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EXPLORING SYNTACTIC AND CULTURAL PROBLEMS FACED BY TRANSLATORS IN TRANSLATING THE QURANIC ARABIC HOPE WORD L-AMALU **الأمل** IN SURAHS AL-HIJR AND AL-KAHF INTO ENGLISH

Drs. Ali Albashir Mohammed Alhaj

*Department of English, College of Science and Arts, King Khalid University,
Dahran Aljanoub, Abha, Saudi Arabia*

alalhaj@kku.edu.sa

Abstract

The translation of the uniqueness of the Holy Quran into English can be addressed and discussed from various linguistic and stylistic lexical, syntactic, and cultural views and standpoints. The Quranic Arabic words/terms are vivid and magnificent with several nuances of meaning; a case which makes it difficult to be rendered accurately. This study made an effort to analyze syntactic and cultural problems faced by translators in translating the Quranic Arabic hope words l-amalu **الأمل** in Surahs Al-Hijr and Al-Kahf into English. The findings of the study showed that the translators of the Holy Quran into English faced cultural problems because Quranic Arabic culture-specific terms have no counterpart in the English culture. Also, part of the difficulties and quandaries in rendering such terms exists in the fact that these words need an awareness of the Arabic-Islamic culture with all its religious values and mores. The findings of the study also brought to light that the Quranic Arabic hope words l-amalu **الأمل** are culture-specific par excellent. They denote a type of translation inequivalent because they cannot be adequately rendered by offering their denotative meanings.

Keywords: Al-Hijr, Al-Kahf, Arabic hope word, cultural problems, the Holy Quran, translating

Preface

Because the Holy Quran is sacredly original its translations into English are panicky with difficulties, if not an absolute unattainability. The permissibility of translating Quranic ayahs into other languages in general and English language in particular has been a controversial affair and vigorous debate from the late eighth century to the present day. No translator can imitate the Quranic Arabic elegance because of its particular mode of both form and content¹ and it makes superb use of the Arabic language's certain features and specific aspects. Furthermore, the form and content of the Holy Quran are so vivid and elegant interlaced that neither a form oriented nor a content-oriented rendering can give an analogous translation in respect of them.² In this context, the style and the eloquence of the Holy Quran are especially striking, eloquent, and great to make so much sense that any endeavor to render the Holy Quran in respect of these characteristics nurtures to simply provides a bad rendering of the noteworthy Arabic source text. Such characteristics and delicacies impact a paramount and effective style that makes the Holy Qur'an a unique and idiosyncratic Book that is difficult to be fumbled translatable.³ The translation of the uniqueness of the Holy Quran can be addressed and discussed from various linguistic and stylistic lexical, syntactic, and cultural views and standpoints.

In connection with the present study, little research has been conducted on lexical, syntactic, and cultural problems. Till now, little is known about the investigation of lexical, syntactic, and cultural problems encountered in translating the Quranic Arabic hope word *l-amalu* الأمل into English. Accordingly, there is a must for carrying out further investigations on the phenomenon of lexical, syntactic, and cultural problems of translating Quranic Arabic hope

¹ Esposito, John L., ed. *The Oxford dictionary of Islam*. Oxford University Press, 2004, Alhaj, Ali. *New Theory of the Holy Qur'an Translation: A Textbook for Advanced University Students of Linguistics and Translation*. Anchor Academic Publishing (aap_verlag), (2015), Al-Jabari, Read. "Reasons for the possible incomprehensibility of some verses of three translations of the meaning of the Holy Quran into English." Ph.D. diss., University of Salford (United Kingdom), (2008)

² Furgani, Kamal Taher. *A study into the challenges of subtitling English into Arabic*. Liverpool John Moores University (United Kingdom), 2016, Alhaj, Ali Albashir Mohammed. "An Investigation of Omission and Addition Phenomena in Quranic English Translation of Nessim Joseph Dawood: A Morpho-Syntactic and Ideo-Cultural Analytical Study." *Advances in Language and Literary Studies* 11, no. 6 (2020): 63-71

³ Jumeah, Mohammed SA. "The loss of meaning in translation: its types and factors with reference to ten English translations of the meaning of the Qur'an." PhD diss., University of Wales Trinity Saint David, 2006, Allaithy, Ahmed. *Qur'anic Term Translation. A Semantic Study from Arabic Perspective*. No. 7. Maklu, 2013.

words l-amalu الأمل into English in Surah Al-Hijr الحجر and Surah الكهف Al-Kahf. Hence the present study aims at examining these problems met by translators of the Holy Quran in translating such religiously and culturally bound words/ notions from Arabic into English.

