

## Semantic Problems of the Usage of Archaic Morphological Features: Surat Al-Humza (Traducer) as a Model

Dr. Entesar Alsir Abu-ALgasim Mohamed 

Assistant Professor of English, Science and Arts College for Girls-Al Majardha, King Khalid University, Abha Saudi Arabia

✉ **Corresponding Author:** Dr. Entesar Alsir Abu-ALgasim Mohamed, E-mail: [enmohamed@kku.edu.sa](mailto:enmohamed@kku.edu.sa)

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### ABSTRACT

This study presents a comparative analysis of the translation of the holy Qur'anic verses by Pickthall and Yusuf Ali from one hand, and the translation of Sahih International from the other. By tracing the first translation style, it had been found that they tend to use archaism or old words to a large extent as they trying to make their translation sound like 'scripture' to an English- speaking audience, and this results in loss of meaning pose semantic difficulty in translating the Holy verses. Abdalati M. Ali in his paper (Lexical and Semantic Problems in Translating Quran) proves that Pickthall and Yusuf Ali tend to use archaism in their translation, as he puts that "the translations of Pickthall and Ali appear to be written in an archaic form of English". In contrast to the first style the Sahih International translation aims to provide a literal rendering of the Arabic of the Qur'an into "plain" English. It has become popular as a more contemporary translation, but focuses more on providing a literal meaning of the Arabic than on providing smooth English. This makes it a useful resource for students who are seeking to learn the literal meaning of the Arabic of the Qur'an. Being a text at the highest degree of eloquence, the Qur'an, as a whole, poses a serious challenge for translators and linguists alike. The challenging areas within the Qur'anic text are indeed too numerous to count. This paper investigates one of the major problematic areas when translating the Qur'an, namely, archaic words. This linguistic feature is intrinsic to the Qur'anic text and, in turn, has an impact on its translation leading to ambiguity. In this regards the rendition of qur'anic verses is considered as a difficult mission, this is due to Quran is written in a highly symbolic and classical form of the Arabic language, therefore, rendering it requires a deep knowledge and grasping of its meanings in addition to that translators should be able to reflect those meanings into the target language. Based on the mentioned facts usage of archaic and old words will constitute obstacle because it increases the complexities of target text, thus, it will distort the implicit meaning, and confuse target readers. Analytical descriptive method of data collection has been followed which comprises tools, samples, procedures.

### 1. Introduction

Generally, the communication between people relies on language, but communication between different nations and various communities depends on translation as it removes the barriers between any two languages. Being a crucial element in disseminating the divine message throughout histories, translation of qur'anic verses has employed for teaching non- Arab Muslims and converts the basics of religion and for mirroring the values and beauty of Islam among the nations and various societies.

Translating the Holy Quran from Arabic into other languages is accompanied by many linguistic problems, as no two languages are identical either in the meaning given to the corresponding symbols or in the ways in which such symbols are arranged in phrases and sentences. As Arberry (as cited in Alhaj, 2015, p. 64) says, "the Quran is neither prose nor poetry, but a unique fusion

of both". The challenging areas within the Qur'anic text are indeed too numerous as lexical, syntactic and semantic problems arise when translating the meaning of the Holy Quran into English, the translators would face more noticeable problems in obtaining lexical adequacy and semantic equivalence (in finding the most adequate equivalents) for the source linguistic items. Reiss (2000, p.53) says, "the semantic component of a text is a key factor in preserving the content and meaning of the original text and if the translator ignores them, much room will be left for criticism". Also, Chesterman clarifies the causes of the aforesaid difficulties by explaining the nature of the unique linguistic, semantic and cultural features inherent to all sacred texts, as he says: *[f you believe that the scriptures are indeed the Word of God, and if you believe that you have a mission to spread this Word, you quickly find yourself in a quandary. The Word is holy; how then can it be changed? For translation does not only substitute one word-meaning for another but also reconstructs the structural form in which these word-meanings are embedded* (Chesterman 1997).

