Towards a New Strategy for Qur'anic Terms Translation

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Abstract

The translation of Qur'anic terminology is a complex process. Translation of the Holy Qur'an into English is meant for communication of the Qur'anic Message to the whole world. Therefore, the role of the translator of Qur'anic terms is to convey the true meanings of these terms. Any misinterpretation of the Qur'anic terms will result in a huge loss of their meanings. Therefore, this study aims at investigating the useful of conveyance strategy in translating some terms that are related to "alʿibaadaat" (Islamic observances), "alʿaqiida" (belief) and "almuʿaamalaat" (interpersonal relations). For the sake of this study, this is a qualitative, comparative and analytical study. The results showed that the task of the translator as a mediator between languages, cultures, and between people is not that an easy task. The use of conveyance can help the translator to overcome the challenges that arise during the translation process. What is more, the ultimate goal of translating the meanings of the Holy Qur'an is to make sure that Allah's Message is transmitted and understood by people. Hence, conveyance strategy can help the translator delivers the message to the target reader. The strategy of conveyance is of great importance in translating Qur'anic terms since it aims at communication.

1. INTRODUCTION

In the Holy Qur'an, there are many religious terms which are of a great importance in understanding the meanings of the Holy Quran and the Islamic law. Larson (1998) maintains that "terms which deals with the religious aspects of a culture are usually the most difficult, both in analysis of the source vocabulary and in finding the best receptor language equivalence" (p. 180). This is due to the fact that these terms are "intangible and many of the practices are as automatic that the speakers of the language are not as conscious of the various aspects of meaning involved" (Larson, 1998, p. 180). When translating the Holy Qur'an we will face the problem of translating the linguistic and rhetorical features. One of the problems that arise

when translating Qur'anic terms is the rich implication included in them that make the equivalents, even if they are available in the target language, unable to convey the same message. In this regard, translating Qur'anic terms is more difficult than other text types especially for the Qur'anic discourse because it is full of religiously denoted cultural –bound non-equivalent terms. Hence, the aim of this study is to shed light on the strategy of conveyance. Zahid (2020) proposed this strategy, which he sees as a compromise between domestication and foreignization in order to reduce the Qur'an Translational Miraculous dogma and produce an understandable target text. According to Zahid (2018), the translator performs nearly the same function as the Messenger. The translator's job is to convey and transmit the message regardless of the obstacles and issues that arise during the translation process. This study seeks to investigate the usefulness and applicability of conveyance strategy in translating Qur'anic terms related to "*al ʿibaadaat*" (Islamic observances), "*al ʿaqiida*" (belief) and "*almu ʿaamalaat*" (interpersonal relations).

2. LITERATURE REVIEW
2.1.Conveyance (Tabligh) Strategy

Zahid and Belghita (2020) consider the strategy of conveyance as "a cornerstone in Qur'an translation. The aim of this strategy is to tone down the QTMD (Qur'an Translational Miraculous Dogma) to present the Qur'anic meaning in a communicative way" (p. 17). In fact, the aim of conveyance strategy is based on two axioms. First, it stems from the fact that the Noble Qur'an was sent to all the worlds. Allah says:

$$\text{﴿ وَمَا هُوَ إِلَّا ذِكْرٌ لِّلْعَالَمِينَ ۝ ﴾}$$
القلم – 52

52. "But it is nothing less than a Message to all the worlds" Ali, 1987, p. 294).

Second, it is based on the idea that the Prophet (PBUH) was Allah's Messenger, and his job was to spread the message. Therefore, "the translator has to play almost the same role of the prophet. He has to convey the message to the target reader" (Zahid, Elfouadi & Lachgar, 2018, p. 23).

Translation of the Holy Qur'an into English is meant for communication of the Qur'anic Message to the whole world. Nord (1997) considers translation as a form of translational interaction where "translators enable communication to take place between members of different culture and communities. They bridge the gap between situations where differences in verbal and non-verbal behaviour, expectations, knowledge and perspectives are such that there is not enough common ground for the sender and receiver to communicate effectively by

themselves" (Nord, 1997, p. 14). Along to the same line, House (2016) deems translation as an intercultural communication where "'culture' involving the way of life of different groups (be they (intra)national, ethnic, relating to different communities of practice) are in situ constructed" (House, 2016, p. 45). As a result, the job of a translator as a mediator between languages, cultures, and people is not an easy one. The ultimate goal of translating the meanings of the Holy Qur'an, however, is to ensure that Allah's Message is transmitted and understood by people.

The following verses justify the fact that the Holy Qur'an represents a message in a specific linguistic medium (Arabic) and claims to address all people .

﴿ وَمَآ أَرْسَلْنَٰكَ إِلَّا كَآفَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ ۝ ﴾

سبأ – 28

*28. "We have not sent thee but **as a universal [Messenger] to men**, giving them glad tidings, and warning them [against sin], but most men understand not"* (Ali, 1987, p. 213).

﴿ وَمَا هُوَ إِلَّا ذِكْرٌ لِّلْعَٰلَمِينَ ۝ ﴾

القلم – 52

52. "But it is nothing less than a Message to all the worlds" (Ali, 1987, p. 294).

﴿ أُو۟لَٰٓئِكَ ٱلَّذِينَ هَدَى ٱللَّهُ فَبِهُدَىٰهُمُ ٱقْتَدِهْ قُل لَّآ أَسْـَٔلُكُمْ عَلَيْهِ أَجْرًا إِنْ هُوَ إِلَّا ذِكْرَىٰ لِلْعَٰلَمِينَ ۝ ﴾

الأنعام – 90

*90. "Those were the [prophets] who received Allah's guidance: Copy the guidance they received; Say: "No reward for this do I ask of you: **This is no less than a message for the nations**"* (Ali, 1987, p.61).

﴿ وَمَا تَسْـَٔلُهُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ هُوَ إِلَّا ذِكْرٌ لِّلْعَٰلَمِينَ ۝ ﴾

يوسف – 104

*104. "And no reward dost thou ask of them for this: it is no less than **a message for all creatures**"* (Ali, 1987, p. 113).