Research Objectives

The intentionally present study aspired to:

- a) Look explicitly syntactic and cultural problems encountered in translating the Quranic Arabic hope words l-amalu الأمل into English in Surah Al-Hijr الحجر and Surah الكهف Al-Kahf.
- b) Pinpoint the causes for the identified variant syntactic and cultural problems faced by translators, while rendering the Quranic Arabic hope words l-amalu الأمل into English in the translation of Surah Al-Hijr الحجر and Surah الكهف Al-Kahf by Mohammed. A. S. Abdel Haleem, Mohammed. M Pickthall and Mohammed Khan and Mohammed Taj Al-Din Al-Hilali.
- c) Scrutinize the impact of applying translation procedures on handling these lexical, syntactic, and cultural problems.

Research Questions

To fulfill the supposed objectives the subsequent research question was posed:

- **QR1:** What is the variant syntactic, and cultural problems encountered by the three translators, namely Abdel Haleem, Khan Hilali, and Pickthall, in their renderings of the Quranic Arabic hope words الأمل l-amalu into English in Surah Al-Hijr الحجر and Surah الكهف Al-Kahf?
- **QR2:** How can syntactic and cultural problems be handled from both theoretical and practical perspectives?
- **QR3:** How does applying translation procedures affect coping with these syntactic and cultural problems?

Significance of the Study

This study is noteworthy as it conduces to the domains of translation studies and the Holy Quran translation, contrastive analysis and to mention a few. It may help close the disparities between Arabic and English and minimize the cultural divergences between them and lead to cultural dialogue and cross-cultural communication as well as shaping the nature of the relationship between Muslims and others. Consequently, it is hoped that this study will be a

contribution and a treasure trove to the literature on translating the meaning of the Holy Quran.

Previous Studies

Abdelkarim, & Alhaj conducted a study to probe the linguistic problems and challenges the translators faced in translating the Quranic justice words into English.⁴ The study indicates that the renditions of the Holy Qur'ān, in contrast with other literary forms, experience many linguistic problems and challenges in translating the Holy Qur'ān at the level of the word generally and the Quranic justice words, particularly that ascribed to co-text and socio-cultural context.

Alhaj examines the pragma-linguistic difficulties met by the translators of the meaning of the Holy Qur'an when translating the Quranic love words into English. The study showed that translating the Quranic love words is still more arduous than rendering love words in other forms due to the sacred literary forms.⁵ Also, the study displayed that rendering the embedded senses in the Quranic texts is not relatively simple and easy. This is because Qur'anic love words entail very shrewd divergences in meaning that are awkward to grasp.

Emara carried out a study to seek ten English renditions of the named peculiar words in the Holy Qur'an to identify how these Quranic words are translated into English by various translators of the Holy Qur'an and determine major challenges implicated in rendering them into English.⁶ The study verifies and asserts that words appertaining to the category of Gharib Al-Qur'an create a loss in translation for those who flunk to get the accurate meaning of these words as defined in Qur'anic exegetical books and, hence, misinterpret them.

