

Translating some Qur'anic Connotative Meanings into English Language: A Socio-pragmatic Comparative Study

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ABSTRACT

The current study has focused on the use of translating and connotative words and their basic and secondary meanings in the selected surah of the Holy Quran with special references to the three translations of the meanings of the Holy Quran. The study has explored to three translation namely Abdul-Haleem, Mohammed M. Pickhall and Muhammed M.Khan and Mohammed Hilali.

The present study does not claim to encompass all aspects of change of the three translations. Rather, it has focused on the aspect of connotation of the selected pairs of meanings in their Quranic contexts and with different nuances in adjacent context as well. Indeed, the Holy Quran carries an abundance of connotation with minute differences and thus they create a lot of difficulties to the translators of the Holy Quran.

By analyzing the corpus of examples of the various English translations of the meaning of the Holy Quran the researcher realized that some deviations and under translations are the results of insufficient references of the Holy Quran, lack of understanding of Arabic rhetoric and inability to decode the nuances of connotative words. If translators choose to under translate by ignoring the nuances of connotative words, they would fail to accommodate all the meanings of the original; this is because connotations, in the Holy Quran serve a purpose. In order to maintain the informative and aesthetic functions of connotative Qur'anic words and phrases, translators should try to produce render them in approximate adequate and accurate renditions.

Keywords: connotative meaning, Socio-pragmatic, the Holy Quran, translation

INTRODUCTION

Connotative meaning poses greater difficulty to the translator of the meaning of the Holy Quran than denotative meaning because it is variable according to historical period and culture. The wider the gap between the source language, and the target cultures, the more problematic the issue of translatability becomes. Some words with neutral connotations in the source language may have strong emotional overtones in the target language if translated literally (Larson, 1989,p.131). Further a word may have a positive connotation in one language and a negative one in another. Nevertheless, there may be various lexical choices a translator may draw, based on connotative meanings (ibid:132). Mismatches 'in connotation between the source language and target lexemes result in loss in translation especially in sensitive texts such as the Holy Quran, where any translation as Savory(1990,p.143) explains," is but an imitation or recreation of the original ; it is only a translation in the primitive sense of being a transcript of its meaning".

Ignoring the context of situation, (the reasons for the revelation of the ayahas) will affect the flow of the text in term of denotative and connotative meaning. Thus, whichever meaning is understood, it will prevent the receptor or the reader from understanding the various semantic meaning and the reader or the receptor will fail to access all the indented meaning of the lexemes.

LITERATURE REVIEW

The Concept of Denotation and Connotation in English and Arabic

In his book " *Translation and Translating*", Bell(1991,p.100) distinguish between denotative and connotative meanings; the first refers to referential , objective and cognitive meaning which is shared by any speech community .The second refers to associated, subjective, and effective meaning, which is personal and may or may not be shared

by the speech community. Almost all words have both types of meaning. However, according to Bell(1991,p.101) the second type of meaning is difficult to translate :

For each of us, the words we choose have associations which mean something particular to us as individual users. They have meanings which are emotional or effective; the results of our individual experiences which are, presumably, unique and my not form part of any kind of social convention

Similarly, Richards (1991, p.101) defines denotation as:

That part of the meaning of a word or phrase that relates it to phenomena in the real world or in a fictional or possible world. For example, the denotation of the English word (bird) is a two – legged, winged, egg – laying, warm – blooded creature with a beak. In a meaning system, denotative meaning may be regarded as the ' central ' meaning or ' core ' meaning of a lexical item. It is often equated with referential meaning and with cognitive meaning and conceptual meaning although some linguists and philosophers make a distinction between these concepts.

Richard (1991, p.78) also defines connotation as :

The additional meaning that a word or phrase has beyond its central meaning. This meaning, show people's emotions and attitudes towards what the word or phrase refers to for example, (child) could be defined as (a young human being) but there are many other characteristics which different people associate with child, e.g. (affectionate, a nursing, lovably sweet, mischievous, noisy, irritating , grubby).

Words also have denotation and connotation. Denotation is the literal meaning of the word, the precise dictionary definition. Connotation is the meaning suggested by a word, the wide array of positive or negative associations that most words naturally carry with them. The connotation of a word represents the various social overtones, cultural implications or personal responses associated with the word. It's important to pay attention to both a word's denotation and connotation. For example, the words ambitious and eager have roughly the same denotation: desirous of reaching a goal. However, the connotations of these words are quite different. Ambitious carries with it the feeling of wanting something for selfish reasons and with a determination that sometimes ignores the effect of actions on other. Eager has a different connotation altogether: a feeling of enthusiasm and fresh-faced optimism. It is a more positive word. When you are thinking about diction, it is important to consider the full meaning of a word. Some connotations may be shared by a group of people of the same cultural or social background, sex, or age, others may be restricted to one or several individuals and depend on their personal experience. In a meaning system, that part of the meaning which is covered by connotation is sometimes referred to as (effective meaning, connotative meaning, or emotive meaning).