In this connection, the claim that this Message is addressing all the people represents a direct message that the objective of translation is communication. In the Holy Qur'an, there are verses for people to ponder in order to enhance their faith and have joy in knowing each other:

﴿ وَمِنْ ءَايَٰتِهِۦ خَلْقُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱخْتِلَٰفُ أَلْسِنَتِكُمْ وَأَلْوَٰنِكُمْ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّلْعَٰلِمِينَ ۝ ﴾

الروم – 22

22. "And among His Signs is the creation of the heavens and the earth, and the variations in your languages and your colours: verily in that are Signs for those who know" (Ali, 1987, p. 2001).

﴿ يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّا خَلَقْنَٰكُم مِّن ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَٰكُمْ شُعُوبًا وَقَبَآئِلَ لِتَعَارَفُوٓا۟ إِنَّ أَكْرَمَكُمْ عِندَ ٱللَّهِ أَتْقَىٰكُمْ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٌ ۝ ﴾

الحجرات – 13

13. "O mankind! **We created you from a single [pair] of a male and a female, and made you into nations and tribes, that ye may know each other** *[not that ye may despise [each other]. Verily the most honoured of you in the sight of Allah is [he who is] the most righteous of you. And Allah has full knowledge and is well acquainted [with all things]"* (Ali, 1987, p. 262).

The Holy Qur'an presents a specific world with its own meaning and refers to a deeper level of meaning. Understanding the meanings of the Holy Qur'an is reflected not only in the comprehension of the words and their syntactic arrangement, but also in the fact that these processes must be completed before the reader approaches the Holy Book.

There is no doubt that the Holy Qur'an addresses all of its readers on the basis of a shared element of *fitrah* (natural instinct), and includes all of the norms and values that can appeal to all of its potential readers:

﴿ فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ ٱللَّهِ ٱلَّتِى فَطَرَ ٱلنَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ ٱللَّهِ ذَٰلِكَ ٱلدِّينُ ٱلْقَيِّمُ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ ۝ ﴾

الروم – 30

30. "So set thou thy face steadily and truly to the Faith: [establish] **Allah's handiwork according to the pattern on which He has made mankind:** *no change [let there be] in the work [wrought] by Allah: that is the standard Religion: but most among mankind understand not"* (Ali, 1987, p. 201).

Thus, the Messenger was given the Holy Qur'an by Allah, and it is his responsibility to transmit, communicate, and spread the Message. The following verses support this assertion:

﴿ قُلْ أَيُّ شَىْءٍ أَكْبَرُ شَهَدَةً قُلِ ٱللَّهُ شَهِيدٌۢ بَيْنِى وَبَيْنَكُمْ وَأُوحِىَ إِلَىَّ هَذَا ٱلْقُرْءَانُ لِأُنذِرَكُم بِهِۦ وَمَنۢ بَلَغَ أَئِنَّكُمْ لَتَشْهَدُونَ أَنَّ مَعَ ٱللَّهِ ءَالِهَةً أُخْرَىٰ قُل لَّآ أَشْهَدُ قُلْ إِنَّمَا هُوَ إِلَهٌ وَحِدٌ وَإِنَّنِى بَرِىٓءٌ مِّمَّا تُشْرِكُونَ ﴾ ۝

الأنعام – 19

*19. "Say: "What thing is most weighty in evidence?" Say: "Allah is witness between me and you; **This Qur'an hath been revealed to me by inspiration, that I may warn you and all whom it reaches**. Can ye possibly bear witness that besides Allah there is another Allah?" Say: "Nay! I cannot bear witness!" Say: "But in truth He is the one Allah, and I truly am innocent of [your blasphemy of] joining others with Him"* (Ali, 1987, p. 57).

﴿ تَبَارَكَ ٱلَّذِى نَزَّلَ ٱلْفُرْقَانَ عَلَىٰ عَبْدِهِۦ لِيَكُونَ لِلْعَلَمِينَ نَذِيرًا ۝ ﴾

الفرقان – 1

*1. "Blessed is **He who sent down the criterion to His servant, that it may be an admonition to all creatures"*** (Ali, 1987, p. 174).

﴿ وَهَذَا ذِكْرٌ مُّبَارَكٌ أَنزَلْنَهُ أَفَأَنتُمْ لَهُۥ مُنكِرُونَ ۝ ﴾

الأنبياء – 50

*50. "And **this is a blessed Message which We have sent down**: will ye then reject it?"* (Ali, 1987, p. 157).

The Holy Qur'an was revealed to the Prophet Mohammad (PBUH), and he transmitted/transferred it and read it to his companions so that they could memorize and follow it.

﴿ لَا تُحَرِّكْ بِهِۦ لِسَانَكَ لِتَعْجَلَ بِهِۦٓ ۝ إِنَّ عَلَيْنَا جَمْعَهُۥ وَقُرْءَانَهُۥ ۝ ﴾

القيامة – 16-17

*16. **"Move not thy tongue concerning the [Qur'an] to make haste therewith**.*

*17. **It is for Us to collect it and to promulgate it**"* (Ali, 1987, p. 303).

Then the Prophet (P.B.U.H) explained it to them as the Noble Qur'an says:

﴿ بِٱلْبَيِّنَتِ وَٱلزُّبُرِ وَأَنزَلْنَآ إِلَيْكَ ٱلذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ ۝ ﴾

النحل – 44

*44. "[We sent them] with Clear Signs and Books of dark prophecies; and **We have sent down unto thee [also] the Message; that thou mayest explain clearly to men what is sent for them,** and that they may give thought"* (Ali, 1987, p. 126).

It is worth considering that the main mission of the Prophet (P.B.U.H) is conveyance (*Tabligh*) as in the following verse:

﴿ ۞ يَـٰٓأَيُّهَا ٱلرَّسُولُ بَلِّغْ مَآ أُنزِلَ إِلَيْكَ مِن رَّبِّكَۖ وَإِن لَّمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُۥۚ وَٱللَّهُ يَعْصِمُكَ مِنَ ٱلنَّاسِۗ إِنَّ ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلْكَـٰفِرِينَ ۞ ﴾

المائدة – 67

67. "O Apostle! Proclaim the (Message) which hath been sent to thee from thy Lord. If thou didst not, thou wouldst not have fulfilled His Mission. And Allah will defend thee from men (who mean mischief). For Allah guideth not those who reject Faith" (Ali Yusuf, 1987, p. 52).

