intended audience or language recipient.

Example Two
Source Surrah: القصص, Al-Qasas, verse 8,
ST   فَالْتَقَطَهُ آلُ فِرْعَوْنَ لِيَكُونَ لَهُمْ عَدُوًّا وَحَزَنًا ۗ إِنَّ فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا كَانُوا خَاطِئِينَ (القصص:8)
Target Text:

(1) Abdelhaleem: "Pharaoh's household picked him up—later became an enemy and a <u>source of grief</u> for them" (Abdel Haleem, 2004, p. 387).

(2) Khan and Al-Hilali: "Then the household of Fir'aun (Pharaoh) picked him up, that he might become for them an enemy and <u>a (cause of) grief</u>. Verily! Fir'aun (Pharaoh), Haman, and their hosts were sinners." (Al-Hilali & Khan, 1996, p. 517).

(3) Pickthall: "And the family of Pharaoh took him up, that he might become for them an enemy and <u>a sorrow</u>, Lo! Pharaoh and Haman and their hosts were ever sinning" (Pickthall, 2001, p. 278).

1. The Analysis
The General Intended Meaning of the Ayah

This is why Allah says: " Then the household of Fir'aun (Pharaoh) picked him up, that he might become for them an enemy and a (cause of) grief. " In this phrase: (he might become) the word that expresses the results, i.e., what will come of him, not the reason, because they did not pick him so that he would cause them to grieve and be their enemy (Ibn Kathir, vol. 3).

2.   Underlying Linguistic Problems Experienced in Translating the Qurʾānic Arabic l-ḥazana' الْحَزَن Words in Surrah: القصص, Al-Qasas, verse 8,

On examining the three renderings given above, it is evident that Abdelhaleem, Khan, and Al-Hilali used a semantic translation method to render the Arabic Qurʾānic-specific lexica, l-ḥazana' grief into English. It was found that they translated the lexis into an 'a source of grief' and a cause of grief', respectively. Whereas, Pickthall used the literal translation method to render the same lexis into 'a sorrow'. In their renderings, Abdelhaleem, Khan, and Al-Hilali reduced the semantic constraints of translating the Qurʾānic ' الْحَزَن l-ḥazana' words in English. Pickthall's selection of equivalent for the meaning of the Qurʾānic ' الْحَزَن l-ḥazana' words is thoroughly inaccurate. Whereas, Abdelhaleem, Khan, and Al-Hilali's renderings give a better possible sense of the intended meaning in the target language TL (English). The additional utilization of noun phrases' a source of ' and cause of' have been used adequately and regularly. Unlike Abdelhaleem, Khan, and Al-Hilali, Pickthall omitted both additional noun phrases which influence the intensity of the message. Conveying the meaning of the Qurʾānic ' الْحَزَن l-ḥazana' words, which are strongly associated with the religious side of the Qurʾānic Arabic language, is more difficult than translating other words which have equivalents in the Arabic and English languages.

It was found that the three translators faced linguistic problems when translating the Qurʾānic ' الْحَزَن l-ḥazana' words into English because the meaning of the lexis الْحَزَن l-ḥazana' is inherent to the Islamic culture and Muslim faith. The difficulty of the translation arises when a translator has to translate these words into English with any level of accuracy, a task so great in terms of meaning, so sententious regarding idiom and formulas, so powerful in style and so artful in its connotation as the Holy Qurʾān in general and the Qurʾānic ' الْحَزَن l-ḥazana' words in particular. To avoid losing vibrancy, and power, to tackle the linguistic problems when translating the Qurʾānic ' الْحَزَن l-ḥazana' words meanings into English, Abdelhaleem, Khan, and Al-Hilali adopted an additional translation strategy when the two translators often added two lexical words 'source of ' and 'a cause of ' in the translated texts. Pickthall did not succeed in rendering the true meaning of the Qurʾānic 'grief الْحَزَن l-ḥazana' words meanings, largely because English expressions are unable to convey the core concepts of the Holy Qurʾān in general and Arabic Qurʾānic-specific lexica' grief الْحَزَن l-ḥazana' in particular. Pickthall merely renders his knowledge (Ilm at- tafsir: Qurʾān interpretation science) and awareness of the Qurʾānic text but loses some meaning in translation due to the differences between the source language (Arabic) and the target language (English), and cultural differences.

To approach the meaning of the Arabic Qurʾānic-specific lexis, ' l-ḥazana الجزن' in the Surat Al-Qasas, ayah (8) Abdelhaleem, Khan, and Al-Hilali utilized the semantic translation method which achieves a high degree of accuracy, whereas Pickthall utilized the literal translation method which produces a translation of average quality, as shown in Table 2 below.