The meaning of a word is primarily what it refers to the real world, its denotation: this is often the kind of definition that is given in a dictionary. For instance, dog shows a kind of animal; more specifically, a common, domestic carnivorous mammal; both dank and moist means slightly wet (Zhu, 2006, p.67). Connotations arise as words become related with certain characteristics of items to which they refer, or the association of positive or negative feelings which they evoke, which may or may not be indicated in a dictionary definition. The word dog, for instance, as understood by most British people, has a positive connotation of friendship and loyalty; whereas the equivalent in Arabic, is understood by most people in Arabic countries has a negative association of dirt and inferiority. Within the English language, moist has favorable connotation whereas dank has an unfavorable; therefore, we could describe something as 'pleasantly moist' while 'pleasantly dank' would seem absurd (Zhu,2006,p.60). In addition, the burdening of women for many years with negative attributes such as weakness, emotion, inconstancy and irrationality has resulted in these becoming connotations of the word woman for many people. The words 'for many people' are necessary here; connotations are connected to the real-world experience that one associates with a word, and they will therefore vary (different from denotative meaning) from individual to individual, and community to community. The word "woman" is likely to have different connotation for a misogynist (= a person who hates women) than it will have for a feminist (Fromkin et al., 1988, p.78).

Connotations play an important role in language of advertising, of politics, of literature. Indeed, in these various connotations may be so powerful that they totally replace the denotative meanings. Words such as democracy, freedom and communism, for example, often occur with emotive connotation of such a highly-charged nature that speakers may be blind to the fact that there is no agreed- upon definition underlying their use. It is their potent affective meanings that make such words attractive to the propagandist or political fanatic who intends to arouse strong feelings without inviting critical examination of the case (Fromkin et al., 1988, p.88).

Literal language (i.e.) denotative meaning refers to words that do not deviate from their defined meaning, this means that words reveal the meaning they carry (1). Palmer (1988, p.30) uses the term reference in talking about the denotation of words. Reference deals with the relationship between the linguistic elements, words, sentences, and the non- linguistic world of experience. Similarly, Crystal (1985, p.129) asserts that denotative meaning involves the relationship between a linguistic unit (lexical item) and the non- linguistic entities to which it refers. For example, the denotative meaning of dog is its dictionary definition of "canine quadruped". Figurative language differs from literal one in that it should not be interpreted literally. Literal language refers to facts without any exaggerations or alternations of the subject, while figurative language states the facts with comparisons to similar events and some possible exaggerations. For Example:

Expressions	Denotation	Connotation
Hands the clock	اذرع الساعة	عقارب الساعة
I always carry the can	أنا من يحمل الكأس دائما	أنا مت يتحمل المسؤولية دائما
He is henpecked man	تسيطر عليه زوجته	مغلوب على أمره
Head-hunting	صيد الرؤوس	تصفية الخصوم السياسيين
That high building is a white elephant	ذلك البناء الشاهق فيل ابيض`	ذلك البناء الشاهق مشروع خاسر

The Distinction between Denotation and Connotation

The difference between denotation and connotation is explained by many linguists. For instance, Bell (1991, p.98) points out that:

Denotation refers to the meaning which is referential, objective and cognitive and, hence, the shared property of the speech community which uses the language of which the word or sentence forms a part. Connotation, in contrast, refers to the meaning, which is not referential but associated, subjective and affective. This kind of meaning, being personal, may or may not be shared by the community at large. For example, the denotative meaning of the item (dog) in English is straightforward and common property(so to speak). The connotations vary from person to person, extending, no doubt, from servile dedication to the well-being of the species to utter abhorrence and from society to society; the connotations of (كلب)(kelb) for Arabs are likely to be more negative than those for dog for English-speakers, even though the denotation of the two words is identical.

Cantarino(1995,p.78) on his turn remarks that the distinction between denotation and connotation being that:

" Connotation" represents the inherent conceptual meaning of a word, in our terms its" intention" and "semantic structure", while "denotation" represents the meaning of a word in terms of the set of objects it names, in our terms its" extension" or "application".

For Cantarino (1995,p.91), these senses of connotation and denotation are now old-fashioned and have almost fallen out of philosophic use. Connotation is:

Still a technical term of linguistics and refers to the aspects of a word's meaning, which arises from its associations in the mind of users with the users' own abstract ideas and values.

Shunnaq(1992,p.47) argues that:

Denotation involves the relationship between lexical items and non-linguistic entities to which they refer, thus, denotation is equivalent to referential, conceptual, propositional, or dictionary meaning. Connotation, however, refers to our strong, weak, affirmative, negative, or emotional reaction to words.

The connotative meaning is defined as the secondary meaning of a word or expression besides its explicit or primary meaning. Leech (1993, p.35) classifies meaning into conceptual meaning and associative meaning. He defines the conceptual meaning as the essential part of what language is and the central factor in verbal communication. Conceptual meaning is called cognitive, logical, or denotative meaning. Moreover, Bell (1991, p.15) considers the translation of connotative meaning as somehow problematic, and defines translation as:

The transformation of a text originality in one language into an equivalent text in a different language, retaining as far as it is possible, the content of the message, the formal features, and the functional roles of the original text.

He affirms that finding the right equivalent for the connotative meaning is not an easy task, because the crucial element which one has to take into consideration when one translates is that one is trying to write an "equivalent"

text. This "equivalent text" could be possible, or might be difficult in some cases, depending on the nature of the language and culture from which we are translating. Taking into consideration that translation is possible because of the arbitrary relation between the signifier and the signified, and that the fact that the signifier could be changed (or translated) while the signified might remain the same. Accordingly, translation is possible, but the way in which each language expresses and describes things in different, therefore, the translator faces some difficulties in translating the connotative meanings which differs from language to language and from culture to culture.

