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Arabic-bound Grammatical Features as a Challenge in Rendering the Holy Qur'an: A Study of Three Translations of the Meanings of Selected Ayahs

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Abstract

This study investigates some of the grammatical features peculiar to Arabic found in the Holy Qur'an. They form a challenge in the translation of the Holy Qur'an as they lead to inevitable grammatical losses. Grammatical loss, in the context of this study, refers to any departure from the ST grammatical norms. The study also explores the extent these grammatical losses lead to partial or complete losses of the ST meanings. The works by three translators of different linguistic backgrounds (Marmaduke Pickthall (1930), Abdullah Y. Ali (1938) and Mohamed Abdel Haleem (2005)) are examined to see how they tackle these Arabic-bound grammatical features. For this study, their translations of selected *ayahs* are descriptively analyzed. For the analysis of the data, the present study adopts the compensation strategies postulated by James Dickins, Sandor Hervey and Ian Higgins (2002). The study results revealed various types of grammatical loss in the three examined translations and different compensation strategies adopted by the translators to approximate the effects of the ST peculiar grammatical features.

Keywords: grammatical features, grammatical loss, inevitable loss, compensation strategies.

1.Introduction

It has always been a serious challenge for translators to render the Qur'an no matter how efficient and skillful they might be. This is due to the rich language of the book, the rhetorical inimitability and the unique style. Hence, the final product of most attempts at translating the Qur'an has been labeled "a translation of the meanings of the Glorious Quran". The tradition to add "of the meanings" signifies that all translations cannot capture the original Arabic text revealed by God the Almighty to His Prophet Mohamed peace be upon him.

This study deals with some of the grammatical features which are peculiar to Arabic and unparalleled in English such as: the use of a tense to refer another, the flexibility of its syntactic order, gender, prepositions alternation and ellipsis. They baffle translators and form a barrier in rendering the Qur'an. Thus, translators of the Qur'an need to be aware of these features and their implications to be able to adopt the appropriate compensation strategy that palliates the expected loss caused by their absence. According to Abul-Raof (2001), "the Qur'an translator does not only need a sound linguistic competence in both Arabic and English but also an advanced knowledge in Arabic syntax and rhetoric in order to appreciate the complex linguistic and rhetorical patterns of Qur'anic structures" (p. 2).

The paper focuses on analyzing how three translators rendered these peculiarities of the ST, which cause inevitable grammatical losses, and which compensation strategies they use. Further, it investigates the extent these losses lead to loss in ST intended meanings. The three translations used in the study are, *The Meaning Of The Glorious Qur'an* by Marmaduke Pickthall (1930), *The Holy Qur'an* by Abdullah Yusuf Ali (1937), *The Qur'an*: *A New Translation* by Abdel Haleem (2005). They are not selected haphazardly; they are chosen according to certain parameters mentioned hereafter.

2.Statement of the problem

Loss accompanying translation can be unavoidable due to the linguistic differences between two languages. Arabic and English belong to two different families and their grammatical systems are different. Baker (1992) explains that "[g]rammar is organized along two main dimensions: morphology and syntax". Thus, incomplete replication of any morphological or syntactic feature of the ST

in the TT is referred to as grammatical loss. However, Dickens et al. (2002) suggest that "translators should not agonize over the loss, but should concentrate on reducing it" (p.21).

As-Safi (2011, p. 76) mentions two kinds of losses: an inevitable loss and an avertable one. First, the inevitable loss occurs because of the discrepancies between the systems of the two languages, which cause the translator, regardless of his/her linguistic competence, to resort to the use of a compensatory strategy. Second, avertable losses which are the result of a translator's failure to find appropriate equivalence. This study is particularly concerned with the first kind.

When it comes to the Holy Qur'an, any mistake, whether intentional or unintentional, is not forgiven by those who believe in it. Sometimes keeping the peculiar grammatical feature is expected to have a negative effect on the target reader's ability to decode the Qur'anic message. For instance, copying some ST elliptic structures which are intelligible for the Arabic reader results in ambiguous structures for the TR. Thus, translators should resort to one of the compensation strategies accompanied by, if needed, an appropriate trouble shooter. Translators must also consult authentic exegeses of the Qur'an to get the most accurate meaning of each word and the implications of any peculiar structure unparalleled in English. Being unaware of any of these grammatical peculiarities leads translators to make blunders.

3.Research Questions

1- What are the Arabic-bound grammatical features that pose challenges in rendering the Holy Qur'an?
2- How do translators of the Qur'an manage these features while rendering the Qur'an? Which compensation strategies do they use?
3- To what extent do these grammatical peculiarities cause partial or complete losses of the ST meaning?

4.Methodology
4.1. Research Design

This study fits in the basic paradigm of a qualitative research. According to Merriam and Tisdell (2016), there are four main characteristics which

determine the nature of a qualitative research. Those are: "the focus is on process, understanding, and meaning; the researcher is the primary instrument of data collection and analysis; the process is inductive; and the product is richly descriptive" (Merriam and Tisdell, 2016, p. 15). Therefore, a qualitative approach is appropriate for this study as the analysis of the Holy Qur'an translation is complex and requires deep investigation and detailed understanding. The researcher collected and analyzed the data from the multiple available sources. Being an Arab Muslim, she identifies the grammatical and semantic losses based on her prior knowledge of the Arabic language and the Holy Quran with reference to exegeses books.

This study also falls under the applied qualitative research because it seeks to understand the phenomenon of grammatical voids in the translation of the Holy Quran. Ritchie (2003) highlights that applied research aims to get insight into an existing problem. Moreover, according to Merriam (2015), applied research is carried out to improve the quality of practice of a certain discipline. Thus, the researcher provided thick description of the phenomenon of the grammatical losses in the translation of the Holy Quran in order to make sure her findings can be applied to the coming translations. The following section offers details on the procedures of the analysis.

4.2. Data Analysis

Data analysis in the current study started along with the data collection process. Merriam (2002) mentions that one feature of qualitative inquiry is that data analysis is a simultaneous process with data collection. In practice, the *ayahs* that show Arabic linguistic peculiar grammatical feature/s were identified, extracted, and analyzed. The researcher then read through the translations to examine how the different translators managed the Arabic linguistic peculiarities found in the selected *ayahs*. Back-translation was used to show the extent the translation deviates from the ST. It was not explicitly presented in the study though. It just aided the researcher in identifying the losses.