Ibn Khatir (774 Hijri/1372 AD) (2000) affirms that:

"in this verse, Allah addresses His servant and Messenger Muhammad "P.B.U.H", ordering him to fulfil the Divine Message sent unto him, and to convey to the people what was revealed to him by Allah. No doubt, the Messenger of Allah "P.B.U.H" complied with this order, and undertook the task entrusted to him to the best and full*"* (Ibn Khatir, 2000, V 2, p. 330).

No one can deny that Allah's words are contained in the Holy Qur'an. It is a marvel and one-of-a-kind in every way. The Holy Qur'an challenges everyone to write a book like it:

﴿ قُل لَّئِنِ ٱجْتَمَعَتِ ٱلْإِنسُ وَٱلْجِنُّ عَلَىٰٓ أَن يَأْتُوا۟ بِمِثْلِ هَـٰذَا ٱلْقُرْءَانِ لَا يَأْتُونَ بِمِثْلِهِۦ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا ۞ ﴾

الإسراء — 88

"*Say: "If the whole of mankind and Jinns were to gather together to produce the like of this Qur'an, they could not produce the like thereof, even if they backed up each other with help and support"* (Yusuf Ali, 1987, p. 136).

Allah challenged Mecca's polytheists to write a Surah that was as similar and miraculous as the Holy Qur'an. Because of the difficulty of the Holy Qur'an's language, style, structure, and rhetoric, it cannot be translated or reproduced in other languages. Any attempt to translate the Holy Qur'an will inevitably result in a significant loss. In this regard, Abdul-Raof (2001) claims that any translation "shouldn't be looked at as a replacement of the original version of the Qur'an in Arabic for we cannot produce a Latin Qur'an no matter how accurate or professional the translator attempts to be" (Abdul-Raof, 2001, p. 1). Therefore, all translations of the Holy Qur'an are only approaches. One can never "recapture an original in a new language" (Sells, 1999, p. 22). In the same line of thought, Zahid and Belghita (2020) believe that "no Qur'an translation can present itself as a substitution of the original texts and

this is what makes the difference between translation of the 'normal' text and a religious text"
(p. 10).

It is crystal clear that the translator's job is very similar to that of Messenger. He or she is responsible for conveying and transmitting the message. Bridges, not walls, are what translators are expected to build. As a result, the translator's role is that of a cultural and linguistic mediator.

3. METHODOLOGY

This study is qualitative, descriptive, and analytical research. Our main goal is to investigate the usefulness of the conveyance strategy in translating Qur'anic terms. Therefore, a thorough reading of the Holy Qur'an is conducted so as to pinpoint the Qur'anic verses that contain Qur'anic terms that are related to "*alʿibaadaat*" (Islamic observances), "*alʿaqiida*" (belief) and "*almuʿaamalaat*" (interpersonal relations). The translations of these terms in four of the English translations are closely analyzed, compared, and assessed.

3.1. Data Collection

The corpus of the thesis is taken from the Holy Qur'an. I have selected verses from the Noble Qur'an that contain terms that are related to "*alʿibaadaat*" (Islamic observances), "*alʿaqiida*" (belief) and "*almuʿaamalaat*" (interpersonal relations). I have selected six terms related to "*alʿibaadaat*" (Islamic observances), "*alʿaqiida*" (belief) and "*almuʿaamalaat*" (interpersonal relations). Due to the large number of English translations of the Holy Qur'an, it would be beyond the scope of this study to evaluate all of them. Therefore, only four of these versions have been chosen for the purpose of this study. Comparison and analysis of data are based on the following four Qur'an translations of the Holy Qur'an that are listed below according to date of publication:

1) Sale, G. (1863). *A Preliminary Discourse*. London: William Tegg.
2) Pickthall, M. W. (1930). *The Meaning of the Glorious Koran*. London: A.A. Knofp.
3) Arberry, A. (1955). *The Holy Koran*. (2 vols). London & New York: Macmillan.
4) Ali, Y. (1987). *The Holy Qur'an: English Translation of the Meanings.* Saudi Arabia: King Fahd Holy Qur'an Printing Complex.

Generally, these translations were chosen because:

1. They are all completed scholarly works with well-known English versions among Muslims and non-Muslim readers.
2. They are widely accepted as one of the most widely used translations in the English-speaking world.
3. Most mosques and academic libraries use the selected translations, which are believed to be used by academics and non-academics alike.

4. Translations reflect the religious, gender, and linguistic backgrounds of the translators.

5. They all have a few lines of commentary. The commentary is frequently helpful and necessary in clarifying the meaning. To form an understandable idea of what a passage of the Qur'an means, one must be aware of the Qur'an's use of terms and language, as well as the historical and theological context of such passages.

6. All four translations provide a complete translation of the Holy Qur'an.

3.2. Data Analysis

The following paragraphs will be devoted to the analysis of the translation of some Qur'anic terms. Our main concern is to investigate the usefulness of conveyance (*Tabligh*) strategy in translating some Islamic terms. Our investigation will focus primarily on some terms related to "*alʿibaadaat*" (Islamic observances), "*alʿaqiida*" (belief) and "*almuʿaamalaat*" (interpersonal relations).

a. Terms Related to "*alʿibaadaat*" (Islamic observances)

<u>Sample 1</u>: **The Term 'ṣadaqah'**

*in tubdoo **alssadaqati** faniAAimma hiya*

﴿ إِن تُبْدُواْ **الصَّدَقَٰتِ** فَنِعِمَّا هِىَ ۖ وَإِن تُخْفُوهَا وَتُؤْتُوهَا ٱلْفُقَرَآءَ فَهُوَ خَيْرٌ لَّكُمْ ۚ وَيُكَفِّرُ عَنكُم مِّن سَيِّئَاتِكُمْ ۗ وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ۝ ﴾

البقرة – 271

Sale (1863)	Arberry (1955)	Pickthall (1930)	Ali Yusuf (1987)
"If ye make your **alms** to appear, it is well" (p. 50).	"If you publish your **freewill offerings**, it is excellent;" (V 1, p. 68).	"If ye publish your **almsgiving**, it is well," (p. 61).	"If ye disclose (**acts of charity**, even so it is well," (p. 20).