To conclude, connotative meaning, in comparison with denotative meaning, is relatively unstable and may vary according to culture, historical period, and the experience of the individual.

Previous studies

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

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

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

The following are the results of previous studies that are relevant to the current thesis. Khohali(2003) tries to examine how a translator succeeds in finding a way that will help him to avoid the loss of meaning when translating from one language into another. He chooses two Muslims translators, because he believes that their translations are the most adequate ones. He concentrates in examining Yusuf Ali and Muhammed Muhsin Khan, He exerts a great effort to trace the difficulties these two translators have encountered and experienced, when translating the Quran. Being a Muslim is a very important factor that will lead to a proper translation of the Holy Quran. He believes that when a Muslim tries to translate the Quran, he will be aware of the fact that he must have a sound, perfect and true knowledge in the Islamic doctrine .He suggests that any translator of the Holy Quran should follow Ilm- Altafsir. Khohali also presents the idea of interpreting some verses by other ones found at different places in the Holy Book.

In his paper, Sadiq(2008) dealt with the semantic, stylistic and cultural problems of translation and suggested solutions for each category. He discussed the problems associated with translating homonymy as well as polysemy from a semantic, a stylistic and cultural point of view. He showed through analysis of these problems how the translators, Muslims and Non- Muslims, have failed to match the unique style of the Holy Quran.

Hosni's (2004) study focused on semantic analysis in the translation of "Surah Maryam" by Marmaduke Pickthal. In his study, he investigated the types of lexical meanings used in each ayahs of the English translation of "Surah Maryam". He found that in this Surah there are many lexical meanings, sentential meanings, and discourse meanings applied. He also discussed the involvement of messages in this surah. In addition, there are three methods of translation that found are in translating this Surah from Arabic into English. They are the word-for word, semantic translation and communicative translation.

Abdelwali(2007) studies the loss in translation of some existing English version of the Holy Quran. He showed that the translation aims particularly at the communication of the message without considering the idiosyncrasies and prototypical features of the Quranic discourse .The versatility of the Holy Quran lexemes and styles could not be captured in most of the English versions of the Quran. His aim, therefore, was to highlight the challenges that the Holy Quran translators face at the lexical, structural, stylistic and rhetorical level. He also suggested ways of enhancing the fields of the Holy Quran translation with a view to reproducing adequate translation both in form and in content.

Al-fakhri(2005) conducted a study aimed at translating of the meaning of some ayas in a cognitive semantic perspective that is concerned with the concept of interpretation. Thus, this study dealt with the difficulties

encountered on the inferential meaning of the Holy Quran. Since there we have different levels of meaning. The translator usually achieves some of these meanings in all his work, i.e., it is impossible to achieve all the levels of meaning that the source language message may have especially the interpretative meaning. Accordingly, it becomes necessary to establish such a rigorous method that the translator could follow during the translation of some highly stylistic rhetoric Arabic texts such as the Quranic texts. The interpretative model in translation is very crucial to the translator who is going to translate from Arabic into English the very stylistic, rhetoric and interpretive texts like the Holy Quran. Thus, languages have many levels of meaning; these levels should be present in the mind of the translators who are going to translate the highly stylistic and interpretative Arabic texts into English. An establishment of fixed and clear translation model of the interpretative meaning is a very significant issue that should be explored by the researchers.

In his paper Abdul-Raof (2003) writes: "the Qur'anic discourse is linguistic scenery characterized by a rainbow of syntactic, semantic, rhetorical, phonetic and cultural features that are distinct from other types of Arabic discourses." The 'interfertilisation' among these features is what makes the Quran seem peculiar to others as most of these features are 'alien' to other languages linguistic conventions. Furthermore, the high level of integration among these features represents a challenge to any translator. All available translations of the Quran have adopted one of the two types of translations, either semantic or communicative. Semantic translations attempt to compensate the semantic and syntactic structure of the target language, while the communicative ones attempt to impose the same effect of the source reader on the target reader. To this situation Abdul-Raof asserts:

Arabic and English are linguistically and culturally incongruous languages; and a literal translation of a text like the Quran easily lead either to ambiguity, skewing of the source text intentionality, or inaccuracy in rendering the source message to the target language readers.94)

Abdul-Raof lists four limits, which he calls 'voids' challenging the translation of the Holy Quran. These voids are lexical and semantic voids, structural stylistic voids, rhetorical voids and cultural voids. Lexical and semantic 'voids' relate to the Qur'an-specific 'emotive overtones', which constitute a lexical challenge for any translator. Structural stylistic limits may constitute another translation challenge when, for example, word order is manipulated to make an effective rhetoric style. Such a manipulation of the structure patterns requires a high linguistic level of awareness even from the language native speaker. As such, translation challenge is inevitable.

Abdul-Raof mentions five rhetorical limits that may form a challenge for translators of the Qur'an. Alliteration, Antithesis, Metaphor, Oxymoron and Tail-head are rhetorical aspects which are frequently used in the Qur'an and the way they work or their implications vary between Arabic and English. Finally the cultural references are emotion-stimulating expressions related to a specific culture and can be transliterated or borrowed to the target culture.

The paper concludes that the unique features of Qur'anic Arabic are Quran bound and cannot be reproduced into any other language in terms of equivalence or structural and mystical effect. Thus, an English Quran is translation impossibility.