The identified grammatical losses were then closely investigated to decide whether they lead to partial or complete semantic losses. Semantic losses refer to any shifting from the intended meanings of the ST. Exegeses books, monolingual and bilingual Arabic and English dictionaries were consulted to authenticate the semantic losses found in the translation, i.e. by comparing the meanings in the translation and the original ST meanings traced in the exegeses books and the Arabic monolingual dictionaries. Semantic loss, in this study, includes loss in denotative, connotative and implicit meanings, rhetorical devices, among others. Any failure to convey the ST meaning was considered a loss. This, however, could be partial loss, where the primary meaning is conveyed, while some shades of the intended meaning or some of the aesthetic values in the ST are lost. Or it could be complete loss that either affect the primary meaning or distort it.

4.3. Sampling

In this study, sampling is not intended to be statistically representative. Instead, symbolic representation is sought. This refers to the selection of units based on their features of relevance to the investigation (Ritchie, Lewis, & Elam, 2003). Ritchie et al. (2003) mention that "The sample units [in a qualitative research] are chosen because they have particular features or characteristics which will enable detailed exploration and understanding of the central themes and puzzles which the researcher wishes to study" (p.78)

The diversity of sampling is another important requirement stressed by Ritchie et al. (2003). It is important because it enhances the chances of recognizing the whole range of factors or features that relate to a phenomenon. Hence, the samples of the current study are selected based on their relevance to the research questions and their diversity.

As for the sample size, the researcher opts for a small sampling because according to literature, a qualitative study focuses deeply on somewhat small samples. The number of *ayahs* selected is ten; yet the sampling conforms to what Morse identifies as "a purposeful sampling" which implies selecting "information-rich cases" (Morse, 1995). Morse further explains that what

matters indeed in a qualitative research is, not how many times an incident occurs, but a detailed description of any incident found. She states that "[r]ichness of data is derived from detailed description, not the number of times something is stated" (Morse, 1995, p.148).

4.4. Data collection Method

In relation to this study, one method is employed for data collection, that is, text. It is one of the data collection methods in qualitative research (Marshall & Rossman 2006). One of the main advantages of this method is that biasness is minimized as there is no interference from the researcher. The texts exist and they are not affected by the intentions of a human being (Merriam, 2002). The data of the study are extracted from four sources. The Arabic data are collected from the Holy Quran, which is available as soft and hard copies, while the English data are collected from the three selected translations as soft copies.

The selected data for this study consist of two sets. The first consist of ten *ayahs* with an existing explanation for the effect of the Arabic peculiar feature they include. Explanations are drawn from established classical commentaries such as Ibn 'Āshūr's, al-Baghawī's, al-Bayḍāwī's and al-Qurṭubī's. Choosing to draw upon these exegeses books is to ensure authenticity rather than attempting to offer one's own explanation.

The second, the English translations, are selected according to different parameters. First, the linguistic backgrounds of the chosen translators. Pickthall is a native speaker of English who learnt Arabic. Abdel Haleem is a native Arabic speaker who learnt English. Abdullah Yusuf Ali is neither a native speaker of Arabic nor English but, he speaks both Arabic and English fluently. Therefore, they differ in their relation to the source language "Arabic" and the target language "English". The second parameter is the religious orientation of the respective translators. They are all Muslims. This is to focus on the examination of the potential influence of linguistic rather than religious background of the translator. It is also meant to evade any ideological interferences and ensure faithfulness to the original text. Finally, the selection includes full, rather than partial, widely published translations. This is to

guarantee that they include the translations of the selected *ayahs* under examination.

5.Review of the Literature:

To date, various studies have mentioned briefly the syntactic and semantic problems in the translation of some verses in the Holy Qur'an and the limits of the literal translatability of the Qur'anic text. For instance, a study done by Ali, Brakhw, Nordin and Ismail (2012) reviews some lexical, semantic and syntactic problems in translating the Holy Qur'an into English and the authors support their argument by examples of verses from the Qur'an. Two main syntactic problems are examined in the paper: first is that of tense and the other is ellipsis. Regarding the problem of tense, they suggest that "tense and verb form should be guided by the overall context and by stylistic considerations" (p. 588). For ellipsis, the study concludes that "it is sometimes necessary to add the elided words (which usually appear in brackets) to complete a sentence in the translation" (Ali et al., 2012, p. 589).

Other scholars dig deeper and choose certain *surahs* to tackle the grammatical losses found in the translations of their meanings in detail. For instance, an interesting paper published by Abdelaal and Rashid (2016) discusses the grammatical losses found in Abdel Haleem's English translation of *surah* Al A'rāf (The Heights) and to what extent these losses cause partial or complete semantic loss. In another remarkable study, Abdelaal (2017) sheds light on the grammatical and semantic losses found in Abdel Haleem's English translation of three Meccan *surahs*. He analyzes selected examples from these *surahs* based on Baker's typology of non-equivalence and Catford's translation shifts. The study reveals various types of grammatical loss that lead to partial, and sometimes, complete semantic losses. Abdelaal's study provides a deep analysis of the causes of such losses and how they can be reduced in future translations of the Holy Qur'an.

Other studies have concentrated on certain aspects of the style of the Holy Qur'an. In the Qur'anic language, style is not a linguistic ornament. Many styles are utilized in conveying its message: narrative, didactic, argumentative, persuasive and others (Sadiq, 2008). Style may refer to word ordering and the implementation of unique syntactic patterns. The word order is flexible in

Arabic and permits foregrounding and backgrounding. Thus, it is used as a linguistic means for recognizing several conversational functions such as specification, restriction, emphasis, glorification/amplification and denial (Elimam, 2013).

6. Significance of the Study:

Previous studies have not thoroughly investigated how different translators of the Qur'an manage Arabic linguistic peculiarities and which compensation strategies they use in order to fill the grammatical voids. Furthermore, scarce studies have explored the association between grammatical loss and the negative effects on the target reader's ability to decode the Qur'anic message; these studies have not distinguished whether the identified grammatical losses lead to partial or complete semantic loss. Therefore, there is a need for a study that provides a detailed representation of the grammatical losses identified in different translations of the Holy Qur'an, and examines how such losses can affect the communication of meaning that exists in the ST.

The present study fills the gap in the literature by: 1) identifying various types of Arabic-specific grammatical features found in the Qur'an, which do not exist in English 2) exploring how they are handled by different translators 3) discovering the compensation strategies used to make up for the translational loss resulting from their presence 4) recognizing whether they cause partial or complete losses of the ST meaning.

7. Theoretical Framework
7.1. Equivalence

One hot-debated issue in translation theory is that of equivalence. Translation theorists have not agreed on what the concept of equivalence signifies. Some theorists define translation in terms of equivalence while others reject the notion of equivalence and prefer that of "approximation".