Al-Ali explored how Jordanian students of translation translated sacred items that may be rendered in various ways. It was discovered and detected that the problems could be carved up into 'overt' and 'covert' awareness difficulties and an imperfection to determine the items' field-specific meaning in Qur'anic contexts in which it varied from the daily meaning in the Arabic language.⁷ The

⁴ Abdelkarim, Majda Babiker Ahmed, and Ali Albashir Mohammed Alhaj. "Linguistic Problems and Challenges Faced by Translators in Rendering the Positive Character Traits in the Holy Quran into English: Justice as a Model." *Journal of Positive Psychology and Wellbeing* 6, no. 2 (2022): 1970-1981

⁵ Alhaj, Ali Albashir Mohammed. "The Cultural and Semantic Problems Encountered in Translating the Arabic Qur'anic-Specific Lexica" *Alkyed'الكَيِّد* "in Sūrat Yusuf into English." *AWEJ for Translation & Literary Studies* 6, no. 4 (2022).

⁶ Emara, Sherine Abd El-Gelil. "Extraordinary Vocabulary of the Qur'an and Related Translation Problems." *International Journal of Linguistics* 5, no. 1 (2013): 248

⁷ Al-Ali, Mohammed N. "Familiar words in unfamiliar contexts." *Perspectives: Studies in translatology* 12, no. 2 (2004): 134-144.

results propose that translators of the Holy Qur'an must be conversant with exegetical texts.

Alhaj studied The cultural and semantic problems faced in rendering the Arabic Qur'anic specific lexica "Alkyed الكيد" in Surah Yusuf (Joseph) into English.⁸ The study evidenced that appropriate linguistic and elucidative analyses are privileged for convenient translation, which prevent discrepancy in connotative senses and loss in translation. The study found the three translators under the study adopted culturally equivalent and adequate explanation methods and word-for-word and sense-for-sense translation methods.

In conclusion, this investigation aspires to fill the gaps in studies on rendering the Qur'anic entrenched importing meanings and constipated expression of lexica into English by enquiring about variant lexical, syntactic, and cultural predicaments and obstacles that restrain and interfere with the translation of the Quranic Arabic hope words l-amalu الأمل into English.⁹ Also, this research purports to close the gaps in the research by determining the select translation methods used in rendering the Quranic Arabic hope words l-amalu الأمل into English in Surah Al-Hijr الحجر and Surah الكهف Al-Kahf.

Related Literature

The translation of cultural elements in a Nutshell

According to Nida who argued about the equally significant of both linguistic and cultural disparities between diverse languages, a translator meets problems because of the divergent cultures which may be even more stringent than the problems attributable to differences in language morphology and syntax.¹⁰ Relating to the translation of cultural factors, Nida suggested dynamic

⁸ Alhaj, Ali Albashir Mohammed, and Majda Babiker Ahmed Abdelkarim. "Morphosyntactic Problems Encountered in Translating some Selected Longest Qur'anic Words into English: A New Linguistic Approach." *International Journal of Linguistics, Literature and Translation* 5, no. 1 (2022): 247-257.

⁹ Al-Kenai, Jamal BS. Some linguistic and cultural problems of English-Arabic translation and their implications for a strategy of Arabization. University of Glasgow (United Kingdom), 1985, Akan, Md Faruquzzaman, Md Rezaul Karim, and Abdullah Mohammad Kabir Chowdhury. "An analysis of Arabic-English translation: Problems and prospects." *Advances in Language and Literary Studies* 10, no. 1 (2019): 58-65, Dweik, Bader S., and Maisa Suleiman. "Problems encountered in translating cultural expressions from Arabic into English." *International Journal of English Linguistics* 3, no. 5 (2013): 47, Saraireh, Mohammad Atawi. Some lexical and syntactic problems in English-Arabic translation. The University of Wisconsin-Madison, 1990.

¹⁰ Nida, Eugene Albert. *Toward a science of translating: with special reference to principles and procedures involved in Bible translating*. Brill Archive, 1964. Gutt, Ernst-August.

equivalence as a solution that might close the gap between divergent cultures. Nevertheless, it focuses on implying to the target audience forms of behavior applicable to his cultural context, with no focus on no matter what s/he understands the cultural blueprint of the source language context.