METHODS

Research Questions

This research, therefore, attempts to answer the following research questions:

1. To what extent do losses in connotative meaning occur in the translation of the Holy Quran?
2. What are the causes of the difficulty in conveying some connotative meanings in the translation of the Holy Quran?
3. do connotation constitute one of the main components of translating the Holy Quran?
4. do the selected translations reflect the connotative meanings of the Holy Quran?
6. do the three translators adopt any strategies to ensure interaction between the translated texts and the Arabic socio-cultural contexts and compensate for the loss(if any)?

Research design

. In this study, the researcher used the analytical descriptive qualitative method, which aimed at identifying the problems of translating polysemy and connotation as two areas of difficulty in translating the Holy Quran. Furthermore, the researcher analyzed the Arabic verses and compared them to three different translations of the Holy Quran that were translated by Mohammed M.Pickthall, Mohammed Mohsin Khan and Abdulhaleem. Finally, the researcher analyzed and compared different approaches to translating polysemy and connotation in the holy Quran.

One should not assume, however, that denotative meaning is easier to translate than connotative meaning since it is often difficult to find denotative equivalents, this is because as Larson (1989, p.133) indicates, "languages combines meaning components differently. For examples:

DATA ANALYSIS AND DISCUSSION

Sampling Purposive sampling was adopted for this research, as it is deemed appropriate for the analytical descriptive qualitative method, a qualitative research, such as this study. Five examples were purposefully extracted from (The Night Jiureney, Hud, the Cattle, Succour, Al-Araf, The Family of Imaran, Yusuf). In this regard, the researcher carefully selected the samples that show semantic losses or problems at the connotative meaning level.

Sampling

Examples 1

- سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ (الإسراء:1)

Abdul-Haleem, Khan and Hilali as well as Pickthall have differently tackled its connotative meaning:

Abdel-Haleem	Khan& Hilali	Pickthall
Glory to Him who made <u>His servant</u> travel by night from the sacred place of worship(at Makkah) <u>to the furthest place</u> of worship(at Jerusalem)(The Night Jiureney:1)	Glorified(and Exalted) is He(Allah){ above all that(evil) they associate with Him) who took <u>His slave</u> (<u>Mohammed</u> PBUH) for a journey by night from Al-Masjid –al- haram(At Makkah)to <u>Al- Masjid al- Aqsa</u> (in Jerusalem) (Al-Isra; 1)	Glorified He Who carried His <u>servant</u> by night from Inviolable Place of Worship to <u>the Far Distance</u> Place Of Worship(The Children of Israel:1)

The meaning of Ayah is: Allah, the Almighty glorifies His own Self, due to His Ability to do that which none else can do; for, verily, there is no deity nor is there a Lord worthy of worship except Him.

Type of translation	Strong connotation	Mild connotation	Weak connotation
Tr(1) (His servant)		+	
Tr(2))(His Slave Mohammed)	+		
Tr(3) His Servant		+	

Semantic connotation of (His Servant)

Abdul-Haleem and Pickthall's renderings of (عبده His servant) suffer from the effects of literal translation which is often also culturally foreignising and also their renderings are not connotatively equivalent because the element(His Servant) results in a vague meaning .Consequently, a reader who has no previous knowledge of the Quran or

Islam is likely to fail to understand (His servant). The Term (servant) in

The Holy Quran refer to the Prophet Mohammed (PBUH). This reference is very clear to Muslims because they are aware of the story and because

This expression occurs on several occasions in the Quran. By contrast, a non-Muslim reader will not be able to understand to whom the term servant refers. To clarify this connotative meaning, Khan and Hilali add information and point to Mohammed (PBUH) in their rendering to clarify the vague meaning and this is why their renderings take (strong connotation) in semantic connotation (See the above-mentioned table) and Abdul-Haleem and Pickthall's renderings take (mild connotation).

• **Example 2**

(وَأَخَذَ الَّذِينَ ظَلَمُوا الصَّيْحَةَ فَأَصْبَحُوا فِي دِيَارِهِمْ جَاثِمِينَ (هود: 67))

Abdel-Haleem	Khan& Hilali	Pickthall
The blast struck the evildoers and they <u>lay dead</u> in their homes.	And As-Saihah(torment-awful cry) overtook the wrong-doers, so <u>they lay(dead)</u> ,prostrate in their homes(Hud:67)	And the (awful) Cry overtook those who did, so that morning found them <u>prostrate</u> in their dwellings.(Hud:67)

The lexeme (جاثمين jāthimīna fallen prone/lay dead) has connotative meaning, i.e. the state of being lying stretch out on the grounds. These evil doers were found lying dead on their faces motionless before the morning as the results of extreme torment, and became within their homes [corpses] fallen prone. The lexeme (جاثمين jāthimīna) comes applicable to the context, implying instant portrays for immediate torment, lying dead and falling prone. There is no lexeme rather than (جاثمين jāthimīna) can convey such connotative meaning.

The same lexeme (جاثمين jāthimīna fallen prone/lay dead) comes in this ayah in surat, Al-Araf:78) (جَاثِمِينَ دَارِهِمْ فِي فَأَصْبَحُوا الرَّجْفَةَ فَأَخَذَتْهُمْ) (so the earth seized them and they lay(dead/fallen prone), prostrate in their homes.