Roman Jakobson, the Russo-American structuralist, was among the first theorists to reflect on the problem of equivalence in meaning on the word level in different languages. In his paper "On Linguistic Aspects of Translation", he points out that "there is ordinarily no full equivalence between code-units"

(Jakobson,1959, as cited in Lawrence Venuti, 2012, p. 127). However, he explains that translation from one language into another mostly alternates messages in one language, rather than separate code-units, with entire messages in another language. Moreover, language is minimally reliant on the grammatical pattern in its cognitive function. So, if a grammatical category is nonexistent in a certain language, its meaning may still be translated into this language by lexical means. As he puts it, "No lack of grammatical device in the language translated into makes impossible a literal translation of the entire conceptual information contained in the original" (Jakobson,1959, as cited in L. Venuti ,2012, p. 128). In conclusion, Jakobson believes that the problem of equivalence is not based on the failure of any language to deliver a message that has been written or said in another language. Instead, it lies on differences in the structure and terminology of languages. "For him, only poetry, with its unity of form and sense . . . is considered 'untranslatable' and requires 'creative transposition" (Jeremy Munday, 2016, p. 61).

According to Munday (2016), in the 1960s, the problems of meaning, translatability and equivalence became a persistent theme in translation studies. One of the most important figures in translation studies, the American Eugene Nida (1914–2011) introduced a receptor-based orientation to translation theory by talking of two types of equivalence; formal equivalence and dynamic equivalence. Nida (1964) gives an explanation of these two types as follows:

> Formal equivalence focuses attention on the message itself, in both form and content . . . One is concerned that the message in the receptor language should match as closely as possible the different elements in the source language. . . In contrast, a translation which attempts to produce a dynamic rather than a formal equivalence is based upon "the principle of equivalent effect" . . . that the relationship between receptor and message should be substantially the same as that which existed between the original receptors and the message. (p. 159)

Van den Broeck (1978) and Robert Larose (1989) assumed that it is impossible to achieve equivalent effect or response. They disbelieved that there is a possible way to measure that 'effect' and questioned on whom it is to be

measured. They also doubted that a text can have the same effect and stimulate the same response in two different cultures and times. Certainly, the whole question of equivalence requires subjective judgement from either the translator or analyst (Munday, 2016, p. 69). Similarly, Peter Newmark (1981) believes the concept of equivalent effect is "inoperant if the text is out of TL space and time" (p. 69). He considers the principle of translation equivalence to be "either too theoretical or too arbitrary" (as cited in Hussein Abdul-Raof, 2001, p. 5). In a more recent book, Newmark (1991, p. 101) explains that since the concept of an ideal or perfect translation is illusory, the concept of translation equivalence can only be an approximation.

Basil Hatim and Ian Mason (1990) take a similar view; they advise the translator not to use the term 'equivalence' in connection with translations as it implies that complete equivalence is an achievable goal which is untrue. Languages significantly differ semantically and syntactically from one another. Hence, cases of both non-equivalence and untranslatability between languages always take place. The translator, however, has to achieve an acceptable and effective translation with the closest possible approximation to ST meaning.

On the same line Abdul-Raof (2001) stresses that "A translator who aspires to achieve total lexical and/or textual equivalence is chasing a mirage: total equivalence at any level of language is impossible, relative equivalence at any level is possible" (p. 7). Thus, scholars have to come up with different translation strategies in order to overcome non-equivalence at the different levels of language.

As seen from the discussion above, there are different views regarding the concept of equivalence. For this study, Mona Baker's (1992) notion of relative equivalence is followed. Moreover, the study adopts the compensation strategies postulated by Sandor Hervey and Ian Higgins (1992). An explanation of both is given in the following lines.

7.2. Mona Baker's Notion of Equivalence

In her famous book *In Other Words* (1992), Baker explains that equivalence is usually influenced by a variety of linguistic and cultural factors

and is therefore always relative. In addition, she states that "[i]t is virtually impossible to offer absolute guidelines for dealing with the various types of non-equivalence which exist among languages" (Baker, 1992, p. 17). Instead, she provides a thorough description of several types of non-equivalences between any two languages and explained the strategies employed by professional translators to overcome them.

Baker (1992) deals with equivalence at different levels: word level, above-word level, grammatical equivalence, textual equivalence, and pragmatic equivalence. The most relevant to this study is the chapter she devotes to grammatical equivalence. In this chapter, she gives a brief discussion of some major categories that diverge across languages such as: number, gender, person, voice, tense and aspect. She provides examples that show the types of difficulty translators often face due to the differences in the grammatical structures of source and target languages and suggests some strategies to make up for the expected loss.

7.3. Hervey and Higgins' Compensation Strategies:

In 1992, Hervey and Higgins originated the *Thinking Translation* series where they postulated different compensation strategies to tackle translation losses. Ten years later, in collaboration with James Dickens, a professor of Arabic who has taught Arabic at various reputable universities, they published the *Thinking Arabic Translation* book.

According to Hervey and Higgins (1992), compensation is "the technique of making up for the translation loss of important ST features by approximating their effects in the TT through means other than those used in the ST" (p. 248). They believe (1992, p. 35) that translators may feel the need to resort to this technique when faced with obviously inevitable, yet unacceptable, compromises.

According to Dickens et al. (2017), compensation falls into three main categories: compensation in kind; compensation in place; and compensation by splitting. They also argued for a fourth category, that is compensation by merging. In practice, we find that cases of compensation mostly belong to more

than one of these categories. Thus, the above scholars (2017) suggest that it is important to recognize the loss that is being compensated for and how the compensation is done and not to agonize over what label to give to an instance of compensation.

Compensation in kind, as described by Dickens, Hervey and Higgins (2017), "usually entails a difference in kind between the ST textual effect and the TT textual effect" (p. 52). They illustrate that it can take many forms. For instance, substituting denotative for connotative meaning, concrete for abstract, or even making explicit what is implicit in the ST and vice versa. It may also include a grammatical transformation. Different tenses, word classes, and syntactic structures are used in the TT rather than those found in the ST. All these changes may be limited to single words. However, the change usually involves whole phrases or sentences. Abdul-Baki As-Safi (2011) gives an example for this as "the Arabic emphatic devices such as the Lam and Noon as in *linabluwnnakum* [sic] (*Surely We will try you*), compensated by lexical items such as ***truly, verily, surely***... etc., as in the Qur'anic *aya* 155 of *surah Al-Baqara* (the Cow)" (p. 57).