Newmark (1998, p. 120) adds another dimension to the problem when he states that 'even in a "sacred" text, you may have to translate, not just what the writer means rather than what he writes, but what you think he means'. In fact, translating the meaning of the Quran demands an advanced knowledge of Arabic syntax, as well as an acquaintance with the best exegetical sources and the reasons for the revelations contained in its verses and 'surahs' (chapters).

Nida and Taber (cited in Ran, 2009,44) argue: "translating consists in reproducing in the receptor language the closest natural equivalent of the source-language message, first in terms of meaning and secondly in terms of style." Nida emphasizes reproducing the nearest natural meaning of source language information in the target language, and stylistic characteristics of both the source language and target language is of primary importance.

The mentioned challenging areas would pose noticeable problems to the translator, as Adul-Raof (2001, p. 25) is against the notion of exact correspondence between languages. He provides examples that support his argument of "Quranic cultural voids" like (حرم) and other Quranic expressions enjoying culture-bound overtones; these include lexical items like (الحكيم)". Moreover, he says "cross-cultural variations among languages lead to non-equivalence and can be translation traps; they can also be a source of misunderstandings among target language audience. Qur'an translation is a unique case of non-equivalence in inter-textual translation. The semantic mapping of each language is different from those of all other languages" (2001, p. 13).

This section presents some basic notions about the key terms related to the main topic of this paper, including: translation, equivalence, and archaic words.

## **2.Theoretical Framework**

### **2.1. Definition of Translation**

According to Kelly (2005, pp.26-27), translation is the skill of understanding the ST and rendering it into the TL by using the register, the background knowledge, and other language resources according to the intended purpose. According to Chesterman (1997), translation is a memetic activity. The activity of translation is at the heart of cultural development, of the evolution of ideas. Translation as defined by Miremadi (1991, p.23) is a reciprocal process from one culture to the other and from other cultures into one culture. In other words, there is a "give- and-take process". In this process, translators deal with some non-equivalent words for which they should find an appropriate equivalent.

Translation can be defined as encoding the meaning and form in the target language by means of the decoded meaning and form of the source language. However, different theorists define the term translation differently. Newmark (1981, p.7) indicates that translation is "a craft that attempts to replace a written message and/or statement in one language by the same message or statement in another language". In addition, he views translation as a science, a skill, an art, and a matter of taste. As a science, translation includes the knowledge and assessment of the facts and the language that describes them; as a skill, translation contains the appropriate language and acceptable usage; as an art, translation differentiates good writing from bad and involves innovative, intuitive and inspired levels; Kelly (2005, pp. 26-27) defines translation as the skill of understanding the source text and rendering it into the target language by using the register, the background knowledge, and other language resources according to the intended purpose. Therefore, a translator is a mediator of the two languages and cultures who can transfer the SL to the TL. lastly, viewing translation as a matter of taste includes the fact that the translator resorts to his/her own preferences; so, the translated text varies from one translator to another. Therefore, Translation Studies (TS) is a way of studying memes and their transmission under particular circumstances (Chesterman, 2000i). Chesterman (1997) also refers to some super memes including the source target meme, the equivalence meme, the untranslatability meme, and the free vs. literal meme, and suggests that if we look at translation itself as a memetic activity, this means that we see it as being based on replication: an additive relation. It is the additive relation that most closely represents what is essential about the act of translation. He believes that there is dynamic movement over time; "something" still remains at the source after the translation process is completed -- source texts or messages do not disappear simply because they have been translated" (Chesterman, 2000i). He also describes the activity of translation as at the heart of cultural development, of the evolution of ideas. Because memetic replication (almost) always involves variation, we

need to focus on the way texts change as they are translated, and examine the nature and motivation of such changes. To Toury (1995), through the polysystem theory argues that translational phenomena could ultimately be explained by). Generally speaking, it can be understood from the above discussion that the term "translation" can refer to both the process and the product. If it deals with the process, it will examine the act of producing a translation and if it is concerned with the product, it will deal with the text that has been translated. Obviously, the focus of this study is on the latter aspect i.e. the product.