Background: Proponents and Opponents of Arabic Qur'an-specific lexica in English

Whether Arabic Qur'an-specific lexica in English are untranslatable or unrenderable has been the topic of heated debate among researchers, translators, and scholars who split them into two different groups: proponents and opponents of Arabic Qur'an-specific lexica translations.¹¹ Translating these Arabic Qur'an-specific lexica into English is a complicated and challenging task. Due to the variant cultural problems that may face the translators of the Holy Qur'an. To address the aforementioned problems, the translator should have comprehensive knowledge of both Arabic and English linguistics and culture to translate them into English appropriately and fittingly. Moreover, the untranslatability of Qur'an-specific lexicons may occur at the lexeme level because of a dearth of equivalence between Arabic and English at a given level. For example, the term "تَيْمَمٌ" -washing with earth dust- tayammum, in *fatayammumū* فَتَيَمُّمُوا' then do tayammum' (al-Nisā': 43) misses equivalence in the English. Also, Al Tahajud- A special prayer performed in the last ten days of Ramadan late at night.¹²

"A theoretical account of translation-without a translation theory." Target. International Journal of Translation Studies 2, no. 2 (1990): 135-164. Schaffner, Christina. "The concept of norms in translation studies." Current issues in language & society 5, no. 1-2 (1998): 1-9.

¹¹ Aldahesh, Ali Yunis. The (Un) translatability of Qur'anic idiomatic phrasal verbs: a contrastive linguistic study. Routledge, (2021), Hassanein, Hamada SA. "Translating aspects of lexical-semantic opposition from Qur'anic Arabic into English: a cross-linguistic perspective." Perspectives 25, no. 1 (2017): 137-156 Abdelkarim, Majda Babiker Ahmed, and Ali Albashir Mohammed Alhaj. "Linguistic Problems and Challenges Faced by Translators in Rendering the Positive Character Traits in the Holy Quran into English: Justice as a Model." Journal of Positive Psychology and Wellbeing 6, no. 2 (2022): 1970-1981.

¹² Alhaj, Ali Albashir Mohammed. "An Investigation of Omission and Addition Phenomena in Quranic English Translation of Nessim Joseph Dawood: A Morpho-Syntactic and Ideo-Cultural Analytical Study." Advances in Language and Literary Studies 11, no. 6 (2020): 63-71, Faiq, Said, ed. Cultural encounters in translation from Arabic. Vol. 26. Multilingual Matters, 2004, Kashgary, Amira D. "The paradox of translating the untranslatable: Equivalence vs. non-equivalence in translating from Arabic into English." Journal of King Saud University-Languages and Translation 23, no. 1 (2011): 47-57

The Concept of Hope *l-amal* الأمل in the Holy Quran

It is fascinating to observe that studies in the domain of optimism and health have shown that more optimistic persons commonly relish and pleasure better physical and psychological health. Optimists undergo lower levels of stress, unhappiness, gloominess, and blood pressure lowering as well as a lower incidence of coronary artery disease or ischemic heart disease, better pulmonary function and better coping in rehabilitation from surgery. This may be because of multiple factors, comprising more active and steadfast coping exertions, coping with stress more efficaciously, requesting, social services, and having a healthier lifestyle.¹³

It is engrossing to observe that investigations that have been carried out concerning the relationship between optimism and health had pointed out that more optimistic persons usually possess better somatic and emotional health. Optimists reduce rates of distress, sadness, and depression. Reduce blood pressure, reduced incidence of ischemic heart disease (in men), better respiratory function and better coping in restoration from surgery. This may be because of multiple factors, comprising more vigorous and consistent managing efforts, contending with stress more efficaciously (accentuating positive points in stressful situations and difficult circumstances), requesting social assistance, and having a healthier life.