The second type, compensation in place, is illustrated by Hervey and Higgins (1992) as when a translator compensates for the loss of a particular effect that occurs at a particular place in the ST by creating a corresponding effect at another place in the TT. Joseph Che Suh (2005) mentions that, for instance, translators may "compensate for an untranslated pun in the ST by using a pun on another word at a different place in the TT" (p. 132). Dickens, Hervey and Higgins (2017) give an illustrative example to clarify this point which is taken from Zakaria Tamer's story النار والماء (Fire and Water). The ST phrase:

"البسيها وتعالي خوفي اخوتي الصغار فهم كالعفاريت"[sic]

has been translated as "you can put it on and frighten my naughty little brothers" (St John, 1999, as cited in Dickens et al., 2017, p. 53). Dickens, Hervey and Higgins (2017) illustrate that the translation involves compensation in place:

[T]he clause فهم كالعفاريت of the ST is lost from its position after the noun in the ST, to be rendered by an adjective before the noun in the TT. That is, while a literal translation ('for they are like devils') would entail unacceptable grammatical and semantic loss, omitting the idea altogether would be just as unacceptable; the TT introduces grammatical and semantic changes (and therefore losses), but these are compensated for because the changes preserve the idiomaticity and the essential message content. (p. 53)

The third type, compensation by merging, is explained as the decision "to condense ST features carried over a relatively long stretch of text (say, a complex phrase) into a relatively short stretch of the TT (say, a single word or simple phrase)" (Hervey and Higgin, 1992, p. 38). The translator conflates two or more meanings into a single word that makes the TT more economical, but maybe less accurate and/or less effective. For example, "in translating the phrase [*jabara khatirahu*] into one single lexical item, the English verb consoled or comforted." (As-Safi, 2011, p. 57).

Finally, the fourth type of compensation is compensation by splitting, which involves splitting one word, phrase or sentence into two or more. For Hatim and Mason (1998), splitting implies that "the source meanings are expanded to ensure transfer of subtle effects" (p. 115). A translator may resort to this strategy if there is no single TL word that distributes the same features of a given ST word. A clear example for this is "the translation of the Islamic term (al-Ihraam) into English as 'a state in which one is prohibited to exercise certain deeds and practices that are religiously permitted at another state or circumstance.'" (As-Safi, 2011, p. 57).

8. Analysis Findings

Recapitulating the objectives of the study, they are as follows; identifying some of the Arabic-bound grammatical features which pose a challenge in rendering the Holy Qur'an into English; determining how they were managed by the selected translators and to what extent do they lead to partial or complete semantic losses. Descriptive qualitative analysis is conducted for achieving these purposes. The lines to follow indicate the identified Arabic linguistic peculiarities, how they are rendered by the three translators, and whether they cause partial or complete semantic losses.

8.1. Tense:

The first recognized grammatical peculiarity of Arabic which frequently leads to semantic loss in translation is the flexibility of its verb tenses; the possibility of the use of a tense to refer to another. Tamam hassan (1994, pp. 240-242) elucidates this important point by distinguishing two types of tenses in Arabic. Those are, "morphological tense" الزمن الصرفي and "structural tense" الزمن التركيبي. The meaning of the former is determined solely by the form of the verb and thus gives absolute past meaning for the perfect form and absolute non-past, present or future, meaning for the imperfect. This differs from the meaning of the latter which relies on the context of speech. Similarly, Dickens, Hervey and Higgins (2017) state that "[t]he actual time significance of the imperfect in particular is very often context dependent. . ... It is possible to find the imperfect used in almost any situation in which the general time reference has already been established" (p. 131). Therefore, translators should not fall into the trap of the structural tense which changes the time reference meaning of the verb forms.

Example 1:

Qur'anic *ayah*	Translator	English version
وَنُفِخَ فِى ٱلصُّورِّ ذَٰلِكَ يَوْمُ ٱلْوَعِيدِ (The Letter Qaf: 20)	Pickthall	And the trumpet is blown. This is the threatened Day
	A.Y. A	And the Trumpet shall be blown: that will be the Day whereof Warning (had been given)
	Abdel Haleem	The Trumpet will be sounded: 'This is the Day [you were] warned of.

According to Ḍiyā' al-Dīn ibn al-Athīr (1960, p.185), when there is a great future event that does not exist yet, the perfect form is rhetorically used to

talk about it instead of the imperfect. Doing so, verifies the occurrence of this event as the perfect form originally implies that an action has already taken place. This is the case in the *ayah* above. It is one of a number of successive *ayahs* which give an elaborate account of the day of judgement. The mentioned events of this day are believed to happen in the future. However, the verb نُفِخَ is in the past tense. According to Ibn ʿĀshūr, the past form is metaphorically used to emphasize the occurrence of these incidents.

By contrast, in English, one cannot use past tense form to refer to an event that is taking place in the future. Faced with this linguistic gap, translators make different choices to compensate for the resulting inevitable grammatical loss. Pickthall makes a compensation in kind by using the present simple tense. In English, present simple tense is used to talk about facts or things we are sure they are true. So, since this is the intended function for using the past tense in the ST, to stress the inevitability of these events, Pickthall makes this choice and manages to reproduce a similar effect of the original. However, he sacrifices the future sense which leads to a partial semantic loss.

Similarly, in order to compensate for the inevitable grammatical loss, that they cannot preserve the tense of the ST verbs, A.Y.A and Abdel Haleem opt for the grammatical transformation strategy. However, they prefer to use the future tense for the corresponding ST verb. Their choice preserves the original message content and the time sense, but has caused partial semantic loss as it does not approximate the ST effects.

Example 2:

Qur'anic *ayah*	Translator	English version
كُلَّمَا جَآءَهُمْ رَسُولٌۢ بِمَا لَا تَهْوَىٰٓ أَنفُسُهُمْ فَرِيقًا كَذَّبُوا۟ وَفَرِيقًا يَقْتُلُونَ (The Table :70)	Pickthall	As often as a messenger came unto them with that which their souls desired not (they became rebellious). Some (of them) they denied and some they slew.
	A.Y. A	every time, there came to

| | | them a messenger with what they themselves desired not - some (of these) they called impostors, and some they (go so far as to) slay |
| | Abdel Haleem | Whenever a messenger brought them anything they did not like, they accused some of lying and put others to death; |

Ibn al-Athīr (1960, P.181) postulates that there are two cases where a verb in the imperfect form coordinates with another in the perfect form. First, when the imperfect form is rhetorically used to describe an action that takes place in the past. Second, when the imperfect form is used to signify the continuity of a non-past verb. The *ayah* above is a clear example of the first case. The perfect verb كذَّب coordinates with the imperfect يقتُل and the context specifies that the time reference is in the past. Therefore, it must be that the author intentionally makes a grammatical shift to the imperfect يقتل for rhetorical reasons.

Al-Bayḍāwī, al-Zamakhsharī and ibn ʿĀshūr comment on the benefits of *iltifat* (grammatical shift) in this *ayah*. They all assure that the imperfect verb يقتل is used لحكاية الحال الماضية. Rhetoricians use this term when the imperfect form narrates a situation that takes place in the past. This helps in making the reader feel s/he is watching the scene as if it is happening at the current moment. Al-Zamakhsharī elaborates that the use of the imperfect verb يقتل conveys the atrocity of killing and helps in vividly evoking this cruel condemned state.