## **2.2. Concept of Equivalence**

Halverson (1997, pp. 207-210) defines equivalence as a relationship existing between two entities, and the relationship is described as one of likeness/ sameness/ similarity/ equality in terms of any of a number of potential qualities. Vinay and Darbelnet (1995) view equivalence-oriented translation as a procedure that "replicates the same situation as in the original, whilst using completely different wording" (cited in Shuttleworth and Cowie, 1997, p. 51). According to Pym (1992, p. 37) "equivalence is supposed to define translation, and translation, in turn, defines equivalence".

Obviously, there is no unanimous agreement among translation theorists as to what the concept of equivalence in translation means. This notion has always been used in a fuzzy sense; there has been even a call to abandon the term but "no other useful term has been offered in place", (Neubert and Shreve 1992, p. 143). While Nida (1964, p.159) talks of formal and dynamic equivalence, Hatim and Mason (1990, p. 8) warn the translators of the obvious problem concerning the use of term "equivalence" in connection with translation and that complete equivalence is not achievable since that there are no such things as formally or dynamically equivalent. Belloc (1931) and Nida (1964, p.157) state that "there are no such things as identical equivalents"; it is approximation rather than equivalence which the translator to achieve, therefore, nowadays the notion of approximation has now become dominant criterion in translation studies.

## **2.3. Archaism and Archaic Words**

In language, an **archaism** (from the Ancient Greece 'old-fashioned, antiquated', ultimately 'from the beginning, ancient') is a word, a sense of a word, or a style of speech or writing that belongs to a historical epoch long beyond living memory, but that has survived in a few practical settings or affairs. Lexical archaisms are single archaic words or expressions used regularly in an affair (e.g. religion or law) or freely; —for example, in his 1960 novel *The Sot-Weed Factor*, John Barth writes in an 18th-century style." Archaic words or expressions may have distinctive emotional connotations—some can be humorous (*forsooth*), some highly formal (*What say you?*), and some solemn (*With thee do I plight my troth*).

Archaisms can either be used deliberately (to achieve a specific effect) or as part of a specific jargon (for example in law) or formula (for example in religious contexts). Many nursery rhymes contain archaisms. Some archaisms called fossil words remain in use within certain fixed expressions despite having faded away in all other contexts (for example, *vim* is not used in normal English outside the set phrase *vim and vigor*).

An outdated form of language is called archaic. In contrast, a language or dialect that contains many archaic traits (archaisms) relative to closely related languages or dialects spoken *at the same time* is called conservative. (Wikipedia)

## **2.4. Difference between Archaic and Obsolete Words**

A distinction between archaic and obsolete words and word senses is widely used by dictionaries. An archaic word or sense is one that still has some current use but whose use has dwindled to a few specialized contexts, outside which it connotes old-fashioned language. In contrast, an obsolete word or sense is one that is no longer used at all. A reader encounters them when reading texts that are centuries old. For example, the works of Shakespeare are old enough that some obsolete words or senses are encountered therein, for which glosses (annotations) are often provided in the margins.

Archaic is a synonym of obsolete and obsolete is a synonym of archaic. As adjectives the difference between obsolete and archaic is that obsolete is no longer in use; while archaic is of or characterized by antiquity; old fashioned, quaint, antiquated. As a verb obsolete is to perform some action that causes, or attempts to cause, something to become obsolete. As a noun archaic is archaeology [US] usually capitalized a general term for prehistoric period intermediate between the earliest period.

## **2.5. Usage of Archaisms**

Archaisms are most frequently encountered in history, poetry, technology, geography and ritual writing and speech. Archaisms are kept alive by these ritual and literary uses and by the study of older literature. Should they remain recognized, they can potentially be revived.