Hope has often connoted optimism, the contrary of which is pessimism. An optimist is one whose general tendency is to hope for the best in all things, like watching the glass 'almost full' of water as against 'near empty'. Optimism is described as a positive prospect in existing time and the anticipation of a successful outcome in the future.¹⁴ As believers, we should always hope that things will happen for the best and eminently hope for Allah's compassion and mercy. And supplicate Him in fear and hope. Indeed, the mercy of Allah is near to the doers of good.) (تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ) (السجدة: 16) (Their sides forsake their beds, to invoke their Lord in fear and hope, and they spend (charity in Allah's Cause) out of what We have bestowed on them (As-Sajda:16) (These ayahs betoken the believers' hope for the great reward that Allah has pledged. The believers, who remember Judgment Day and hope for success

¹³ Utz, Aisha. Psychology from the Islamic perspective. International Islamic publishing house, 2011, Alhaj, A., and M. Omer. "Problems of translating Quranic euphemism: a comparative socio-pragmatic study." American International Journal of Contemporary Research 7, no. 4 (2017): 104-117

¹⁴ Ogilvy, Jay. "Facing the fold: from the eclipse of Utopia to the restoration of hope." foresight (2011), Eagleton, Terry. "1. The Banality of Optimism." In Hope Without Optimism, pp. 1-38. Yale University Press, (2019). Utz, Aisha. Psychology from the Islamic perspective. International Islamic publishing house, 2011

and rewards on that Day, will be inspired to fulfill virtuous deeds. Similarly, they will be commiserated and sympathized for losing earthly pleasures because of their hope for the rewards and pleasures of the afterlife, the greatest of which will be the delight of Allah and seeing His Face.¹⁵

Method

In the present study, the researcher assumed the qualitative research method which proposes to probe variant lexical, syntactic, and cultural predicaments and obstacles experienced by translators in translating the Quranic Arabic hope words *l-amalu* الأمل into English referring to Surah Al-Hijr الحجر and Surah الكهف Al-Kahf that is, in three, chosen purposed English translations the meaning of Holy Qur'an, notably Mohammed.¹⁶

Analysis Procedure

In the context of this analysis, the English language translation of the meaning of the Holy Qur'an by Mohammed.¹⁷ Mohammed Khan and Mohammed Taj Al-Din Al-Hilali, 1996 was assembled by the researcher for analysis purposes. The data compilation comprises several steps: First, Surah Al-Hijr الحجر and Surah الكهف Al-Kahf and their Qur'anic interpretation in the Tafseer/tafsir books, for instance, Ibn Kathir, Alt-Tabari, tafsir AlJalalayn, Tafsir al Qurtubi, confided in as the requisite exegetical resources to probe the interpretation of the intended verses which were identified by the investigating of the equivalent translations of Surah Al-Hijr الحجر and Surah الكهف Al-Kahf by the translators mentioned above. After that, the translations were analyzed to understand the Quranic Arabic hope words *l-amalu* الأمل in Surah Al-Hijr الحجر and Surah الكهف Al-Kahf. In the final analysis, a comparison was held of the embedded senses of the Quranic Arabic hope words *l-amalu* الأمل in the translation and the genuine meaning in the books of exegesis and the Arabic monolingual dictionaries, such as Al-Mu'jam Al-Waseet and Al-Mawrid: Kāmūs Injelīzī.

¹⁵ Landes, Richard Allen, and Richard Landes. Heaven on earth: The varieties of the millennial experience. OUP USA, 2011, Utz, Aisha. Psychology from the Islamic perspective. International Islamic publishing house, 2011.

¹⁶ Pickthall, Mohammed Marmaduke. The Meaning of the Glorious Qur'an: An Explanatory Translation by Mohammed Marmaduke Pickthall. Ta-Ha Publishers Limited, 1930. Khan, Muhammad Muhsin. The Noble Qur'an. English Translation of the Meanings and Commentary. King Fahd Complex for the Printing of The Holy Qur'an., 1996. Shojaei, Amir. "Translation of idioms and fixed expressions: Strategies and difficulties." Theory and Practice in Language Studies 2, no. 6 (2012): 1220-1229.

¹⁷ Pickthall, Mohammed Marmaduke. The Meaning of the Glorious Qur'an: An Explanatory Translation by Mohammed Marmaduke Pickthall. Ta-Ha Publishers Limited, 1930

Results and Discussions

The data of the current investigation is comprised of two Quranic Arabic hope words l-amalu الأمل in Surah Al-Hijr الحجر and Surah الكهف Al-Kahf.