English syntax does not generally allow the use of a tense to refer to another, nor the sudden change of tenses. It requires consistency in the verbs used in a sentence, a narrative, or a coordinated structure as is the case in this *ayah*. Thus, translators have to seek solutions for these grammatical gaps while translating this *ayah*.

Going through their translations, we find that both Pickthall and Abdel Haleem opt for compensation in kind strategy as they use the past tense verbs "slew" and "put to death" respectively. This grammatical transformation enables them to be consistent in the verb tenses they employ within a sentence. However, it sacrifices the rhetorical benefits of using the present tense and the grammatical shift in the ST causing partial semantic loss as a result.

In hope of transferring ST rhetorical effects, A.Y.A prefers the compensation by splitting strategy. He splits the present tense verb يقتل into a longer stretch of text using the idiom "go so far as to". Further, he uses interpolation (inserting words which doesn't belong to the original text) to convey that this idiom does not exist in the ST and to be able to use "slay" in the present simple tense. This structure manages to imply the rejection of what the Children of Israel did and transfers the vividness of the image at the same time. However, it neither conforms to the consistency of verb tenses rule of English syntax nor it is as economical as the ST. So, it results in partial semantic loss.

8.2. Syntactic Order:

Baker (1992, p. 110) states that languages vary in the flexibility of the order in which functional elements of a sentence may occur. This depends largely on whether the language has an elaborate system of case inflections or not. Compared to Arabic, English has a rather fixed word order. The former has case inflections that specify the relationship between the elements in a clause. It does not rely on word order for doing so. Instead, word order in Arabic is mostly a matter of stylistic variation. It contributes greatly in controlling information flow and how messages are organized in different ways. Hanjung Lee (2003) explains that "[i]n languages with fairly free word order, non-canonical [marked] orderings are preferred options to mark a special information structure" (p. 618).

The literature on Arabic grammar recognizes two types of sentences, verbal and nominal. The established word order of either sentence may be altered either for grammatical necessity, in such case foregrounding will be obligatory, or because the writer electively preposes a certain element before

another to achieve a stylistic effect. Ahmed Saleh Elimam (2013, p. 56) states that deviation from unmarked word order may realize a number of functions which include specification, restriction, emphasis, glorification/amplification and denial. This phenomenon is referred to by grammarians and scholars of *al-balāghah*, the art of Arabic eloquence, as التقديم والتأخير "foregrounding and backgrounding". 'Abd al-Fataḥ Lāshīn (1978, p. 217) explains that this feature is used to deliver meanings to the addressee as they are ordered, in terms of their importance, in the mind of the speaker which makes the style an honest reflection of the speaker's mind and feelings.

Example 3:

Qur'anic *ayah*	Translator	English version
قَالَتِ ٱمْرَأَتُ ٱلْعَزِيزِ ٱلْئَنَ حَصْحَصَ ٱلْحَقُّ أَنَا۠ رَوَدتُّهُ عَن نَّفْسِهِ (Joseph :51)	Pickthall	Said the wife of the ruler: Now the truth is out. I asked of him an evil act
	A.Y. A	Said the 'Aziz's wife: "Now is the truth manifest (to all): it was I who sought to seduce him from his (true) self
	Abdel Haleem	and the governor's wife said, 'Now the truth is out: it was I who tried to seduce him-

In Arabic, the unmarked word order of verbal sentences is VSO. However, an author may invert this word order to become SVO for stylistic

purposes. According to ibn 'Āshūr, the subject أنا in the clause "أنا راودته" is foregrounded before the verb راود for restriction: to emphasize that it was only her, the wife of the ruler, who tried to seduce Prophet Joseph (PBUH)which simultaneously negates that the others did. In translating this ayah, an inevitable grammatical loss stems from the fact that the unmarked structure of declarative clauses in English is SVO. Thus, translators need to make use of the available thematization strategies in English to come up with an equally marked structure that would keep the thematic organization of the ST.

Analyzing Pickthall's translation, we see that he uses a marked structure that foregrounds "of him" before "an evil act" which implies that the wife of the ruler asked an evil act of only Prophet Joseph (PBUH) and not of anyone else. An implication that does not exist in the original text. By contrast, he does not use any compensation strategy to make up for the grammatical loss explained in the previous paragraph.

On the other hand, A.Y.A and Abdel Haleem use "it-structure" to form a predicated marked theme. Baker (1992) states that "Hallidayan linguists identify three main types of marked theme in English: fronted theme, predicated theme, and identifying theme" (p.132). She adds (1992) that "[b]oth predicated and identifying themes are often associated with implicit contrast" (p.136). Therefore, their decision to use the cleft structure (it-structure) successfully reflects the ST message content. It is an equally marked structure that assigns the stylistic function of restriction to the subject "I" and negates the other possibilities. Their translation involves both a compensation in kind and place. It combines grammatical transposition and a change of theme position. However, it is not as economical as the ST which results in a partial semantic loss.

Example 4:

Qur'anic *ayah*	Translator	English version
وَقَالَ رَجُلٌ مُّؤْمِنٌ مِّنْ ءَالِ فِرْعَوْنَ يَكْتُمُ إِيمَنَهُ أَتَقْتُلُونَ رَجُلًا أَن يَقُولَ رَبِّىَ ٱللَّهُ	Pickthall	And a believing man of Pharaoh's family, who hid his faith, said: Would ye kill

(The Forgiver :28)		a man because he saith: My Lord is Allah,
	A.Y. A	A Believer, a man from among the people of Pharaoh, who had concealed his faith, said: "Will ye slay a man because he says, 'My Lord is God'?
	Abdel Haleem	A secret believer from Pharaoh's family said, 'How can you kill a man just for saying, "My Lord is God"?

The life story of Prophet Moses is frequently narrated in different Surahs of the Qur'an. The conflict between him and the Pharoah of Egypt constitutes one of its major themes. It is mentioned elsewhere in the Qur'an (28:38) that Pharoah told his people he knew no other god than himself and proclaimed to be their supreme lord (79:24). Thus, when Prophet Moses (PBUH) declares his prophethood and invites Pharoah, his people and the Israelites to worship only one God, i.e., "Allah", he decides to kill him (40:26).

In Arabic nominal sentences, the subject normally precedes its predicate. Only in certain cases, the predicate is obligatorily foregrounded. Nonetheless, the instance of foregrounding here is optional as it is not one of these cases. In the ayah above, the structure used "ربي الله" is an inverted word order which al-Bayḍāwī affirms that it implies the stylistic function of restriction; Only Allah is my lord not any other god. Further, ibn ʿĀshūr states that the man mentions the

name "Allah" as it is the one used by Moses and is not one of the Coptic's deities.