Type of translation	Strong connotation	Mild connotation	Weak connotation
Tr(1) (lay dead)	+		
Tr(2))(lay dead)	+		
Tr(3) <u>prostrate</u>			+

Semantic connotation of (جاثمين jāthimīna)

Abdul-Haleem as well as Khan and Hilaili are adequate in rendering the intended connotative meaning (جاثمين jāthimīna) when they render it as(lay dead). Hence, their translation has strong connotation. Unfortunately Pickthall's rendition for the same connotative meaning (جاثمين jāthimīna) is inaccurate because he does not specify what kind of torment Allah sent(fallen prone/ lay dead).Moreover, he uses only the lexeme(prostrate) which is an ambiguous one. Also, he does not provide the searing effects of this kind of torment.Hence, his translation has weak connotation .

• **Example 3**

(وَلَكُمْ فِي الْقِصَاصِ حَيَاةٌ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ (البقرة 179))

Abdel-Haleem	Khan& Hilali	Pickthall
Fair <u>retribution</u> saves life for you, people of understanding, so that you may guard yourselves against what is wrong.(The Cw:179)	And there is (a saving) life for you in Al-Qisas (The Law of Equality in punishment), O,men of understanding, that you may become (Al-Muttaqun(The pious) (Al-Baqarah:179)	And there is life for you in <u>retaliation</u> , o men of understanding, that ye may ward off(evil)(The Cow:179)

Allah has made the law of Equality in punishment a means of saving lives. What a multitude of those who have abstained from killing, lest they should be killed! It is mentioned in the preceding Books ." killing forbids killing". This statement is more precisely and eloquently stated in the Noble Quran." O, men of understanding, that you may become pious " meaning; will you who are granted understanding and talents fear to commit what Allah has forbidden? At- Taqwah(piety) refers to the performing of all that is made lawful and evading what is made unlawful

. (Tafsir Ibn Kathir(Abridge) Volume(1) 103)

The lexeme (القصاص q-iṣāṣiḥas) connotative meaning which implies (the legal retribution or The Law of Equality). Pickthall render the lexeme (قصاص) as 'retaliation' which means (ثأر, revenge/blood feuds).The word

(قصاص) denotes "returning like for like, in the cases of {intentional murder} murder {القتل العمد} and {intentional} murder

{القتل الخطأ} (see, *Lisān al-‘Arab:120*). The English lexeme "retaliation", on the other hand : "to do something bad to someone who has hurt you or treated you badly :to get revenge against someone"(Miriam Dictionary. Or" to repay (as an injury) in kind; to return like for like; esp. to get revenge"(Webster Dictionary).

Type of translation	Strong connotation	Mild connotation	Weak connotation
Tr(1) (fair retribution)		+	
Tr(2)(The Law of Equality)	+		
Tr(3) (retaliation,)			+

Semantic connotation of (القصاص)-qiṣāṣihas)

Khan and Hilali are adequate in rendering the intended connotative meaning (القصاص)-qiṣāṣihas when they render it as (The Law of Equality). Hence, their translation has strong connotation (See the table). Abdel Haleem's rendition is also correct but is not as adequate as Khan and Hilali's who used bracketed information where they refer to القصاص -qiṣāṣihas), hence, their translation has strong connotation. Pickthall, on the other hand used (retaliation) which does not seem to fit properly in this context. Abdel-Haleem's rendering is "fair retribution" seem to fall short when compared to contextual connotation of the word (القصاص)-qiṣāṣihas in this context. An explanatory footnotes to illustrate what (fair_retribution) involves would have been very welcome.

To conclude, the Arabic and English lexemes are not denotatively or connotatively equivalent, although they are close in their denotations. An important difference between their denotations is that (القصاص)-qiṣāṣihas denotes like- for-like or equal for equal punishment in cases of intentional murder or injury only; it is not applicable to all kinds of evil like the English word "retaliation" which is more suitable for rendering the Arabic word (ثأر) literally, "blood feuds", a pre-Islamic custom mitigated by Islam (Ali, 1986:70). The Arabic word (ثأر) connotes private and tribal vengeance. Ali remarks that (القصاص)-qiṣāṣihas is close to the Latin term "lex Talinosis" which was modified as "the law of equality" and used as an equivalent so as to avoid technical terms in the meaning of Holy Quran. Khan and Hilali's term (law of equality) is a good rendition provided that it is explained in the (bracketed information).

• **Example 4**

• **وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا (النصر:2)**

Abdel-Haleem	Khan& Hilali	Pickthall
When you see people embracing God's faith in <u>crowds</u> .(Help:2)	And you see that the people enter Allah's religion (Islam) in <u>crowds</u> (An-Nasr:2)	And thou seest mankind entering the religion of Allah in <u>troops</u> .(Succour:2)

(And you see that the people enter Allah's religion (Islam), in crowds), meaning)in groups, after their embracing it individually, i.e., one by one after the conquest of Makkah, The Arabs came in groups to The Prophet Mohammed (PBUH) and most submissively and willingly announces their embracement of the religion of the Islamic Monotheism . (Tafsir Al- Jalalayan(Abridge) Volume(2) 1768).

Type of translation	Strong connotation	Mild connotation	Weak connotation
Tr(1) (crowds)			+
Tr(2))(Crowds)			+
Tr(3) (troops)			+

Semantic connotation of (افواج) afwājan)

All the three translators are not adequate in rendering the intended connotative meaning (افواج) afwājan **when they render it as** (crowded/ troops). Hence, their translation has week connotation (See the table). It should be noted here that misunderstanding the denotation and connotation of this lexeme will lead to deviation at the directive level of meaning. Al-Tabard refers the lexeme (افواج) afwājan as "groups", while "troop" in Pickthall's renditions have a connotative meaning of war. Also "crowds" connote chaos and disorder which is not suitable for Muslim context. A better rendering here could be a more explicit rendering which would reproduce the

original implication, rendering it into (in multitudes). From this example, it is clear that connotative meaning requires more attention from translators when rendering religious texts.