Because they are things of continual discovery and re-invention, science and technology have historically generated forms of speech and writing which have dated and fallen into disuse relatively quickly. However, the emotional associations of certain words have kept them alive, for example: 'Wireless' rather than 'Radio' for a generation of British citizens who lived through the Second World War, even though the older word 'wireless' is an archaism, and in recent years the term has gained renewed popularity.

A similar desire to evoke a former age means that archaic place names are frequently used in circumstances where doing so conveys a political or emotional subtext, or when the official new name is not recognized by all (for example: 'Madras' rather than 'Chennai'). So, a restaurant seeking to conjure up historic associations might prefer to call itself *Old Bombay* or refer to *Persian cuisine* in preference to using the newer place name. A notable contemporary example is the name of the airline Cathay Pacific, which uses the archaic Cathay ("China").

Archaisms are frequently misunderstood, leading to changes in usage. One example is found in the phrase "the odd man out", which originally came from the phrase "to find the odd man out", where the verb "to find out" has been split by its object "the odd man", meaning the item which does not fit. The object + split verb has been reinterpreted as a noun + adjective, such that "out" describes the man rather than any verb.

The compound adverbs and prepositions found in the writing of lawyers (e.g. *heretofore*, *hereunto*, *thereof*) are examples of archaisms as a form of jargon. Some phraseologies, especially in religious contexts, retain archaic elements that are not used in ordinary speech in any other context: "With this ring I thee wed." Archaisms are also used in the dialogue of historical novels in order to evoke the flavour of the period. Some may count as inherently funny words and are used for humorous effect.

Archaisms in proverbs are often retained, far longer than in other parts of the language. This is because they make the proverbs "fall easier on the tongue", and also because of the rhetorical effect they evoke by the use of two of the four fundamental operations in rhetoric. Namely, permutation (*immutatio*) and addition (*adiectio*).

There are a number of archaic morphological forms used in some English language Bibles. For instance, the archaic suffix '-th or -eth' replace the third person suffix '-s-'. Also, the suffix '-(e)st' is added to form the present second- person singular of regular verbs and '-en' is added to form a plural. Interestingly, forms like (seemeth, showeth, shouldest, brethren, etc....) are frequently used in the religious language. Crystal and Davy (1969) note that the suffix '-th' is the one of the long-established forms of religious register.

**Table 1: Some archaic words and proverbs that can be traced back to the old Middle English**

| Archaic Words | Meaning according to (Cambridge Dictionary)                    |
|---------------|--|
| Thou          | you  |
| Thee          | You 'Object form of thou'                                      |
| Thy           | Your 'The possessive form of thou'                             |
| Thine         | Yours "The possessive form of thou'                            |
| Ye            | A word meaning 'you' used when talking to more than one person |
| Vouchsafe     | 'v' means (to tell or give something to someone)               |
| Thrice        | 'adv' old use means (three times)                              |
| Henceforth    | 'adv' means starting from this time                            |
| Thence        | 'adv' old use means (from there)                               |
| Behold        | 'v' Old use, means (to see or look at someone or something)    |
| Whence        | 'adv', 'conjunction' means (from where)                        |