The problem is that the change of word order in such structures in English does not imply any markedness. Baker (1992) explains the close relation between meaning, choice and markedness. Unmarked options are those which are normally selected, while marked options are motivated by the context. "The less expected a choice, the more marked it is and the more meaning it carries; the more expected, the less marked it is and the less significance it will have" (Baker, 1992:130). She illustrates (1992, pp. 166-171) that translators most commonly tend to resolve the tension between word order and communicative function in translation by abandoning the thematic organization of the source text in order to stick to the syntactic restraints of the target text. She attributes this problem to the lack of knowledge of available strategies, including voice change, change of verb, nominalization, and extraposition and she gives examples for each.

In the ayah above, "X is my Lord" or "My Lord is X" are semantically identical. That's why translators have to seek the available strategies to assimilate the level of markedness of the ST other than foregrounding. However, going through their translations, we find that none of them resorts to any compensation strategy that would keep the effect of restriction found in the ST. They simply imitate the word order of the ST which cause a partial semantic loss.

8.3. Gender

Arabic is considered an inflectional language where "words express grammatical relationships by using inflections" (Crystal, 1987, p. 430). Arabic morphology recognizes inflections for different grammatical categories such as number, gender, person and tense. In comparison to English, words in Arabic are greatly inflected. For instance, English morphology does not allow gender marking in verbs as is the case in Arabic. There is no inflectional ending, attached to the verb, that indicates whether its subject is male or female. Similarly, Arabic demonstrative nouns are marked for gender, number and

distance while English demonstrative pronouns are only marked for number and distance. Ignoring such a difference between the nature of English and Arabic may cause problems in translation.

Example 5:

Qur'anic *ayah*	Translator	English version
فَلَمَّا رَأَى الشَّمْسَ بَازِغَةً قَالَ هَٰذَا رَبِّي هَٰذَا أَكْبَرُفَلَمَّا أَفَلَتْ قَالَ يَا قَوْمِ إِنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ (Cattle :78)	Pickthall	And when he saw the sun uprising, he cried: This is my Lord! This is greater! And when it set he exclaimed: O my people! Lo! I am free from all that ye associate (with Him).
	A.Y. A	When he saw the sun Rising in splendour, He said "This is my Lord, This is the greatest (of all)" But when the sun set, He said "Oh my people! I am (now) free From your (guilt) Of giving partners to God
	Abdel Haleem	Then he saw the sun rising and cried, '*This* is my Lord! This is greater.' But when the sun set, he said, 'My people, I disown all that you worship beside God.

As highlighted in the previous paragraph, Arabic demonstrative pronouns differ according to the gender and number of their referents. When the referent is a singular feminine noun, the demonstrative pronoun used in normal Arabic usage is هَٰذِهِ . However, in the above *ayah*, the demonstrative singular masculine pronoun هَٰذَا is used although its referent is الشَّمْس "the sun" which is considered,

in Arabic, a singular feminine noun. This is evident in بَازِغَةً and أَفَلَتْ *which* both refer to الشَّمْس and have feminine markers. However, based on the fact that in Arabic Islamic tradition, the form used to refer to God should only be the masculine form, though God is neither male or female, al-Zamakhsharī illustrates the ambiguity in this *ayah*. He states that the demonstrative pronoun هَٰذَا, while referring to الشَّمْس, has the word رَبِّي as its predicate. So, a subject predicate agreement in gender and number takes place. For him, this agreement is mandatory in order to refute non-Islamic and pagan beliefs of the femineity of Allah.

On the contrary, English demonstrative pronouns are the same for masculine and feminine referents. They only differ according to number and distance. Also, "the sun" has no grammatical gender in Modern English. Thus, translators are faced with an inevitable grammatical loss. Nonetheless, none of the three translators has resorted to any compensation strategy or a trouble shooter to make up for this translation loss and approximate its effect. They decisively choose to use the English demonstrative singular pronoun "This" and sacrifice the denotative meaning of the masculine demonstrative pronoun in the ST and the textual effect created by its usage aforementioned. Thus, their renderings create a complete semantic loss.

Example 6:

Qur'anic *ayah*	Translator	English version
يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّآ أَرْضَعَتْ (The Pilgrimage: 2)	Pickthall	On the day when ye behold it, every nursing mother will forget her nursling
	A.Y. A	The Day ye shall see it, every mother giving suck shall forget her suckling-babe
	Abdel Haleem	on the Day you see it, every nursing

		mother will think no more of her baby,

Basra and Kufa represent the main Arabic grammatical schools. The analysis of this example focuses on one grammatical issue highlighted by the grammarians of Kufa, yet accepted by all other grammarians. In classical Arabic syntax, feminine adjectives are generally marked by feminine inflections. However, grammarians of Kufa postulate that if an adjective is specific to females, physiologically or psychologically, it is not inflected unless it is intended to describe the verb which this adjective is made from. For instance, حامل (pregnant) and حاملة (carrying-feminine suffix). The same is true for مرضع (nursing mother) and مرضعة (giving suck-feminine suffix). Thus, in the ayah above, مرضعة is marked by the feminine inflection (ة)to describe the nursing mother while she is breastfeeding her baby.

Al-Bayḍāwī, al-Zamakshari, al-Baghawi and ibn ʿĀshūr comment on the use of مرضعة stating the difference between it and مرضع as explained in the previous paragraph. Al-Zamakhsharī, with the format "if you said why…I would say" which he uses frequently, gives a more detailed explanation. He clarifies that the form used in the ayah indicates how the horror this mother experiences, i.e., the horror of the day of judgement, causes her to remove the latched-on baby from her breast. Al-Bayḍāwī adds that it will even make her forget about her baby.

Such an inflected form of the adjective is unparalleled in translation since adjectives in English are not marked for gender. However, translators have to try to approximate the effect of the ST inflected adjective by using compensation strategies. Pickthall and Abdel Haleem split the original adjective into two words by adding the word "mother". In fact, they render it as if the word مرضع is used. They do not capture the true meaning of the word. The verse is not talking about nursing mothers in general forgetting about their babies. It focuses on breastfeeding as an emotional process where the bond between the mother and the baby is very strong. To forget about her nursling during such time signifies the absolute horror this mother witnesses.

In order to create a corresponding effect of the ST, A.Y.A resorts to compensation by splitting and compensation in kind strategies. He adds the word "mother" which does not exist in the ST and makes a grammatical transformation by using the present participle form "giving suck". Further, he (1938) writes a footnote stating that "No mother abandons the baby at her breast in the greatest danger; yet that will happen in this Dreadful Hour" (p.850). His rendering is faithful to the ST's denotative meaning though it is not as economical as it is. Thus, the grammatical loss results in the loss of some of the aesthetic values of the ST making a partial semantic loss.