• *Example 5*

وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءُ لِلنَّاظِرِينَ (الأعراف:108)

Abdel-Haleem	Khan& Hilali	Pickthall
And then he pulled out his hand and- lo and behold- it was <u>white</u> for all to see(The Heights:108)	And he drew out his hand, and behold! It was <u>white</u> (with radiance for the beholders.(Al-Araf:108)	And he drew forth his hand (from his bosom), and lo it was <u>white</u> for the beholders. (The Heights:108)

Musa drew out his hand from his cloak after inserting it in it and he drew it out, not because of leprosy or sickness. Allah said in another Ayah, وَأَدْخِلْ يَدَكَ فِي جَيْبِكَ تَخْرُجَ بَيْضَاءَ مِنْ غَيْرِ سُوءٍ مُحْفِي تَسْعَ آيَاتٍ إِلَىٰ فِرْعَوْنَ وَقَوْمِهِ إِنَّهُمْ كَانُوا (فَرَمًا فَاسِقِينَ) (النمل:12) (And put your hand into your bosom, it will come forth white without hurt.) (The Ants: 12) Ibn `Abbas said, “without hurt’, means, `not because of leprosy’. Musa inserted his hand again in his sleeve and it returned back into its normal color.”

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

Semantic connotation of (bayḍāuبيضاء)

White color in Asian countries such as China has the derogatory connotation; it is symbol of death, lifeless performance and bad omen. So when people passed away, the relative always wears the white clothes and hit the white long narrow fall to the funeral to mourn him or her. And the psychological function of white is influenced by its political function. It symbolizes reaction, failure, foolishness and vain action. For example, the fool is called the 'idiot'. It also signifies the commoners who have little and have no fame, and such people are called 'common people'.(Guimei(2009).

In English, white color also has the derogatory connotation, in Western culture. Such as: whit feather, it means the fright and the timid, this meaning is traced back to the cockfight game in ancient times. Because the Westerners think that the cock with white feathers at its tail is not brave and timid ones, afterwards, this meaning is used widely and accepted widely. Such as;" white flag" is the symbol of failure or surrender.'.Furthermore, the white color has a negative connotation when it collocates with hand or it can signify diseases. All of these examples of the negative and derogatory connotation of white in Asian and Western countries make the three translators' renditions of white in the ayah inaccurate and inadequate, so their translations have weak semantic connotations. In order to make Abdul-Haleem, Khan and Hilaili and Pickthall's rendering more accurate , they should show in their renditions that this whiteness is divine and free from evil, and indeed, this cannot be achieved by resorting to literal translation.

• *Example 6*

وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا مُطْرًا فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِينَ (الأعراف:84)

Abdel-Haleem	Khan& Hilali	Pickthall
And We <u>showered upon</u> { the rest of } them <u>a rain</u> { of destruction } . See the fate of the evildoers. (The Heights:84)	And We <u>rain down</u> on them a <u>rain</u> (of stones) .Then see what was the end of Mujirimin(criminals, polytheists and sinners.(Al-Araf:84)	And We <u>rained a rain</u> upon them .See now the nature of the consequence for evil-doers1(The Heights: 84)

In this ayah, wa-amṭarnā مطرنا is unmark and used in its normal denotative meaning, but the word maṭaran مطرًا denotes an entirely different kind of rain,(Al-Sowaidi,2011,p.122).According to Al-Baghawi(1990,p.156) amṭara مطرًا in the Arabic language is used only for punishment but maṭar مطر can be used for mercy as well. Ibn Faris(2002,p.369) mentioned amṭar مطرًا in the context of punishment. Hence, the three translators have successfully rendered the lexeme, wa-amṭarnā مطرنا successfully and accurately.

Type of translation	Strong connotation	Mild connotation	Weak connotation
Tr(1) (<u>showered upon</u>)	+		
Tr(2(<u>rain down</u>))	+		
Tr(3) (<u>rained a rain</u>)	+		

Semantic connotation of the lexeme wa-amṭarnā وأمطرنآ

Abdul-Haleem has accurately translated the lexeme wa-amṭarnā وأمطرنآ as (showered upon) and added (the rest of) and (of destruction) between brackets). Abdul-Haleem's translations, as he pointed out in his comment, is guided by the fact that the shower is expressly stated in the Holy Quran to have been of stones. (as quoted in Al-Sowaidi, 2011, p.122).

The connotative and attitudinal meaning of the original is clearly in the three translators' renditions. The speaker's (God) implied attitude to the people of Lut (قوم لوط) who were involved in homosexuality and thus Allah (SWT) severely punished them for their sin by raining stones on them. All the three translators' translations seem contextually accurate and have strong semantic connotations.

To conclude, undoubtedly, the three translator's renditions are legitimate and are relatively equivalent in terms of denotative and connotative shades of meaning. Indeed, their awareness of the contextual and cultural meaning of this context helped them to find such a relevant equivalent, which reflects the tone of threat and the negative associations in the original context.