**Table 2: Different approaches of translation that adopted by the three translators**

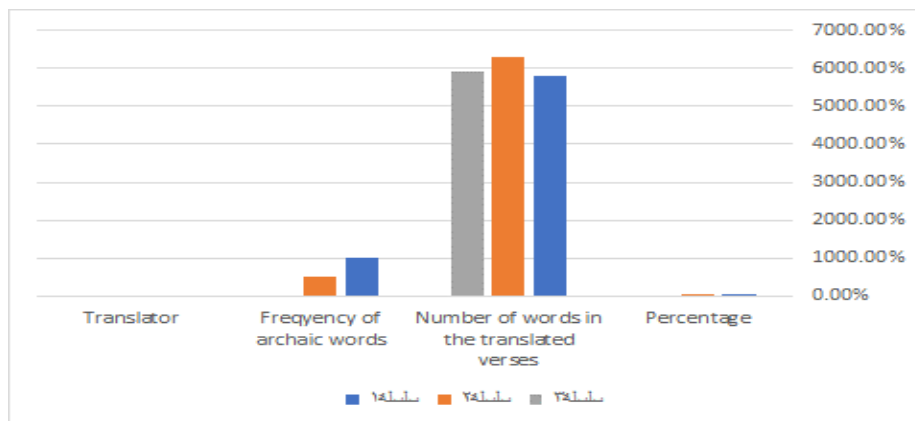
| Quranic Verse     | Picthall                           | Yusuf Ali   | Archaic Words                                | Sahih International             |
|-------------------|------------------------------------|---|--|---------------------------------|
| ويل لكل همزة لمزة | Woe unto every slandering traducer | Woe to every kind of scandal -monger and -backbiter | Usage of the preposition 'unto' by Picthall. | Woe to every scorner and mocker |

|                       |   |   |   |   |
|-----------------------|---|---|---|---|
| الذي جمع مالا وعدده   | Who hath gathered wealth of this world and arranged it.   | Who pileth up wealth and layeth it by,                                      | Usage of 'hath' by Pickthall.<br>Usage of 'pileth' and 'layeth' by Yusuf Ali        | Who collects wealth and (continuously) counts it. |
| يحسب أن ماله أخله     | He thinketh that his wealth will render him immortal.     | Thinking that his wealth would make him last forever                        | Usage of the word 'thinketh' by Pickthall.  | He thinks that his wealth will make him immortal  |
| كلا لينبذن في الحطمة  | Nay, but verily he will be flung to the Consuming one.    | By no means! He will be sure to be thrown into that which Breaks to Pieces. | Usage of 'verily' and 'nay' by Pickthall.   | No He will surely be thrown into the Cruncher.    |
| وما ادراك ما الحطمة   | Ah, what will convey unto thee what the Consuming One is! | And what will explain to thee 'That which Breaks to Pieces?'                | Usage of 'thee' in both translation, by both of them.                               | And what can make you know what is the Cruncher?  |
| نار الله الموقدة      | It is the fire of Allah, kindled.                         | (It is) the fire of (the Wrath of) Allah kindled to (a blaze)               | Usage of the word 'wrath' by Yusuf Ali.   | It is the fire of Allah, (eternally) fueled,      |
| التي تطلع علي الافئدة | Which leapeth up over the hearts of (men).                | The which doth mount (Right) to the Hearts.                                 | Usage of the word 'leapeth' by Pictahall<br>Yusuf Ali has used the old word 'doth.' | Which mounts directed at the hearts.              |
| انها عليهم مؤصدة      | Lo! It is closed in on them.                              | It shall be made into a vault over them,                                    | Pickthall has used the old word 'lo'  | Indeed, Hellfire will be closed over upon them,   |
| في عمد ممددة          | In outstretched columns                                   | In columns outstretched   | There is no usage of archaic words in both translation of this verse                | In extended columns                               |

**Table 3: Frequency and Percentage of the usage of Archaic words in the translated verses**

| Translator         | Frequency of the usage archaic words | Number of words in the translated verses | Percentage |
|--------------------|--------------------------------------|--|------------|
| Pickthall          | 10                                   | 58                                       | 17.24%     |
| Yusuf Ali          | 5                                    | 63                                       | 7.93%      |
| Shih International | 0                                    | 59                                       | 0%         |

The following Figure Displays the Percentage and Frequency of the usage of Archaism by Pickthall and Ali



### 3. Approaches of the Selected Translators

Before analysis and discussion, it is beneficial to cast the light on the selected translators approaches and their methods adopted in their rendition as Arabic translators of the sacred text.