Al-Asfahani (897 AD- 967 AD) (2009) maintains that the term 'ṣadaqah' is "what a person gives in the form of money to the poor in pursuit of Allah's reward. In principle, the term 'ṣadaqah' denotes voluntary charity, while 'Zakat' denotes obligatory charity. The obligatory charity also could be called 'ṣadaqah' for its givers have adhered to 'ṣidq' (truthfulness)" (p. 450). According to the Dictionary of Islamic Words and Expressions (2002), the term 'ṣadaqah' is "any good deed that helps someone is a charitable deed for which a Muslim will receive a reward from Allah. More specifically, 'ṣadaqah' means any giving money or the like to needy people" (p. 193).

Al-Zamakhshari (1075 AD – 1144 AD) (2012) states that "the kind of *Sadaqah* in this verse is the one which is voluntary and that announcing obligatory *Sadaqah* is much better than keeping it as a secret. *Ibn Abbas* said explaining this verse. Allah Almighty made giving voluntary *Sadaqah* in secret seventy times greater than giving it publicly and giving the obligatory *Sadaqah* publicly superior to giving it in secret by twenty-five times" (V 1, p. 328).

A close examination of the above translations portrays that the term '*ṣadaqah*' has been translated differently. For instance, in translation 1 (Sale), it is rendered as 'alms'. In translation (2), Arberry rendered the term ''*ṣadaqah*' as 'freewill offerings. Pickthall (translation 3) translated the term as 'almsgiving'. In turn, Ali used '(acts of) charity' for '*ṣadaqah*'. According to the Oxford Advanced Learner's Dictionary (2010), 'alms*'* means "money, clothes and food that are given to poor people" (p. 39). This meaning is just the surface structure of the term '*ṣadaqah*'. In turn, 'Freewill' is when "you want to do something rather than because somebody has told or forced you to do it" (The Oxford Advanced Learner's Dictionary, 2010, p. 598). This meaning is far from the intended meaning of the term '*ṣadaqah*' in *Shariiʿa.* Additionally, the word 'offerings', according to the Oxford Advanced Learner's Dictionary (2010), is "something that is given to a god as part of a religious ceremony" (p. 1019). This meaning is not clear and precise and it will only confuse the target reader. The term '*ṣadaqah*' is not given as part of a religious ceremony. This definition alludes to *Zakat* (obligatory charity). As for word 'Charity', it is "the voluntary giving of help, typically in the form of money, to those in need" (Oxford Advanced Learner's Dictionary, 2010, p. 235). This meaning is not complete since it only mentions money. However, '*ṣadaqah*' can be given in other forms. These meanings may mislead the target reader/listener and may cause different interpretations. In *Shariiʿa*, the term '*ṣadaqah*' denotes voluntary charity. It is given in the form of money or the like. It is different from *Zakat* in the sense that *Zakat* is obligatory and should be publicly announced while '*ṣadaqah*' should preferably be given secretly. '*ṣadaqah*' wipes sins and extinguishes the anger of Allah.

On the linguistic level, the translators chose different equivalents of the term '*ṣadaqah*'. These equivalents are far from the denotative and connotative meanings of the term '*ṣadaqah*'. On the religious level, the term '*ṣadaqah*' denotes a voluntary given sum of money or the like. These meanings cannot be conveyed by the equivalents chosen by the translators. The equivalents used helped a bit the reader to get a general understating of the term in Islam. However, it does not differentiate it from '*Zakat*' and it does not specify if it is obligatory or voluntary.

The above discussion shows that the term '*ṣadaqah*' has been domesticated. There is a partial equivalent for the term '*ṣadaqah*' in the target language. The target equivalents

conveyed the denotative meanings of the term 'ṣadaqah'. The translators translated the term 'ṣadaqah' literally. This has helped in conveying the intended meaning. Using domestication, in this case, has not caused any loss; this is because the two languages and cultures share some features that allow the target reader to get as close as possible to the source text. However, we urge the translators to add a footnote that thoroughly provides additional information about the term 'ṣadaqah' and makes a distinction between voluntary charity and obligatory charity.

Sample 2: The Term *'Khushuʿ'*

*wainnahā lakabeeratun illā ʿalā **alkhashiʿeena***

﴿ وَٱسْتَعِينُوا۟ بِٱلصَّبْرِ وَٱلصَّلَوٰةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى ٱلْخَٰشِعِينَ ۝ ﴾

البقرة - الآية 45

Sale (1863)	**Arberry (1955)**	**Pickthall (1930)**	**Ali Yusuf (1987)**
"Ask help with perseverance and prayer; this indeed is grievous unless to **the humble**" (p. 6).	"Seek you help in patience and prayer, for grievous it is, **save to the humble**" (V 1, p. 34).	"Seek help in patience and prayer; and truly it is hard save for **the humble-minded**" (p. 29).	"Nay, seek (Allah's) help with patient perseverance and prayer: It is indeed hard, except to **those who bring a lowly spirit**" (p. 3).