TABLE 2
TRANSLATION STRATEGY EMPLOYED WHEN TRANSLATING THE QURʾĀNIC ' الْحَزَن' L-ḥAZANA' WORDS IN SURRAH: القصص, AL-QASAS, VERSE 8

Type	Semantic translation			Literal translation		
Translation No.	High	Average	Low	High	Average	Low
Trans. 1 a source of grief	+					
Trans. 2 a (cause of) grief	+					
Trans. 3 a sorrow					+	

To conclude, the additions between parentheses (cause of) done by Khan and Al-Hilali which are missing in Abdelhaleem's and Pickthall's translation and which serve as interpretations of the Qurʾānic ' grief الْحَزَن l-ḥazana' words, such as 'sorrow'. Khan and Al-Hilali also utilized the additions between brackets to give further clarification of the Arabic Qurʾān-specific lexis, ' l-ḥazana grief, to explicate the Islamic lexicon, or to focus attention on differences between the Islamic religion and other religions. Khan and Al-Hilali also utilized the additions translation strategy to maintain the cultural load of the Qurʾānic ' الْحَزَن l-ḥazana' word as well. Additional translation strategy between brackets is extremely valuable and useful to the language recipient and creates an intensity in their renditions besides giving a true sense of the intended meaning of the Qurʾānic message. Pickthall, and Abdelhaleem, on the other hand, directly rendered it as a sorrow' and a source of grief', respectively.

Example Three
Source Surrah:يوسف , Yusuf /Joseph/, verse 86,
ST   قَالَ إِنَّمَا أَشْكُو بَثِّي وَحُزْنِي إِلَى اللَّهِ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ (يوسف:86)
Target Text:
(1) **Abdelhaleem:** "He said, 'I plead my grief and sorrow before God. I have knowledge from God that you do not have", (Abdel Haleem, 2004, p. 240).
(2) **Khan and Al-Hilali**: "He said: "I only complain of my grief and sorrow to Allah, and I know from Allah that which you know not " (Al-Hilali & Khan, 1996, p. 315).
(3) **Pickthall:** "He said: I expose my distress and anguish only unto Allah, and I know from Allah that which ye know not" (Pickthall, 2001, p. 180).

1. The Analysis

The General Intended Meaning of the Ayah

He said: "I only complain of my grief and sorrow to Allah," i.e., he (peace be upon him) answer them." It is only" to Allah" that I complain about my sorrow and grief, and that" I know from Allah that which you know not " i.e., from Allah, I await every type of goodness, or that the vision which was to Yusuf displayed in his childhood is truthful to the fact that Allah will set it to reality (Ibn Kathir, Vol. 2).

2. Underlying Linguistic Problems Experienced when Translating the Qurʾānic Arabic l-ḥazana' الْحَزَن Words in Surrahيوسف , Yusuf /Joseph/, verse, 86

From the aforementioned translations, it is evident that Pickthall (1930) has rendered the Arabic Qurʾānic Sorrow' الْحَزَن l-ḥazana' word into 'anguish', which does not communicate the exact sense of the Arabic equivalent, which shows that renderings are not pertinent to the real explication of الْحَزَن l-ḥazana' as in Tafsir Ibn Kathir (2002) and Al-Jalalayn (2007) which indicate the meaning of (الْحَزَن l-ḥazana') referring to "sorrow" not " anguish" which carries a different meaning. Hence, his rendering is completely out of context and does not capture the true meaning of the word (الْحَزَن l-ḥazana'). He used literal translation to translate the meaning of this lexis. Thus, his literal rendition does not convey the essential meaning of the word (الْحَزَن l-ḥazana') which, in this cultural context, means sorrow or grief, not anguish). Hence, Pickthall's literal translation is quite poor (see Table 3).

In this context, the 'sorrow' used by both Abdelhaleem (2004) and Khan and Al-Hilali (1996) may be the most appropriate equivalent of the Arabic Qurʾānic sorrow' الْحَزَن l-ḥazana' word. They align with the general purpose of the Holy Qurʾan, and most of the exegeses such as Al-Jalalayn (2007) and Al-Tabari (1981), to name just two, who alluded to the fact that the Arabic Qurʾānic sorrow' الْحَزَن l-ḥazana' word implies, in its linguistic and cultural context in the above-mentioned ayah, the meaning of sorrow or grief. Abdelhaleem and Khan and Al-Hilali's rendering of this Arabic Qurʾānic sorrow' الْحَزَن l-ḥazana' word are adequate because some of the exegeses of the Holy Qurʾan stated that the word sorrow' الْحَزَن l-ḥazana' in this ayah means sorrow or grief.