### 3.1. M. Pickthall (1875-1936) translation approach

Kidawi (2017) assesses Pickthall's approach in translating the Quran that Pickthall, at times, did not wholly succeed in conveying the meaning of some culturally specific concepts and some of the legal discourse in the Quran. For example, he did not add any explanatory notes to clarify that the rite of animal slaughter forms part of the tradition of Islamic pilgrimage. Generally speaking, Pickthall seems to adopt a literal translation method and this approach may sometimes risk distorting the implicit meanings in the Quran and misleading the target reader. Pickthall (1998,19:38: i) states that "the book is here rendered almost literally and every effort has been made to choose befitting language." Indeed, Abdullah Ali (1975, xv) himself has criticized Pickthall for this omission, claiming that 'he has added very few notes to elucidate the text. His rendering is almost literally.'

### 3.2. Abdullah Y. Ali (1872-1953) translation approach

Al-Khatib's (2010) critique of Ali's translation of the Quran focused on his adoption of semantic and literal approaches. Al-Khatib believes that the semantic approach ignores the target reader, who needs a more communicative translation to understand the message of the sacred text, while observing that Ali also adopts a literal translation technique at times, using footnotes to clarify the original text and a translation style that seems 'overly poetic' and 'romantic'. His translation also contains a number of misunderstandings of sharia and Islamic doctrine. Al-Khatib (2010, 178) illustrates his criticism with the following example from Surah 44: 54: 'So; and We shall join them to Companions with beautiful, big, and lustrous eyes' (Ali,1936). Al-Khatib (2010) notes that the Quranic text describes the bliss of paradise (for Muslim men) in terms of marrying the hūr (beautiful young women); however, Ali translates this verse as 'join them to' rather than 'marry', and also translates the word hūr as 'companions' rather than 'wives'. More importantly, however, Ali comments that there are in fact no real people or objects – or any physical reality at all – in paradise. Overall, In the introduction to his work *The Glorious Quran: Translation and Commentary* (1934, 1975, xii-xiii), Ali refers to the most important tafsīrs or exegeses that he uses and also mentions from time to time in his footnotes. He states that some of these commentaries expound views with which he disagrees, and he therefore adopts only their general sense, *Ali* also confirms that he is aiming to transfer the meaning of the Quran, however, it does not seem that he adheres to certain method in translating the Quran. Both **Pickthall** and Ali use a poetic style and sometimes archaic language (such as the pronouns 'thee,' 'thou,' and 'thy').

### 3.3. Sahih International Approach

Sahih International translation aims to provide a literal rendering of the Arabic of the Qur'an into "plain" English. It was produced by three American women, Emily Assami, Mary Kennedy, and Amatullah Bantley, who converted to Islam in the 1980s, and published from Saudi Arabia in 1997. It has become popular as a more contemporary translation, but focuses more on providing a literal meaning of the Arabic than on providing smooth English. This makes it a useful resource for students who are seeking to learn the literal meaning of the Arabic of the Qur'an.

## 4. Analysis and discussion

In the first verse (ويل لكل همزة لمزة) **Pickthall** has used preposition '**unto**' (archaic or poetic) which means ('up to' [WWW.yourdictionary.com]) indicating a motion towards a thing and then stopping at it, instead of '**to**' which have been used by Sahih International and Yusuf Ali, which means, (arriving at) usage of '**to**' gives us a direct indication to that (scorner and mocker will be subjected to woe), therefore, the translation of the verse by the expression (to every) gives us an approximate meaning of the Arabic word (لكل), on the contrary, Pickthall's adopt the usage of archaic words while translating the word (لكل), and this strategy often leads to ambiguity and confusion as it does not take into consideration the semantic level of the word or phrase. Meanwhile, there are some words or phrases in one language which are unknown for another language; this phenomenon is called "semantic void or lexical gap" (Gambier et.al, 2004, p.11). The semantic relationship between words in two different languages does not correspond to one-to-one sets or even one-to-many sets; in addition, there are a lot of fuzziness, obscurity, and ambiguity in the boundaries between any two languages (Nida, 1994). Because of these complicated boundaries between languages, translators face the challenge of losing meaning in their TTs. The TL's linguistic system cannot represent a lot of meanings in the SL. For example, the grammar of English sometimes does not have plural forms of words in which plurality makes a big difference in meaning (Abdul-Raof, 2004).