In the Kuwaiti Encyclopaedia of Fiqh (2006), at the lexical level, the term *'Khushuʿ'* is derived from *'khashʿt'* "the earth being still and quieted" (V 19, p. 116). In *Shariiʿa*, the term *'Khushuʿ'* refers to "the softness of the heart, its being gentle, still, submissive, broken, and yearning. The heart refers to feat and lowering the gaze in prayer" (Al Hanbali, 2007, p. 18). In the Holy Qur'an, the earth has been described as having *'Khushuʿ'* in the following

verse:

﴿ وَمِنْ ءَايَٰتِهِۦٓ أَنَّكَ تَرَى ٱلْأَرْضَ خَٰشِعَةً فَإِذَآ أَنزَلْنَا عَلَيْهَا ٱلْمَآءَ ٱهْتَزَّتْ وَرَبَتْ إِنَّ ٱلَّذِىٓ أَحْيَاهَا لَمُحْىِ ٱلْمَوْتَىٰٓ إِنَّهُۥ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ۝ ﴾

سورة فصلت – الآية 39

- *"And among His Signs in this: thou seest **the earth barren and desolate**; but when We send down rain to it, it is stirred to life and yields increase. Truly, He Who gives life to the (dead) earth can surely give life to (men) who are dead. For He has power over all things"* (Ali Yusuf, 1987, p. 242).

According to Al-Hanbali (2007) "the meaning of its quivering and swelling is that its bareness and stillness (*khushuʿ*) has been removed and in its place vegetad on grows. This shows that the '*Khushuʿ*' that it had was stillness, lowness, and lack of growth" (p. 21). Al-Hanbali (2007) adds that "the same applies to the heart: when it has *Khushuʿ*, its base desires and thoughts arising from the following of carnal lusts are laid to rest, and it breaks and submits to Allah, the Mighty and the Magnificent. '*Khushʿ*' replaces the hearts remoteness, haughtiness, arrogance, and lordliness. When it settles in the heart, the limbs, organs, and motions - even the voice – are stilled" (p. 21).

Additionally, *Al-Qurṭubi* (610 AD- 671 AD) (2007) states that '*Khushuʿ*' is "a state of the self that is shown in the stillness of and humbleness of the limbs. *'Khushuʿ'* is in the heart, and it is fear and lowering the gaze in prayer" (V 1, p. 340).

A brief glance at the translations above shows that the term '*Khushuʿ*' has been translated differently. Sale (translation 1) has rendered the term '*Khushuʿ*' as '*humble*'. Arberry (translation 2), he translated it as '*save to the humb*le'. Pickthall (translation 3) transferred it as '*humble-minded*'. While Ali (translation 4) translated it as 'those *who bring a lowly spirit*'. According to the Oxford Advanced Learner's Dictionary (2010), 'humble' is defined as "showing you do not think that you are as important as other people" (p. 734). This meaning is far from what is meant by '*Khushuʿ*' in the above verse. This is the same case for Arberry and Pickthall who opted for 'humble' as an equivalent for the term '*Khushuʿ*'. As for Ali, he used '*low spirit'* as an equivalent for the term '*Khushuʿ*'. '*Low*' according to the Oxford Advanced Learner's Dictionary (2010), is "*below the usual or expected standard*" (p. 885). This meaning is vague and ambiguous.

On the linguistic level, the term '*Khushuʿ*' denotes the softness and stillness of the heart and the limbs in praying. The equivalents chosen by the translators above do not have the same value in the source text. Therefore, there is no partial or full equivalent for the term '*Khushuʿ*' in the target language. Failing to find a suitable equivalent, the translators opted for paraphrasing the term '*Khushuʿ'* in the target language. On the religious level, the connotative meanings of the term '*Khushuʿ*' are not conveyed in the target language. The translators focused only on the surface meaning ignoring the religious meaning of the term '*Khushuʿ*'. However, the target reader may associate the term '*Khushuʿ*' with the way other believers in other cultures should experience and feel. Therefore, we could say that we can domesticate this term. This way we can get the target reader as close as possible to the Islamic culture.

It seems from the above discussion that the translators used a partial equivalent of the term '*Khushuʿ*' in the target language. They did not have any choice but to use the strategy of domestication and paraphrasing to convey the meaning of the term. This strategy can bridge
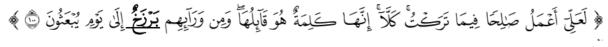
the gap between cultures and help the target reader to understand fully the whole meanings of the term '*Khushu*' in Islam. Hence, following the Religious Communicative Theory, the aim of translation is communication, and our goal is to convey that meaning in a clear and faithful way to the target reader/ target listener.

However, we suggest providing the target reader with a footnote that explains and gives additional and accurate information about this term in *Sharii'a*. This way, we will help him have a full idea and a correct vision about the term '*Khushu*' in Islam. Also, it will push the target reader to go and search for more information to quench his/her curiosity about how '*Khush*' should be performed during prayer.

b. Terms Related to "*al'aqiida*" (belief)

<u>Sample 1:</u> **The Term** *'Barzakh'*

*warāihim **barzakhun***

﴿ لَعَلِّيٓ أَعْمَلُ صَٰلِحًا فِيمَا تَرَكْتُۚ كَلَّآۚ إِنَّهَا كَلِمَةٌ هُوَ قَآئِلُهَاۖ وَمِن وَرَآئِهِم بَرْزَخٌ إِلَىٰ يَوْمِ يُبْعَثُونَ ﴾

المؤمنون -100

Sale (1863)	Arberry (1955)	Pickthall (1930)	Ali Yusuf (1987)
"but behind them, there shall be **a bar**, until the day of resurrection" (p. 265).	"behind them, is **a barrier** until the day that they shall be raised up" (V 2, p. 44).	"behind them is **a barrier** until the day when they are raised" (p. 354).	"Before them is **a Partition** till the Day they are raised up" (p. 169).

According to *Lisān Al Arab Dictionary*, the word *'barzakh'* refers to "a barrier or partition between two things" (V 3, p.8). In *Sharri'a*, the term *'Barzakh'* is "a stage between the life of this world and the afterlife, beginning at the time of death and lasting until the Day of Resurrection" (The Kuwaiti Encyclopaedia of Fiqh, 2006, V51, p. 390).

Al-Qurtubi (610 AD- 671 AD) (2007), commenting on the verse, posits that the term *'Barzakh'* is "a separation between two things. It normally refers to the period between death and Resurrection on the day of Judgement, or the period between life and the last hour. To believe in it is part of the belief in the Last Day" (V 12, p. 150).