To approximate the meaning of the Arabic Qur'anic-specific lexis, ' l-ḥazana الحزن ' in the Surat Yusuf /Joseph, ayah (86) Abdelhaleem, Khan, and Al-Hilali utilized the semantic translation method which has a high level of accuracy, whereas Pickthall utilized literal translations method which produced a poorer translation as shown in Table 3 below.

TABLE 3
TRANSLATION STRATEGIES EMPLOYED WHEN TRANSLATING THE QURʾĀNIC ' الْحَزَن' L-ḥAZANA' WORDS IN SURRAH, YUSUF /JOSEPH/, VERSE, 86

Type	Semantic translation			Literal translation		
Translation No.	High	Average	Low	High	Average	Low
Trans. 1 sorrow	+					
Trans. 2 sorrow	+					
Trans. 3 anguish						+

To conclude, linguistically speaking, Abdelhaleemand and Khan, and Al-Hilali's renderings seem to be more faithful while Pickthall's rendering appears to be weaker linguistically. This reveals that, consistently, the three translators encounter linguistic problems when translating Arabic Qurʾānic-specific lexis, ' l-ḥazana الحزن ' in the Surat Yusuf /Joseph, ayah (86). These underlying linguistic problems continue, and how does this Arabic Qurʾānic-specific lexis, ' l-ḥazana griefالحزن ' affect the process of translating Arabic into English? To facilitate the process of analyzing the Arabic Qurʾānic-specific lexis, ' l-ḥazana griefالحزن ' in Surat Yusuf /Joseph, in their Qurʾānic context, the researchers recommend several books on translation theories along with Qurʾānic exegeses (tafsīr). Furthermore, the investigation found that Abdel-Haleem and Khan, and Al-Hilali as well as Pickthall, encountered many linguistic problems when translating the Holy Qurʾān in general and the Arabic Qurʾānic-specific lexis, ' l-ḥazana griefالحزن ', in particular. The research found that these linguistic problems result from context-specific, linguistic factors which are significant and produce a target text (English) that lacks lexicalization.

Example Four

Source Surrah:التوبة , l-tawbah (The Repentance) verse 40.

ST   إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا(التوبة:40)

Target Text:

(1) **Abdelhaleem:** "When the two of them were in the cave, he [Muhammad] said to his companion, 'Do not worry, God is with us,'" (Abdel Haleem, 2004, p. 120).

(2) **Khan and Al-Hilali**:" And he (P.B.U.H) said to his companion (Abu Bakr radhiallahu'anhu): "Be not sad (or afraid)", surely Allah is with us" (Khan and Al-Hilali, p. 308).

(3) **Pickthall:** "When he said unto his comrade: Grieve not. Lo! Allah is with us." (Pickthall, p. 177).

1. The Analysis

The General Intended Meaning of the Ayah

During the year of the Hijrah (migration from Makkah to Al- Madinah), when the polytheists tried to kill, imprison or expel him (PBUH), he (PBUH) escaped with his friend and companion, Abu Bakr Ibn Abi Quhafah. They took shelter in the cave of Thawr for three days until those who were sent in their pursuit, returned disappointed (to Makkah). The

Prophet (PBUH), accompanied by Abu Bakr, proceeded to Al-Madinah. All the while, Abu Bakr was terrified lest any of those who were in their pursuit should discover their place and some harm might touch the Messenger of Allāh (PBUH). The Prophet (PBUH) kept reassuring him and strengthening his resolve, saying: "O Abu Bakr What do you think about two, with Allāh as their third "Then Allāh sent down His Sakinah upon him" i.e. Allāh sent His support and triumph to His Messenger (PBUH), or they say it refers to Abu Bakr (Ibn Kathir, Vol. 2).

2. **Underlying Linguistic Problems Experienced in Translating the Qurʾānic Arabic l-ḥazana' الْحَزَن Words in Surrah l-tawbah (The Repentance) verse 40**

From the translations above, we note that Abdelhaleem (2004) adopted a free translation method which maintains that the difference between Arabic and English languages leads to different cultural connotations and forms of expression. When the form impedes the rendering, Abdelhaleem appears to favor the free translation method when translating the Holy Qurʾān in general and the Arabic Qurʾānic Sorrow' الْحَزَن l-ḥazana' in particular. Thereby, he maintained the richness and accuracy of the rendition at the expense of the form of the Arabic Qurʾānic language. He produced an appropriate rendering of the Arabic Qurʾānic Sorrow' الْحَزَن l-ḥazana' word that conveyed its true sense accurately. Abdel-Haleem rendered the Arabic Qurʾānic Sorrow' الْحَزَن l-ḥazana' into "Do not worry" which indicated his renderings are close to the real interpretation of الْحَزَن l-ḥazana' of Tafsir Ibn Kathir (2002) and Al-Jalalayn (2007) which suggest the meaning of (الْحَزَن l-ḥazana') is "sorrow" or "worry ". Hence, his rendering is acceptable and captures the true meaning of the word (الْحَزَن l-ḥazana'). Abdelhaleem's utilization of free translation conveyed the inherent meaning of the word (الْحَزَن l-ḥazana') which, in this cultural context, implies worry. The amount of Abdelhaleem's free translation is high (see Table 4).