Example One

Source Surrah : الكهف, Al-Kahf, verse 46,

ST المَالُ وَالْبُنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا

Target Text:

- 1) **Abdelhaleem** : but lasting good works have a better reward with your Lord and give better grounds for hope¹⁸
- 2) **Khan and Al-Hilali**: But the good righteous deeds (five compulsory prayers, deeds of Allah's obedience, good and nice talk, remembrance of Allah with glorification, praises, and thanks, etc.), that last, are better with your Lord for rewards and better in respect of hope.¹⁹
- 3) **Pickthall** : But the good deeds which endure are better in thy Lord's sight for reward, and better in respect of hope.²⁰

In this ayah, Allah Almighty says that good righteous deeds are meant to be the five compulsory prayers, remembrance of Allah with glorifications, praises, and thanks, or that they are the righteous deeds or the goods and nice talk.²¹

Variant Syntactic and Cultural Problems Encountered in Translating the Quranic Arabic Hope Words المَالُ وَالْبُنُونَ wa khairun amalaa

The Quranic Arabic hope words l-amalu الأمل are culture-specific par excellent. They denote a type of translation inequivalent because they cannot be adequately rendered by offering their denotative meanings. The dictionary meanings of these Quranic Arabic hope words l-amalu الأمل may be considered in the context of the framework of Nida's approximation in translation where equivalentents are given only to guess the meaning in general and not the niceties

¹⁸ Abdel Haleem, 2005, p.186

¹⁹ Al-Hilali & Khan, 1996, p. 392.

²⁰ Pickthall, 2001, p.215

²¹ Ibn Kathir, H. D. "tafsiru alQur'ani alkarim [Commentary on the Quran]." Beirut, ebanon: Maktabat Nour Al'ilmijj (2002). Ibn Kathir, Vol.2,1204

because the content of these Quranic culture-specific terms is distinct from the gist of their equivalents.²²

The renderings of Quranic Arabic hope words *وَخَيْرٌ أَمَلًا* wa khairun amalaa by Abdelhaleem, Khan, and Al-Hilali, and Pickthall into "better grounds for hope, better in respect of hope, in respect of hope" receptively reveals that the three translators faced cultural problems because they have no counterpart in the English culture. For example, as believers, we should always hope that things will happen and change for the best point and we should particularly hope for Allah's mercy and grace." The Holy Qur'an 7:56)." And invoke Him in fear and aspiration. Indeed, the mercy of Allah;"(The Holy Qur'an 32:16). These verses imply the believers' hope for the great rewards and huge bounty that Allah (the Almighty/ Glory be to him) has pledged. The believers, who remember the Day of Doom and hope for success and rewards on that Day, will be inspired to execute virtuous deeds. Similarly, they will be encouraged for losing earthly pleasures because of their hope for the rewards and pleasures of immortality, the greatest of which will be the pleasure of Allah and seeing His Face.

Part of the complication and predicament in translating such Quranic Arabic culture-specific terms exists in the reality that these words need an understanding of the Arabic Islamic culture with all its religious values and mores. Furthermore, these Quranic Arabic hope words *وَخَيْرٌ أَمَلًا* wa khairun amalaa render concepts that do not be present in English. Khan and Al-Hilali used a couplet translation strategy (literal and explanation between the brackets to unpack the connotative meaning of these Quranic Arabic hope words *الْأَمَلُ* l-amalu in the Islamic culture. Hence, their renderings have mild connotations.

Abdelhaleem's rendering, that is, "and give better grounds for hope", seems more appropriate in the relevant context than Khan and Al-Hilali, and Pickthall. Abdelhaleem's rendering gives a great hint to the receptor that believers have perfect grounds for the great rewards and huge bounty that Allah (the Almighty/ Glory be to him) has pledged. Hence, his rendering has a strong connotation. Pickthall used literal translation by giving the dictionary meaning or denotative meaning and unpacking meanings of Quranic Arabic hope words *وَخَيْرٌ أَمَلًا* wa khairun amalaa using irrelevant words. Hence, his rendering has a weak connotation.