In the second verse **Yusuf Ali** has used the archaic word '**pileth 'v**' instead of the verb (piles) which means (to arrange objects into piles [Cambridge Dictionary]) and the archaic word '**layeth 'v**' instead of (lays) which means (to put something in especially a flat or horizontal position for a particular purpose [Cambridge Dictionary]), none of the both translators render the verse semantically in appropriate way; they adopt a literal translation strategy that does not convey the implicit meaning of "AL-thi jumaa malan wa addadah" As a result, target readers may need additional explanation to grasp its true sense (collecting money and counting it without spending money on poor people and the needy). However, this type of translation would not be a problem for most native Arabic speakers who would be aware of the implicit meaning of the collocation, especially as it is common in Arabic culture to use synonymous religious terms in everyday speech. Although, Sahih International doesn't convey the implicit

meaning adequately, but it gives us the direct approximate meaning of the verse by using the verbs (collects and counts) as collect means (to come or bring together from a variety of places or over period of time) and the verb (counts) means (to calculate the number of things) as it have been explained by Al-Tabari (1997).

In the third verse (يحسب أن ماله أخذه). **Pickthall** has used the archaic word 'thinkth', here we find that that archaic suffix (-th) replaces the third person (-s), **Yusuf Ali** has rendered this verse directly without any usage of archaism, and it gives the approximate Arabic meaning similar to **Sahih International's translation**.

The fourth verse (كلا لينبذن في الحطمة) has been explained by various exegeses as the following: (They will be into the fire that that smashed everything thrown into it). **Pictahall** has used the archaic words 'nay', as a translation for the word (kalaa)which means ('no' [Merriam Webster]), and (verily 'adv' that means 'certainly' [Merriam Webster]), however **Yusuf Ali** and **Shih International** have rendered the mentioned words directly as they have given the approximate meaning (no, and sure).

Regarding the fifth verse (وما ادراك ما الحطمة), both translator **Pickthall and Yusuf Ali** have used the archaic word 'thee' instead of (you), in addition to that **Pickthall** has replaced the preposition (to) in the translated phrase 'to explain' that has been given by **Yusuf Ali** as a translation of the verse by the old word 'unto' in the phrase (convey unto thee) Al-Tabari and Al-Qurtubi assert that (wa maa adraka maa alhtumah) this qur'anic verse is used to draw the attention of the target audience to the great disaster that will be happened at the 'The Day of Judgment'. Therefore, for more clarification of the meaning of this verse, the rendition should be accompanied by paraphrases for illuminating the implicit intended meaning. On the contrary **Shih International** has given the approximate direct meaning by using the phrase (what can make you know what is the Crusher?), although this direct technique doesn't indicate the implicit meaning, but it explains the original concept directly and clearly.

The sixth verse is highly intended to draw the attention of Muslim nations to avoid the hell fire by doing righteous deeds ( نار الله الموقدة). The three translators have rendered this verse in a similar way and had given the approximate meaning that has been given by the exegetes as Al-Tabari (1997) and AL- Qurtubi (2006) explained it as (It is the fire of Allah, eternally fueled).

**Pickthall** has translated the following verse (التي تطلع علي الافئدة) as (which leapeth up over hearts of men)in the mentioned translation he used the archaic word 'leapeth', instead of the verb 'leaps' which means (to make a large jump or a sudden movement [Cambridge Dictionary] ) while **Yusuf Ali's** translation is (The which doth mount (right) to the hearts), in this translation he has replaced the third person singular of the present tense of 'do' by the old word 'doth' and he used the verb 'mount' instead of 'leap' that has been used by **Pickthall** which means (to gradually increase, rise or get bigger [Cambridge Dictionary]). **Sahih International's** translation is (which mounted directly at the hearts). Whereas the intended meaning of the verse as it has been illustrated by exegetes Al-Tabari (1997) and AL- Qurtubi (2006) is (they will be subjected to eternal severest punishment). According to the mentioned discussion, none of the three translators render the implicit meaning appropriately.