A close examination of the translations above reveals that the term *'Barzakh'* has been translated differently. For instance, Arberry (translation 2) and Pickthall (translation 3) have rendered it as 'a barrier'. Sale (translation 1) has translated it as 'a bar'. Finally, Ali Yusuf

(translation 4) has opted for 'a partition' as an equivalent for the term *'Barzakh.* According to the Oxford Advanced Learner's Dictionary (2010), the word 'a bar' is defined as "a long straight piece of metal or wood. Bars are often used to stop somebody from getting through a space" (p. 102). This meaning is a bit awkward and will definitely confuse the target reader. As for the word 'barrier', it means "an object like a fence that prevents people from moving forward from one place to another" (The Oxford Advanced Learner's Dictionary, 2010, p. 106). This meaning is also far from the intended meaning in the source text. Concerning the word 'partition', it means "a wall or screen that separates one part of a room from another" (The Oxford Advanced Learner's Dictionary, 2010, p. 1070). This meaning also does not convey the connotative meaning of the term *'Barzakh'*.

In Islam, the term *'Barzakh'* denotes a stage between the life of this world and the afterlife, beginning at the time of death and lasting until the Day of Resurrection. So, the believer has to believe in this since it is considered part of the principles of *Iman* in Islam. The words 'a bar, a barrier and a partition' do not convey the connotative meanings of the term *'Barzakh'* in Islam. Hence, this will create a kind of confusion to the receiver. However, the term *'Barzakh'* exists in other religions. In fact, it seems that there is a partial equivalent for the term *'Barzakh'* in the target language and culture. Some other religions and cultures may share some features that can help the target reader get as close as possible to the source language and culture. However, we urge the translators to provide additional information about it by using a footnote. The aim is to convey the term's meaning with fidelity.

Sample 2: **The Term** *'Jahannam'*

fa<u>h</u>asbuhu **jahannamu**

﴿ وَإِذَا قِيلَ لَهُ ٱتَّقِ ٱللَّهَ أَخَذَتْهُ ٱلْعِزَّةُ بِٱلْإِثْمِ فَحَسْبُهُۥ جَهَنَّمُ وَلَبِئْسَ ٱلْمِهَادُ ۝ ﴾

البقرة – 206

Sale (1863)	Arberry (1955)	Pickthall (1930)	Ali Yusuf (1987)
"but **hell** shall be his reward, and an unhappy couch shall it be" (p. 22).	"So **Gehenna** shall be enough for him -- how evil a cradling!" (V 1, p. 56).	"**Hell** will settle his account, an evil resting-place" (p. 50).	"Enough for him is **Hell**;- An evil bed indeed (To lie on)!" (p. 14).

According to Al-Asfahani (897 AD- 967 AD) (2009), the term *'Jahannam'* refers to "a name of a fire with which Allah punishes people in the hereafter" (p. 209). According to the

Encyclopaedia of the Qur'an (2002), the term *'Jahannam'* refers to "the place or state of punishment for the wicked after death. The Qurān portrays a hell that tortures both body and soul. It mentions its names, something of its physical layout, just which human sinners are its fuel, and how people may save themselves from it" (V2, p. 414).

The Holy Qur'an uses some terms to name *'Jahannam'*. "The most common description is the use of the term *'al-nār'* (fire), *'al-saʾʿir'* (the balze), *'al-jaḥim'* (the hot place), *'al-hāwiya'* (a raging fire), *'saqar'* and *'al- ḥuṭama'*" (The Kuwaiti Encyclopaedia of Fiqh, 2006, V 1, p. 171).

If we consider the translations above, we notice that the translators have rendered the term *'Jahannam'* differently. For instance, Sale (translation 1), Pickthall (translation 2), and Ali Yusuf (translation 4) have translated it as "hell"; while, Arberry (translation 3) has translated it as 'Gehenna'. According to the Oxford Advanced Learner's Dictionary (2010), the word 'hell' is defined as "the place believed to be the home of devils and where bad people go after death" (p. 699). This meaning sounds a bit not clear. As the word 'Ghenna', it is defined by the Merriam-Webster Dictionary as 'a place or state of misery'. This meaning is also not clear and could be open to a lot of interpretations.

The term *'Jahannam'* denotes a name of a fire with which Allah punishes people in the hereafter. This meaning is related to the Islamic *Shariiʿa*. Therefore, the believer has to believe in the existence of this fire. The term is religiously-bound. The term *'Jahannam'* should be understood in its religious and cultural context.

It appears from the above discussion shows that the term *'Jahannam'* has been translated literally. The translators did not violate the religious and cultural dogmas of the Religious Communicative Theory. The translators should provide the target reader with additional information about this term in Islam. This way we can get the target reader/listener as close as possible to the denotative and connotative meanings of the term *'Jahannam'* in Islamic *Shariiʿa*.

c. Terms Related to "almuʿaamalaat" (interpersonal relations)

Sample 1: The Term *'khamr'*

*innamạ **alkhamru***

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِنَّمَا ٱلۡخَمۡرُ وَٱلۡمَيۡسِرُ وَٱلۡأَنصَابُ وَٱلۡأَزۡلَٰمُ رِجۡسٌ مِّنۡ عَمَلِ ٱلشَّيۡطَٰنِ فَٱجۡتَنِبُوهُ لَعَلَّكُمۡ تُفۡلِحُونَ ۝ ﴾

المائدة –90

Sale (1863)	Arberry (1955)	Pickthall (1930)	Ali Yusuf (1987)
"O true believers, surely **wine**, and lots, and images, and divining arrows, are an abomination of the work of Satan" (p. 85).	"O believers, **wine** and arrow-shuffling, idols and divining-arrows are an abomination, some of Satan's work" (V 1, p. 142).	"O ye who believe! **Strong drink** and games of chance and idols and divining arrows are only an infamy of Satan's handiwork" (p. 131).	"O ye who believe! **Intoxicants** and gambling,(dedication of) stones, and (divination by) arrows, are an abomination,- of Satan's handwork" (p. 53).