• **Example 7**

قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلَامٌ وَقَدْ بَلَغَنِي الْكِبَرُ وَامْرَأَتِي عَاقِرٌ فَقَالَ قَدْ قَالَ كَذَلِكَ اللَّهُ فَعَلَّ مَا يَشَاءُ (آل عمران:40)

Abdel-Haleem	Khan& Hilali	Pickthall
He said, 'my Lord, how can I have a son when I am so old and my wife is <u>barren</u> ?' (The Family of Imaran:40)	He said, 'O my Lord!, How can I have a son when I am very old and my wife is <u>barren</u> ?' (The Family of Imaran:40)	He said: my Lord! How can I have a son when age hath overtaken me already and my wife is barren? (The Family of Imaran:40)

The meaning of this ayah is: (He said, 'O my Lord!, How can I have a son when I am very old) means, I attained the utmost of age; one hundred twenty years, (and my wife is barren?) means, who has become ninety eight years old. Nothing stops Allah from doing what He has decreed; in addition, to help showing this mighty ability, Allah inspired him with asking him this (states above) question so that he be there with its answering responded; and that when he longed for the hast establishment of that with he was given glad tidings.

The three translators have rendered the lexeme (عاقِر āqir) as (barren) which denotes a woman who "is incapable of producing offspring" (Advanced English Dictionary). Such a linguistic meaning is general and does not specify what the Source Text (ST) really intends. The rendered lexeme should convey not only the denotative aspect of meaning but also the connotative shades of meaning in the Source Text (ST) Quranic discourse. The three translators should add a glossary to explain the subtle differences between the two lexemes.

An alternative rendition for (عاقِر āqir) is 'infertility' which should be accompanied by an informative footnote or marginal note since the lexeme 'infertility' is caused by many factors and most of these cases have proven to be curable by modern medical treatment. This would be helpful to the Target Text (TT) readers or receptors. The translators of the meaning of Holy Quran should have avoided over dependence on the linguistic meaning of the lexeme (عاقِر āqir) and should instead have maintained the ST emotive tone as well as the attitude of the speaker. By rendering the lexeme (عاقِر āqir) to 'barren' without referring to the connotative meaning as implied by the ST, unfortunately, the three translators have ignored the issues of being faithful to sacredness of the ST. Abdel-Raof (2001, p.67) supported the idea of opting for explanatory notes in a form of an exegesis rather than providing a lexical item that may not have similar correspondences.

To conclude, the translators have to try their best to remain faithful to the historical and cultural elements of the original sacred text even if annotations are needed and they may seemingly hamper the naturalness of the translated text. It is an accepted fact that a translator, however skilled, cannot produce a translation as natural as the original. While translating the Holy Quran, an exegetic translation, is therefore, unavoidable.

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

All the three translators are adequate in rendering the intended connotative meaning (عاقِر (āqir)) when they render it as barren). Hence, their translation has weak semantic connotation of the lexeme عاقِر (āqirun). What Abdul-Haleem Khan & Hilali, and Pickthall have done, is the mere rendering of the denotative meaning not connotative meaning, thereby leaving the reader confused whether 'barren' is the correct lexical item or not and whether it refers to the lexeme (عاقِر (āqir)). Even to 'native=Arabic speakers, the Quran is a difficult text and they always need to refer to its explanation' Mansour, 2009, p. 282). Indeed, such explanations or footnotes will help the translators to preserve the denotative as well as the connotative shades of meanings.

• *Example 8*

اقْتُلُوا يُوسُفَ أَوْ اطْرَحُوهُ أَرْضًا يَخْلُ لَكُمْ وَجْهَ أَبِيكُمْ وَتَكُونُوا (يوسف:9)

Abdel-Haleem	Khan & Hilali	Pickthall
(One of them said), 'Kill Joseph or banish him to another land, and your father's attention will be <u>free</u> to turn to you	Kill Yusuf or cast him out to some (other) land, so that the favor of your father be given to you <u>alone</u>	(One said) : kill Joseph or cast him to some(other) land, so that your father's favor may be <u>all</u> for you.

The meaning of this ayah is : (kill Yusuf or cast him out) They said; " set you away this who despite to you gains your father's love with the hope that your father's intimacy and favor should be yours alone. It either is by killing him or sending him away to some distant land so that you are rid of his trouble, hence, alone, you will surely enjoy your father's love and intimacy(and after that you will be righteous folk)by intending repentance before committing the sin.

Both Khan & Hilali and Pickthall seem to have understood the secondary shade of meaning of يَخْلُ in the ayah so they use (alone) and " all" respectively. On the contrary, Abdel-Haleem goes for the main meaning or denotative meaning of the lexemes as to be empty and uses (free). He uses a literal translation for the lexeme يَخْلُ which carries a connotative meaning which he ignores. The result is an incompressible phrase and inaccurate rendition.

Type of translation	Strong connotation	Mild connotation	Weak connotation
Tr(1)) <u>free</u>			+
Tr(2) (alone)	+		
Tr(3) (all)	+		

Semantic connotation of the lexeme يَخْلُ

This research presumes that the above-mentioned translations of **the lexeme يَخْلُ** by Abdel-Haleem is inaccurate, hence it has weak connotation. Khan & Hilali and Pickthall tried to preserve the same stylistic form of the original, and they succeed in doing so, hence their rendition for the lexeme يَخْلُ is accurate and appropriate, therefore it has strong connotation.