Considering the eighth verse (أنها عليهم مؤصدة). **Pickthall** translation is (Lo!it is closed in on them),in this translation **Pickthall** has used the old word **lo** which is used to (tell people to pay attention and look at something interesting [Cambridge Dictionary]), but **Yusuf Ali** hasn't used any archaic words regarding the translation of this verse as he has given direct clear terms (It shall be made into a vault over them.),Also, **Shih International** has rendered it in a direct clear way (Indeed, Hellfire will be closed down upon them),in this rendition **Shih International** has used the word (indeed) for assertion which is an approximate equivalent to (ina)in Arabic language. (www.almaani.com). Therefore, **Shih International** render this verse appropriately because it conveys the accurate meaning of the original as it accords with that found in the exegeses that have been clarified by Al-Tabari (1997) & AL-Qurtubi (2006).

**Pickthall** has translated the ninth verse (في عمد ممددة) as following ('in outstretched columns), and **Yusuf Ali** rendition is (columns outstretched'), both translators have rendered this verse in a similar way directly and appropriately without usage of any archaic or old words.Also, **Shih International** has rendered it similarly (in extended columns), as an adjective 'outstretched' means 'extended'.

## 5. Conclusion

Based on the analysis and the discussion, the comparison and the concluding tables reveal that both Pickthall and Yusuf Ali have adopted the usage of archaic and old-fashioned words as a technique to make their translation sound like 'scripture' to an English-speaking audience, but this led to a significant loss of the intended meaning, which may distort the entire translation. That the Qur'an as a central text poses various problems for translators to cope with, as Cragg emphasizes, "simplification, loss, limitation have all to be risked" (1988, 49). Every fresh attempt, according to Daryabadi, "brings home, in varying degrees, the truth of the old saying that nothing is so unlike the original as its copy" (1943, ix). Also, Pickthall confirmed the impossibility of producing the same effects of qur'anic verses sounds when rendering them into English language by the usage of archaism. "Although I have sought to present an almost-literal and appropriate rendering worthy of the Arabic original, I cannot reproduce its inimitable

symphony, the very sounds of which move men to tears and ecstasy". Moreover, Raed Al-Jabari proves that one of the reasons for the possible incomprehensibility of some qur'anic verses is (use of old-fashioned words; using obsolete words fails to transfer a clear meaning and generates tedium (Raed Al-Jabari, 2008, pp. 238-240). On the other hand Shih International has not adopted this style, as it has given a direct clear translation that convey the meaning accurately, therefore the verses would likely be accessible or intelligible to the target audience, the most important characteristic of this approach is, its focus on the text's intended meaning and effect, It concentrates on transferring the content of the original text into English, Raed Al-Jabari also explained the stages of adequate and accurate approach of translation as following: " The translation should be performed in three stages; analysis, transfer, and restructuring. This will guarantee rendering the original meaning intact in a readable text' (Raed Al-Jabari, 2008, p:240). Katie Zavadski in her article for the *Daily Beast* demonstrates the significant influential approach of Shih International as "a translation that enjoys widespread popularity". Additionally, Al-Muntada al-Islami has selected an edition of Sahih International "(first published by Abul-Qasim Publishing House, Jeddah, Saudi Arabia, 1997) as the one most suitable for distribution. Widely acknowledged for improvement over previous translations, its language closely adheres to that of the original text while remaining lucid and intelligible. (THE QURAN English Meanings English Revised and Edited by Sheeh International: 12-13). The most common challenge and difficulty faced the researcher while conducting this paper is the lack of modern, specialized related references. Therefore, it is recommended that further research is needed for an in-depth analysis of other lexical and archaic words that has been used in translating Quranic verses.

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