8.4. Prepositions

Each Arabic preposition has distinctive meanings and is used in certain contexts that are, in some instances, unparalleled in English. Further, for rhetorical reasons, Arabic language allows one preposition to be used instead of another that is typically employed in a particular context. This rhetorical phenomenon of prepositions alternation, that is inapplicable to English, consists one of the main difficulties that translators confront when rendering Qur'anic verses into the TL (Hummadi et al., 2020). The meticulous choice of a certain preposition instead of another is very significant to the meaning of the *ayahs*. Translators, sometimes, stress the explicitly stated meaning and ignore, or be unaware of, the implicitly stated meaning created as a result of the application of such a phenomenon.

Example 7:

Qur'anic *ayah*	Translator	English version
وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ (The Pen: 4)	Pickthall	And lo! thou art of a tremendous nature.
	A.Y. A	And thou (standest) on an exalted standard of character.
	Abdel Haleem	truly you have a strong character—

The Arabic preposition عَلَىٰ "on" can be used in different contexts, but mostly it is used to express, whether literally or metaphorically, that something/someone is on the top. In the above *ayah*, it is used instead of the typical ذو "of" for a rhetorical reason. This is to imply that Prophet Mohamed does not just have a "tremendous nature" or a "strong character" like how Pickthall and Abdel Haleem translations rendered it respectively. Ibn 'Āshūr (1984) explains that عَلَىٰ "on" is used here to show metaphorical superiority which signifies Mastery. This means that Prophet Mohamed has mastered mighty morality. The problem is that English collocation rules do not dictate that "on" collocates with "a tremendous nature/ a strong character / an exalted standard of character". Faced with this grammatical loss, Pickthall and Abdel Haleem make a compensation in kind by substituting the ST preposition. However, this leads to a partial semantic loss as it fails to capture the ST effect implied by the preposition "on".

By checking A.Y. A's translation, we find that he uses the compensation by splitting strategy. In order to ensure transfer of this subtle effect made by the preposition عَلَىٰ "on", he adds the verb "standest" to the preposition "on". Further, he (1937) stresses the meaning in a footnote saying: "Instead of being out of his right mind, the man of God had been raised to a great spiritual dignity, a reward that was not like an earthly reward that passes away, but one that was in the very core of his being, and would never fail him in any circumstances" (p.1585). He also resorts to interpolation as a trouble shooter to guarantee that it is quite clear to the target reader it is not mentioned in the ST.

Example 8:

Qur'anic *ayah*	Translator	English version
وَإِنَّا أَوْ إِيَّاكُمْ لَعَلَى هُدىً أَوْ فِي ضَلالٍ مُبِينٍ (Saba :24)	Pickthall	Lo! we or you assuredly are rightly guided or in error manifest.
	A.Y. A	and certain it is that either we or ye are on right guidance or in manifest error!
	Abdel Haleem	and '[One party of us] must be rightly guided and the other clearly astray.'

In Arabic, as previously stated, every preposition has distinct usages. While على implies that something/someone is "on the top", في indicates "inclusion". In the above qur'anic verse, the preposition على modifies the noun هدى "guidance" whereas في modifies ضلال "error". This variation of prepositions plays a significant role in conveying semantic details illustrated by a large number of scholars like ibnul-Qayym, al-Wāhidī, al-Bayḍāwī, al-Zamakhsharī and ibn 'Āshūr.

For instance, al-Bayḍāwī accounts for the change in prepositions by comparing the guided person to someone who is on the top of a lighthouse and has an overall look of things while this who goes astray to a person stuck in a hole in the ground, surrounded by darkness, confused, and is unable to get out. likewise, al- Zamakhsharī compares the guided person to a horse rider sitting on a horse and having complete control over it and likens the misguided one to somebody who lost his way and is immersed in darkness.

In English, though the structure "to be in error" conforms to the syntactic norms of the language, "to be on guidance" does not. Among the three translations, only A.Y.A's rendering uses the same prepositions as those in the source language. Ali does not use any compensation strategy to compensate for the grammatical loss resulting from the divergence of the syntactic norms of Arabic and English. Though his literal rendering is faithful to the ST, it sounds unnatural to the TR.

Pickthall chooses literal translation only for the prepositional phrase "in error" but he uses the compensation in kind strategy through making a grammatical transformation for the second PP. He uses an adjective phrase "rightly guided" instead of the ST's "on guidance". His choice manages to evade breaking the English grammatical constraints but is unable to maintain the rhetorical image implied from the variation of prepositions used in the ST. Abdel Haleem also makes a compensation in kind by substituting both ST's PPs with adjective phrases. His translation sound natural and symmetric but is unable to communicate the rhetorical interpretation conveyed by the source language prepositional phrases. Being so, the three translations lead to partial semantic loss as they fail to convey the rhetorical image implied in the ST.

8.5. Ellipsis

Ellipsis is a grammatical cohesive element that denotes dropping a word (s) or phrase(s) that are "necessary for a complete construction but not for the meaning intended by the speaker" (Marogy, 2010, p. 85). Clark (1991) states that "ellipsis is possible only so long as what is missing is reconstructable by the listener" (p.227). The Qur'an has extensively employed it as a linguistic mechanism to achieve brevity, concision and other rhetorical reasons.

The dilemma is that although ellipsis is a common feature in natural languages, its scope and use vary considerably among them (Solimando, 2011, p. 69). Thus, some elliptic structures which are acceptable in Arabic, are not permitted in English. In some occasions, being faithful to the original text, may lead to an unintelligible translation to the English reader. The part omitted may

cause ambiguity for non-native speakers of Arabic. Consider the following example.

Example 9:

Qur'anic *ayah*	Translator	English version
وَأَذَانٌ مِّنَ اللَّهِ وَرَسُولِهِ إِلَى النَّاس يَوْمَ الْحَجِّ الْأَكْبَرِ أَنَّ اللَّهَ بَرِيءٌ مِّنَ الْمُشْرِكِينَ وَرَسُولُهُ (Repentance:3)	Pickthall	And a proclamation from Allah and His messenger to all men on the day of the Greater Pilgrimage that Allah is free from obligation to the idolaters, and (so is) His messenger.
	A.Y.A	And an announcement from God and His Apostle, to the people (assembled) on the day of the Great Pilgrimage,- that God and His Apostle dissolve (treaty) obligations with the Pagans.
	Abdel Haleem	On the Day of the Great Pilgrimage [there will be] a proclamation from God and His Messenger to all people: 'God and His Messenger are released from [treaty] obligations to the idolaters.