According to the Encycolopaedia of the Qur'an (2006), the term '*Khamr*' denotes "intoxicating beverage made from fermented grapes or other substances. The most common word for wine in the Qur'ān is *khamr*, a term prevalent in early Arabic poetry, although the Arabs of the peninsula customarily drank *nabīdh,* a fermented beverage made, for example, from barley, honey, spelt or different kinds of palms" (V 5, p. 481). In *Sharii'a*, the term '*Khamr*' refers "any drink that impacts the mind and reduces its faculties, be it made of grape juice or other stuff" (The Kuwaiti Encyclopaedia of Fiqh 2006, V 1, p. 66).

Ibn Khatir (774 Hijri/1372 AD) (2000) believes that "this is a prohibition from Allah of both wine (all alcoholic drinks) and gambling…when the prohibition of wine was revealed, it was, at this time, made from five things: grapes, dates, honey, wheat, and parley. No doubt, the wine is that which befogs the mind" (V 2, pp. 352-3).

A close look at the translations above shows that the translators have opted for different equivalents for the term *'Khamr'.* For instance, Sale (translation 1) and Arberry have used the word 'wine'. As for Pickthall (translation3), he has rendered it as 'strong drink'. In turn, Ali Yusuf (translation 4) has used 'intoxicants'. According to the Oxford Advanced Learner's Dictionary (2010), the word 'wine' signifies "an alcoholic drink made from the juice of grapes that has been left to ferment" (p. 1704). This meaning is very close to the intended meaning in the source text. In addition, Pickthall has used the phrase 'strong drink' referring to wine in the target culture. Finally, the word 'intoxicants' means "a substance such as alcohol that produces false feelings of pleasure and a lack of control" (Oxford Advanced Learner's Dictionary, 2010, p. 789). This is almost the same meaning of the term *'Khamr'* in the source text.

The discussion above shows that the translators have used the technique of literal translation in rendering the term *'Khamr'* in the target language. This has not caused any loss to the meanings of this term in the Islamic *Sharii'a*. However, we urge the translators to provide additional information that will help the target reader grasp its meanings in the source language. This way we can get the target reader as close as possible to the source culture and on top of that convey the message.

<u>**Sample 2:**</u> **The Term *'Al-maysir'***

*innama alkhamru **waalmaysiru** waalansabu*

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِنَّمَا ٱلۡخَمۡرُ **وَٱلۡمَيۡسِرُ** وَٱلۡأَنصَابُ وَٱلۡأَزۡلَٰمُ رِجۡسٌ مِّنۡ عَمَلِ ٱلشَّيۡطَٰنِ فَٱجۡتَنِبُوهُ لَعَلَّكُمۡ تُفۡلِحُونَ ۝ ﴾
المائدة —90

Sale (1863)	Arberry (1955)	Pickthall (1930)	Ali Yusuf (1987)
"O true believers, surely wine, and **lots**, and images, and divining arrows, are an abomination of the work of Satan" (p. 85).	"O believers, wine and **arrow-shuffling**, idols and divining-arrows are an abomination, some of Satan's work" (V 1, p. 142).	"O ye who believe! Strong drink and **games of chance** and idols and divining arrows are only an infamy of Satan's handiwork" (p. 131).	"O ye who believe! Intoxicants and **gambling**, (dedication of) stones, and (divination by) arrows, are an abomination,- of Satan's handwork" (p. 53).

The term *'Al-maysir'* is "derived from the word 'yusr' which means 'ease' since it is a gain without hard work. Also, the word *'al-maysir'* is derived from the word 'al-yasār', denoting al-ghinā, 'wealth'" (The Kuwaiti Encyclopaedia of Fiqh, 2006, V 4, p. 292). According to the Encyclopedia of the Qur'an (2002), *'Al-maysir'* is "playing or gaming for money or other stake with the participants in such activity having no control over the outcome" (V 2, p. 280).

Gambling is also forbidden as illustrated by the following Hadith:

The Noble Prophet said: *"Whosoever says to his companion: 'Come let us play a game of chance', should give charity (as atonement)"* (Al-Bukhari and Muslim). Commenting on the verse, *Al-Qurṭubi* (610 AD- 671 AD) (2007) claims that "the term *'Al-maysir'* refers to gambling. And it is named so because it is something gained without effort" (V 3, p. 52).

If we examine the above translations, we notice that the translators used different equivalents for the term *'Al-maysir'*. For instance, in translation (1), Sale has rendered it as 'lots'. In translation (2), Arberry has opted for 'arrow-shuffling'. Pickthall (translation 3) has translated it as 'games of chance'. Finally, Ali (translation 4) used the word 'gambling' as an equivalent. According to the Oxford Advanced Learner's Dictionary (2010), the word 'lots' usually refers to "a large number or amount" (p. 883). However, we can find the expression 'draw lots' which is "to use a method of choosing somebody/something that involves putting a number folded pieces of paper in a bag, one of them with a mark on it. People then take it in turns to take a piece of paper from the bag and the one who takes the paper with the mark on it is chosen" (The Oxford Advanced Learner's Dictionary, 2010, p. 444). This meaning is related to gambling. As for the word 'arrow-shuffling', the meaning of 'shuffle' means "to mix cards up in a pack of playing cards before playing a game" (The Oxford Advanced Learner's Dictionary, 2010, p. 1374). Playing dice game is related to gambling. In fact, the words 'lots, arrow-shuffling and game of chance' are all expressions of the same coin, which is the act of gambling. Finally, the word 'gambling' is "the activity of playing games of chance for money and of betting on horses, etc." (The Oxford Advanced Learner's Dictionary, 2010, p. 615).

The translations above show that the translators used equivalents that have the same connotations of the term *'Al-maysir'* in *Shariiʿa*. The translators domesticated the term *'Al-maysir'*. By doing so, the meaning of this term did not change. We can conclude that using domestication, in this case, as strategy will not distort the meaning; on the contrary, it will help the target reader to get as close as possible to the religious and cultural meanings of the term *'Al-maysir'* in Islam.