²² Ben-Osman, Mohamed M. Translation equivalent of literacy language between Arabic and English. The University of Manchester (United Kingdom), (2005). Mansoor, Khalid. "Translation Across the Difficulties of Equivalence Concept." Buletinul Stiintific al Universitatii Politehnica din Timisoara, Seria Limbi Moderne 17 (2018): 55-66.

Table 1. The three levels of connotative implications of Quranic Arabic hope words وَخَيْرٌ أَمَلًا *wa khairun amalaa*

Target Text	Strong connotation	Mild connotation	Weak connotation
<p><u>Tran. (1)</u></p> <p>but lasting good works have a better reward with your Lord and give <u>better grounds for hope</u></p>	+		
<p><u>Tran. (2)</u></p> <p>But the good righteous deeds (five compulsory prayers, deeds of Allah's obedience, good and nice talk, remembrance of Allah with glorification, praises, and thanks, etc.), that last, are better with your Lord for rewards and better <u>in respect of hope</u></p>		+	
<p><u>Tran. (3)</u></p> <p>But the good deeds which endure are better in thy Lord's sight for reward, and better <u>in respect of hope</u></p>			+

Example Two

Source Surrah الحجر, Al-Hijr , verse 3,

ST دَرَّهُمْ يَأْكُلُوا وَيَتَمَتَّعُوا وَيُلْهِيمُ الْأَمَلُ فَسَوْفَ يَعْلَمُونَ

Target Text:

- 1) **Abdelhaleem:** so [Prophet] leave them to eat and enjoy themselves. Let [false] hopes distract them: they will come to know²³

²³ Abdel Haleem, 2005, p.162

- 2) **Khan and Al-Hilali:** Leave them to eat and enjoy, and let them be preoccupied with (false) hope. They will come to know!²⁴
- 3) **Pickthall:** Let them eat and enjoy life, and let (false) hope beguile them. They will come to know!²⁵

This statement of Allah " Leave them to eat and enjoy" implies a severe and definitive warning to the disbeliever from Allah. Allah says next " and let them be preoccupied with (false) hope" i.e., from repenting and turning to Allah," They will come to know! " i.e., the end of their affairs (they will be punished)²⁶

Variant Syntactic and Cultural Problems Encountered in Translating the Quranic Arabic Hope Words وَيُلْهِيمُ الْأَمَلُ *wa yulhihimul amalu*

The following Quranic Arabic hope words وَيُلْهِيمُ الْأَمَلُ *wa yulhihimul amalu* are dominantly related to religious cultural constraints and Arabic linguistic barriers. The Quranic Arabic hope words وَيُلْهِيمُ الْأَمَلُ *wa yulhihimul amalu* have a symbolic use and need to be translated consequently for the best impact of the Message. The word [Prophet] has been used by Abdelhaleem for better comprehension only once in the parenthetical expansion, if the receptor is familiar with the word " prophet" in English culture " so [Prophet] leaves them to eat and enjoy themselves. Let [false] hopes distract them: they will come to know". Here the use of the word" prophet" gives more comprehension in its cultural context unlike Khan and Al-Hilali and Pickthall who use used imperative mood, or command: "Leave them to eat and enjoy and let them be preoccupied with (false) hope " and or requests in " Let them eat and enjoy life and let (false) hope beguile them. They will come to know!", which may confuse the receptor.

Khan, Al-Hilali, and Pickthall translated the expression وَيُلْهِيمُ الْأَمَلُ *wa yulhihimul amalu* by using their dictionary meaning. The Quranic Arabic hope words وَيُلْهِيمُ الْأَمَلُ *wa yulhihimul amalu* has a religious connotation that is not apprehended in one-to-one word translation or literal translation. The alternative for literal translation in carrying culture-bound representations often prompts irreparable damage to the coherence of the target language text²⁷

²⁴ Al-Hilali & Khan, 1996, p. 338

²⁵ Pickthall, Mohammed Marmaduke. *The Meaning of the Glorious Qur'an: An Explanatory Translation* by Mohammed Marmaduke Pickthall. Ta-Ha Publishers Limited, 1930. (Pickthall, 2001, p.191).