In the original verse, Allah says أَنَّ اللَّهَ بَرِيءٌ مِّنَ الْمُشْرِكِينَ وَرَسُولُهُ. A literal translation to this is "that Allah is free from obligation to the idolaters and his

messenger". Because Arabic is an inflectional language, the Arabic reader of the ST realizes that this is an instance of ellipsis. The noun phrase "his messenger" does not coordinate with the "idolaters" because they have different case markers and thus the predicate of the subject "His messenger" must have been omitted. This is not the case in the English language in which word order determines the meaning. The TR may be misled by the ellipsis and thus have a faulty understanding of the verse if it is translated literally. al-Zamakhsharī explains that الرفع "the nominative case marker" clarifies the meaning of this *ayah* as it indicates the occurrence of ellipsis and accordingly achieves brevity.

The three translators seem to be aware of the problem caused by this grammatical difference between Arabic and English and they differ in the choices they make to fill this linguistic gap. Pickthall makes a compensation in kind as he makes explicit what is implicit. Also, he uses interpolation as a trouble shooter. This guarantees that the target reader can see the original word order and understand the verse correctly. Aly and Abdel Haleem make a compensation in place. They change the word order of the whole sentence and coordinate "God" to "His Apostle/His messenger" which resolves the ambiguity caused by the original structure to the TR. However, the different choices made by the translators cause partial semantic loss as they waste the stylistic effect of ellipsis. i.e., to engage the reader with the text even more and achieve brevity and eloquence.

Example 10:

Qur'anic *ayah*	Translator	English version
فَقَالَ لَهُمْ رَسُولُ ٱللَّهِ نَاقَةَ ٱللَّهِ وَسُقْيَٰهَا (The Sun :13)	Pickthall	And the messenger of Allah said: It is the she-camel of Allah, so let her drink
	A.Y. A	But the Messenger of Allah said to them: "It is

	a She-camel of Allah! And (bar her not from) having her drink!"
Abdel Haleem	The messenger of God said to them, '[Leave] God's camel to drink,'

In Arabic, there are certain structures used for warning التحذير. One of them is employed when the speaker wants to warn someone of two things at the same time. In this case, the verb is mandatorily omitted while the two things المحذر منهما are coordinated by a conjunction and marked for the accusative case. In the ayah above, the two things warned of are: "ناقة الله / Allah's camel" and "سقياها / her portion of water". They are coordinated by the conjunction "و/and" and assigned the accusative case by an obligatorily ellipted verb. Al-Bayḍāwī, al-Baghawi, al- Zamakhsharī and ibn Kathīr agree that the ellipted verb is "ذروا/ leave" and that the warnings include hamstring Allah's camel and preventing her from having her drink.

Translators are faced with an inevitable grammatical loss while rendering this ayah because English syntax does not permit such an elliptic structure in ordinary speech. By examining their translations, we find that Pickthall seems to be unaware of the fact that the ellipsis here is verbal not nominal. If it was so, we would have the noun ناقة in the nominative case. That's why he adds "it is" in the place of the ellipted element which results in a change in the message content. Additionally, Pickthall uses the conjunction "so", instead of the original "و/and", to introduce a subordinate imperative clause. His rendering leads to a complete loss for the warning effect of the ST.

On the contrary, although he too misunderstands the verbal ellipsis in the ayah as nominal, Ali comprehends the communicative function of the ST structure and manipulates different strategies to compensate for it. First, he splits the ST clause "ناقة الله وسقياها" into two. Then, he adds exclamation marks at

the end of both clauses. Finally, in order to make explicit what is implicit in the ST, he uses interpolation adding "bar her not from" to a gerund dependent clause. His choice maintains the warning effect of the ST though it triggers a partial change in meaning and loss in terms of economy.

Different to them is Abdel Haleem who seems to realize the ellipted element is "leave". He puts it between brackets then he substitutes the coordinated structure of the ST with a non-finite "to+ infinitive" clause. This grammatical transformation leads to a loss in the intended Qur'anic message explained in many authentic exegeses. It implies that the messenger of Allah is only warning his people not to prevent Allah's camel from having access to her portion of water which is not true.

9.Conclusion

The current study has explored some of the Arabic-bond grammatical features found in the Holy Qur'an which cause inevitable grammatical losses in their translation to English. It has also examined the extent these grammatical losses lead to partial or complete losses of the ST meaning. Three translations were assessed to see whether they managed to approximate the effects of the ST peculiar grammatical features. Their translations of ten *ayah*s are analyzed using the compensation strategies suggested by James Dickins, Sandor Hervey and Ian Higgins. The results of this study have showed various types of grammatical loss in the three examined translations and different compensation strategies adopted by the translators. It has also revealed that most of the grammatical losses led to the loss of some shades of the ST meaning while sometimes they led to the complete distortion of the primary meaning of the ST.

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مجلة بحوث

السمات النحوية الخاصة باللغة العربية كتحدٍ في ترجمة معاني القرآن الكريم: دراسة لثلاث ترجمات لمعاني آيات مختارة

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المستخلص:

تبحث هذه الدراسة في بعض السمات النحوية الخاصة باللغة العربية الموجودة في القرآن الكريم والتي تشكل تحديًا في ترجمة القرآن الكريم لأنها تؤدي إلى خسائر نحوية لا مفر منها، و يشير مصطلح الخسارة النحوية في ـ في سياق هذه الدراسة ـ إلى أي خروج عن القواعد النحوية الخاصة بالنص المصدر، كما تبحث أيضًا إلى أي مدى تؤدي هذه الخسائر النحوية إلى خسائر جزئية أو كاملة لمعنى النص المصدر. يتم فحص أعمال ثلاثة مترجمين من خلفيات لغوية مختلفة (مارمدوك بيكثال (١٩٣٠) و عبدالله يوسف علي (١٩٣٨) و محمد عبد الحليم (٢٠٠٥)) لمعرفة كيف يعالجون هذه السمات النحوية الخاصة بالعربية. بالنسبة لهذه الدراسة تم تحليل ترجماتهم لست آيات قرءانية بشكل وصفي من خلال تبنى الدراسة الحالية لاستراتيجيات التعويض التي افترضها جيمس ديكنز وساندور هيرفي وإيان هيغينز (٢٠٠٢) لتحليل البيانات، في النهاية كشفت نتائج البحث عن أنواع مختلفة من الخسارة النحوية في الترجمات الثلاثة التي تم فحصها واستراتيجيات التعويض المختلفة التي اعتمدها المترجمون لتقريب تأثيرات السمات النحوية الخاصة بالنصوص الأصلية.

الكلمات الدالة: سمات نحوية، خسارة نحوية، خسارة حتمية، استراتيجيات التعويض