4. MAJOR FINDINGS

The most important findings to emerge from the above analysis are that:

- The strategy of conveyance is of great importance in translating Qur'anic terms since it aims at communication.
- Translation of the Holy Qur'an into English is meant for communication of the Qur'anic Message to the whole world. Therefore, the use of conveyance strategy in this case is of great help since it is used to tone down the Qur'an translational miraculous dogma. On top of that, it aims at solving the issue of untranslatability of the Qur'anic terms.
- The task of the translator as a mediator between languages, cultures, and between people is not that an easy task. The use of conveyance can help the translator to overcome the challenges that arise during the translation process.

- The ultimate goal of translating the meanings of the Holy Qur'an is to make sure that Allah's Message is transmitted and understood by people. Hence, conveyance strategy can help the translator deliver the message to the target reader.

- The strategy of conveyance aims at toning down the QTMD (Qur'an Translational Miraculous Dogma) to present the Qur'anic meaning in a communicative way. It is also a mid-corner strategy that can be used when domestication and foregnization fail.

- Equivalence as a translation strategy is insufficient and cannot be used as the sole translation strategy for Qur'an translation, namely translation of Qur'anic terms. Due to the linguistic, cultural, and religious aspects of the Qur'anic terms, we can never achieve what we call full equivalence when translating the Holy Qur'an, specifically Qur'anic terms. As a result, our goal is not only to minimize differences and maximize similarity, but also to convey the religious meanings of the Qur'anic term in such a way that it can reach the target reader/listener and make him/her fully aware of the different layers of meaning of that term and get him/her as close to the closest meaning of that term as possible.

- The translators chose to bring the source text to the target reader. It appears that by domesticating terms related to "*alʿibaadaat*" (Islamic observances), "*alʿaqiida*" (belief), the translators will bring the target reader/listener as close to the target culture and religion as possible. For example, the terms *'Barzakh'* and *'Jahannam'* share some religious and cultural characteristics that the target reader can understand. These terms are found in the target culture's religious and cultural contexts. They do, in fact, have something to do with faith.

- Translators must be aware of the context of Qur'anic terms, including time and place, as well as the reasons for revelation. All of these factors are critical in comprehending the meanings of these terms. As a result, we urge translators to provide not only equivalents but also additional information about these terms. This way, they can clear up any confusion or misunderstandings that may have arisen during the translation process.

- The Qur'anic terms for "*alʿibaadaat*" (Islamic observances) and "*alʿaqiida*" (belief) are not of the same nature as those for "*almuʿaamalaat*" (interpersonal relations). The absence of religious and communicative maxims in translation will eventually obscure the various layers of their meanings and distort their miraculousness. These terms can only be understood in the context of *Shariiʿa* sciences, and translations will be impossible for the reasons stated in the chapter on domestication. We can, however, translate some of them.

- The terms associated with "*almuʿaamalaat*" (interpersonal relations) can be domesticated. The term *'Khamr',* for example, has the same layers of meaning as the target language. In the target language, there is an equivalent that has aided in the accurate transmission of meaning. The Islamic *Shariiʿa* has not lost any of its meanings as a result of this. However, we strongly urge the translators to include additional information that will assist the target reader in grasping the source language's meanings. This allows us to bring the target reader as close to the source culture as possible while still conveying the message.

5. CONCLUSION

This study has adapted a new strategy for Qur'anic terms translations. It is based on the concept that the Holy Qur'an was sent to all humanity. Hence, it is our duty to communicate it. It is also based on the idea that the translator almost plays the same role as the Prophet (PBUH). Therefore, the translator's job is to spread the message through the translation of Qur'anic terms to the target reader. Based on the analysis above, the translators have adopted conveyance as a strategy in translating the terms related "*alʿibaadaat*" (Islamic observances), "*alʿaqiida*" (belief) and "*almuʿaamalaat*" (interpersonal relations). The translators have opted for bringing the source text towards the target reader. It seems that by domesticating the terms related "*alʿibaadaat*" (Islamic observances), "*alʿaqiida*" (belief), the translators will get the target reader/listener as close as possible to the target culture and religion. These terms are religiously and culturally found in the target culture. They are, in fact, related to faith. So, the translators have to be aware of their context, the time and place and the reasons of revelation. All these elements are crucial in understanding the meanings of these terms. That is why we urge the translators not only to look for equivalents but also to provide additional information about these terms. This way they can clear up the confusion and any misunderstanding that might occur in the translation process.

It is obvious that equivalence as a translation strategy is not adequate and cannot be used as a sole translation strategy for Qur'an translation, namely Qur'anic terms translation. In translating the Holy Qur'an, specifically Qur'anic terms, we can never achieve what we call full equivalence due to the linguistic, cultural, and religious aspects of the Qur'anic terms. Therefore, our aim is not only to minimize the differences and maximize sameness, but also to convey the religious meanings of the Qur'anic term in a way that it can reach the target reader/listener; it is also crucial to make him/her fully aware of the different layers of meaning

of that term, and get him/her as close as possible to the closest meaning of that term. The goal of the translator is to incent the reader and awaken his curiosity (what we call 'the incentive theory') so that he may go back to the religious resources and read more about that term. On top of that, the aim of the conveyance strategy is to transmit the message.

It is worth pointing out that the Qur'anic terms related to "*alʿibaadaat*" (Islamic observances) and "*alʿaqiida*" (belief) are not of the same nature as that of the terms related to "*almuʿaamalaat*" (interpersonal relations). The absence of the religious and the communicative maxim while translating them will eventually hide the different layers of their meanings and distort their miraculous. These terms can only be understood in the light of *Shariiʿa* sciences, and their translations will be impossible due to the reasons mentioned in the chapter about domestication. However, we can translate some terms that share the same religious and cultural features as the source language and culture.

As for the terms related to "*almuʿaamalaat*" (interpersonal relations), these terms can be domesticated. For example, the term *'Khamr'* shares the same layers of meaning with the target language. There is an equivalent in the target language that has helped in transmitting its meaning without any distortion. This has not caused any loss to the meanings of this term in the Islamic *Sharriʿa*. However, we urge the translators to provide additional information that will help the target reader grasp its meanings in the source language. This way we can get the target reader as close as possible to the source culture and convey the message. Indeed, the terms related to "*almuʿaamalaat*" (interpersonal relations) in the source text share the same aspects in the target language.

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