RESULTS

Strategies Adopted by the Three Translators for Quran Translation

A number of translation strategies are found to be applied by the three translators in their attempt to render the connotative meanings into English. These strategies include the following:

- a. Khan and Hilali's translation of the Holy Quran is an example of an approach that attempts to be most "faithful" to the source; being text-centered. This explains their frequent use of footnotes to explicate ambiguous terms and expression. Moreover, footnotes are one of the most common strategies used by translators for explication terms and phrases that do not have an equivalent in the TL, or whose direct equivalent results in a drastic loss of meaning. Sometimes footnotes are also used to refer to other ayahs related to the term or expression to help explain the meaning
- b. Pickthall does not provide his translation with footnotes or commentary to enable the readers of his translation to gain sufficient information for a proper understanding. Moreover, he does not support

his translation with Hadiths and exegeses, which can help in reinforcing the elements of the suras(for examples 1-69).

- c. Abdul-Haleem often uses footnotes in his translation. According to him (2005, p.87)" footnotes are meant to be minimal, and to explain allusions, references, and cultural background only when it was felt these were absolutely necessary to clarify meaning and context(for examples: 63, 65).
- d. Khan and Hilali and Abdul-Haleem have adopted an explanatory approach a long with transliteration (e.g. examples from 1-69). However, Pickthall starts the translation by giving a short introduction to each Sura presenting the transliteration (with explanatory phrases) with the provision of its literal meaning. For example, he transliterates the first Sura as(Al-Fatihah) and then gives the literal meaning as" the opening", the second Surah as(Al-Bagarah) and the literal meaning as" The Cow". He also gives in brief some details about the Sura so that reader can have pre-reading information.
- e. Khan and Hilali as well as Abdul-Haleem sometimes uses cultural substitution strategies in their rendering and by explaining cultural items through meaning of sense in the ST, therefore, give only a literal translation which may lead to ambiguity
- f. All the three translators sometimes use the communicative translation strategies which aim at rendering the connotative meanings and producing for its readers the closet effect that of the ST.
- g. All the three translators sometimes use the semantic translation strategies which aims at rendering the connotative meanings and producing, as closely as the structures and nature of the SL, besides allowing the exact meaning of the SL message.

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

1. The study has answered the initial questions set out in chapter one, connotation is the focal problems in most lexical semantic studies. For instance, the three translators sometimes interpret a message, which contain connotative lexemes by restoring to senses not intended by the addresser. This makes him unable to receive the intended connotative meanings.
2. Translating connotations in The Holy Quran is even more arduous than translating connotation in other genres because the religious genre, to which the Holy Quran has, more connotative meanings and therefore, universality of terms does not prevail". This is however in contrast to scientific terms, which" may be universal and thus entails one-to-one correspondence".
3. The three translators fail to render the connotative meanings and Semantic connotations of the lexemes are weak.
4. Translating connotative meanings in the Quranic texts is not quite easy. This is because the connotation involve very subtle differences in meaning that are difficult to grasp.
5. The three translators are not fully aware of the Arabic lexical term and its implications, leading them to fall into the trap of inaccurate lexicalizations, which renders the fidelity of the ST message as being incommunicative.

CONCLUSION

the present study, has examined how the three translations reflect and maintain the polysymous and connotative aspects of the Quranic lexemes. It has also, investigated the extent to which the three translators have considered the contexts of the original Quranic ayahs and to what degree they have preserved the connotative meanings in their translations. That is to say, the shifts that have taken place in the translations in terms of lexical aspects have also been examined. The study has, therefore, aimed at answering the following questions:

1. do connotation constitute one of the main components of translating the Holy Quran?.
2. what are the difficulties that the translators of the Holy Quran encounter while translating the Quran connotative lexemes into English?
3. do the selected translations reflect the connotative meanings of the Holy Quran?
4. do the three translators adopt any strategies to ensure interaction between the translated texts and the Arabic socio-cultural contexts and compensate for the loss(if any)?

Pedagogical Implication of the Study

Integrating this study, and other similar studies, into the course of Translation teaching in Arabic and English course in Sudanese and other Arab and Muslim universities, this may enhance the students' translational performance; the application of the knowledge of translational techniques and strategies to concrete texts . In other words, the teaching aim of such studies is to enable the student to translate the rebellious lexemes.

Recommendations

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

1. The translators of the Holy Quran should be very competent in the two languages and the two cultures (Arabic and English) to avoid missing any fragment or component of the meaning of polysemy and connotation existing in Holy Quran.
2. Since the translation of connotation in the Holy Quran have not yet received considerable research attention, it is believed that further studies are needed to enrich and complement the current investigation. Therefore, the researcher recommends other researchers to conduct studies that explore more polysemy and connotation topics in the Holy Quran; find other lexical mechanisms of achieving polysemy and connotation in the Holy Quran; and investigate stylistic Quranic connotations and techniques and translatability.

Suggestions for Further Studies.

1. The results of the current study call for future research on analyzing the problems involving translating connotation, collocations and lexical ambiguity in the Holy Quran. This future research could be applied not only to Arabic and English, but also to other languages, which are genetically unrelated. Additional research is needed to explore polysemy and connotation: their basic and secondary meanings with reference to two translation of the meaning of the Hadith.
2. Cases studies could be conducted to further investigate the problems of translating homonymy and connotation in selected suras of the Holy Quran.

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