In this connection, the two renditions produced by Khan and Al-Hilali (1996) and Pickthall of the Arabic Qurʾānic sorrow' الْحَزَن l-ḥazana' words are "Be not sad" and " Grieve not", respectively, possibly the most appropriate equivalent of the Arabic Qurʾānic sorrow' الْحَزَن l-ḥazana' word in Surah l-tawbah (The Repentance) verse 40. They are found in a considerable number of exegeses including those of Al-Jalalayn (2007), and Al-Tabari (1981; to cite but a few) who suggested that the Arabic Qurʾānic sorrow' الْحَزَن l-ḥazana' word indicates, in its linguistic and cultural context the meaning of sadness or grief. Pickthall's and Khan and Al-Hilali's rendering of this Arabic Qurʾānic sorrow' الْحَزَن l-ḥazana' word are appropriate because some of the exegeses of the Holy Qurʾān such as those of Al-Jalalayn (2007) and Al-Tabari (1981) specified that the word sorrow' الْحَزَن l-ḥazana' in this ayah means 'sadness' or 'grief'.

To approximate the meaning of the Arabic Qurʾānic-specific lexis, ' l-ḥazana الحزن ' in the in Surrah l-tawbah (The Repentance, verse 40) Khan and Al-Hilali, and Pickthall, adopted the semantic translation method to a great extent (see Table 4).

TABLE 4
TRANSLATION STRATEGIES EMPLOYED WHEN TRANSLATING THE QURʾĀNIC ' الْحَزَن" L-ḥAZANA' WORDS IN SURAH L-TAWBAH (THE REPENTANCE) VERSE 40

Type	Semantic translation			Free translation		
Translation No.	High	Average	Low	High	Average	Low
Trans. 1 Do not worry				+		
Trans. 2 Be not sad (or afraid)	+					
Trans. 3 Grieve not	+					

As seen from Table 4, the three translators express the true meaning of the Qurʾānic ' الْحَزَن" l-ḥazana' words in Surah l-tawbah (The Repentance) verse 40 which means 'worry, sadness, fear, grief' based on exegeses of the Holy Qurʾan such as those of Al-Jalalayn (2007) and Al-Tabari (1981).

To conclude, the Qurʾānic translator must be aware of and understand the uniqueness of many Qurʾānic words to produce better translations of their intended meanings for the target readers and language recipients.

V. CONCLUSION

In conclusion, the underlying linguistic problems experienced by the Qurʾānic translator when translating the Qurʾānic grief الْحَزَن l-ḥazana' words into English are a result of the linguistic gap arising from the cultural disparities between the source language text (Arabic) and target language text (English). Hence, a loss of meaning would be inevitable when translating the Holy Qurʾān into English in general and Qurʾānic الْحَزَن l-ḥazana' words in particular. The issues analyzed in this investigation demonstrate the loss of meaning in rendering Arabic Qurʾānic الْحَزَن l-ḥazana' words into English at linguistic words levels. The linguistic obstacles that arise when translating these Arabic Qurʾān terms stem from the cultural referencing that causes the discrepancies that are evident in the translations. Hence, translators need to consider the cultural aspects to capture the uniqueness which characterizes the religion of Islam. In general, the loss of meaning that occurs when translating the Holy Qurʾān into English is inevitable, particularly when it comes to Qurʾānic grief الْحَزَن l-ḥazana' words. Qurʾānic translators like Khan and Al-Hilali utilized free translation and semantic strategies that are extremely useful to the language recipient, and strengthen their renderings of Qurʾānic grief الْحَزَن l-ḥazana' words as well as giving a true sense of the intended meaning of the Qurʾān message. The findings of the

study indicated that rendering grief الْحَزَن l-ḥazana' words in a sacred text like the Holy Qurʾān is even more strenuous and challenging than rendering الْحَزَن l-ḥazana' words in other literary genres because the religious and sacred genre, to which the Holy Qurʾān belongs, has more contextual meaning and therefore such expressions cannot be fully and accurately rendered.

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