²⁶ Ibn Kathir, H. D. "tafsiru alQur'ani alkarim [Commentary on the Quran]." Beirut, ebanon: Maktabat Nour Al'ilmijj (2002). (Ibn Kathir, Vol.2,1050).

²⁷ Farghal, Mohammed. "Advanced issues in Arabic-English translation studies." Kuwait: Kuwait University Publication Council (2012). Al-Halawani, Ali. "Translation of Religious

Abdelhaleem's rendering becomes so intense and crucial by adding the adverb 'so' at the beginning of the verse. It is better rendering which maintains syntactic contextually through it. Hence, his rendering ranks the best of all and has mild commutation, whereas Al-Hilali and Pickthall's renderings have a weak connotation due to their use of dictionary meaning and literal translation.

Table 2. The three levels of connotative implications of Quranic Arabic Hope Words وَيُلْهِيمُ الْأَمَلُ *wa yulhihimul amalu*

Target Text	Strong connotation	Mild connotation	Weak connotation
Tran. (1) so [Prophet] leave them to eat and enjoy themselves. <u>Let [false] hopes distract them</u>		+	
Tran. (2) Leave them to eat and enjoy, and <u>let them be preoccupied with (false) hope</u>			+
Tran. (3) Leave them to eat and enjoy, and <u>let them be preoccupied with (false) hope</u>			+

Conclusion

This study analyzed syntactic and cultural problems faced by translators of the Holy Quran in translating the Quranic Arabic hope words l-amalu الْأَمَلُ in Surahs Al-Hijr and Al-Kahf into English. It became conspicuous that the Quranic Arabic hope word l-amalu الْأَمَلُ is vivid and magnificent Quranic Arabic with several nuances of meaning; a case which makes it difficult to be rendered accurately by translators of the Holy Quran. The findings of the study showed that the three translators faced cultural problems because they have no counterpart in the English culture. Also, part of the difficulties and quandaries in rendering such Quranic Arabic culture-specific terms exists in the fact that these words need an awareness of the Arabic-Islamic culture with all its religious values and mores. The Quranic Arabic hope words وَيُلْهِيمُ الْأَمَلُ *wa yulhihimul amalu* in Source Surrah الحجر, Al-Hijr, verse 3, and وَخَيْرٌ أَمَلًا *wa khairun amalaa* in Source

Terminology: al-fat-h al-Islami as a Model." International Journal of English Linguistics 6, no. 3 (2016): 136-147.

Surrah: الكهف, Al-Kahf, verse 46 have a religious connotation that is not apprehended in one-to-one word translation or literal translation.

Pedagogical implications

Indeed, linguists, professional translators, and students of the translation will reap great benefits from the results of this study. It may also be of great support to non-Arab Muslims and/or non-Muslims who are eager for and concerned about the religion of Islam and its culture. Furthermore, the translation strategies employed in this study may be emulated in exploring other religious/cultural terms further away from the adopted samples of the Quranic Arabic hope words الأمل *l-amalu* into English in Surah Al-Hijr الحجر and Surah الكهف Al-Kahf.

Recommendation

The study recommends that the Quranic Arabic words that have a dearth of equivalence because of particularly different cultural contexts are best rendered into English employing one of the translation methods proposed by Baker for rendering inequivalence to convey their intellectual and cultural blueprint to the target language receptors

About the author

Drs. Ali Albashir Mohammed Alhaj received his first Ph.D., in English literature from the University of Khartoum, in 2003, his second Ph.D. in translation from Omdurman Islamic University, in 2014, and his third Ph.D. in Applied Linguistics from Sudan University of Science and Technology in 2018. Ali's 4th Ph.D. in Pure linguistics from Bahri University. Ali published 120 papers in ISI, DOAJ, GOOGLE SCHOLAR, EBSCO, and SCOPUS indexed Journals, and 46 books and 12 books were translated into 10 international languages. <https://orcid.org/0000-0003-4845-176X>.

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