The Phenomenon of (Un)translatability Dilemma of Translating the Qur’anic Heart Words into English in (Repentance) Sūrat Al-tawbah

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Received: 06/05/2022 Accepted: 08/04/2022 Published: 08/24/2022

Abstract
Translating the Qur’anic heart words into English has always been a strenuous and immense challenging task. Being the most rhetorical text, the Quranic heart words operate with clear-cut intent and cannot be replaced by what may be reflected as the corresponding word. The recent research paper mainly studies the (un)translatability phenomenon and the dilemma of translating the Qur’anic heart words into English in Sūrat Al-tawbah(Repentance) and investigates their rendition losses. The key significance of this study is how the translators had attempted to attain cultural equivalence when rendering implied meaning and hidden meaning of Quranic heart words into English in Sūrat Al-tawbah. The main question of this study is: what is the phenomenon of (un)translatability dilemma of translating the Qur’anic heart words into English in Sūrat Al-tawbah? Moreover, three selected English translations of the Holy Qur’an are used by the researcher to accomplish this purpose: Marmaduke Pickthall’s (1996), Muhammad Muhsin Khan’s, Muhammad Taqjudin Al Hilali’s (1996), and M. A. S Abdul Haleem's (2004). Furthermore, the research purports to identify the apt translation procedures and methods manipulated in translating these intended words. The study evinces that persistent, existing challenges and untranslatability dilemma, and translation loss were found. The study also reveals that translation of untranslatable Qur’anic heart words into English may cause translation losses which is a common occurrence and prevalent in the English translation of the Holy Quran in general and Sūrat Al-tawbah in particular.

Keywords: English, dilemma, Sūrat Al-tawbah, Qur'anic heart words, (un) translatability

Cite as: Alhaj, A. A.M. (2022). The Phenomenon of (Un)translatability Dilemma of Translating the Qur’anic Heart Words into English in( Repentance) Sūrat Al-tawbah. Arab World English Journal for Translation & Literary Studies 6 (3) 99 -112.
DOI: http://dx.doi.org/10.24093/awejtls/vol6no3.7
Introduction

The translation is a communication channel as it breaks down barriers between any two languages and bridges linguistic barriers and the cultural gap. Nevertheless, to attain a successful connection between any two different interpretive codes of language, the entire command of the two texts is needed: the Source Texts (ST) and the Target Text (TT). The lack of understanding of either the Arabic language or English language would give rise to semantic, and syntactic problems in rendering the intended meaning from one Source Language (SL) to a Target Language (TL); accordingly, unavoidable inadequacy in rendering could come to pass.

The process of rendering Qur'anic implications into English is regarded to be the most difficult challenge ascribed to the translators. The complication of rendering the Qur'anic text is to some extent, not an easy task, because of its significance, whose ultimate purpose is to disseminate the Message of Islam and to enhance the creed and religious belief in some ways resulting from the sort of language which this holy book expects.

The Holy Quran is the ancientest and most rare and unique book of the Arabic language. In this context, The Holy Quran affects the historical advancement of the Arabic language. Since the principal source of the Arabic language is the Holy Quran, The text of the Holy Quran has been and remains the touchstone of greatness in modern standard disputations. During more than thirteen centuries, this criterion of merit never allowed any divergence in literary Arabic at any time. (Chejne, 1968; Mattson, 2012). As a consequence of this exceptional uniformity, literary Arabic has been connected with the standard of the Holy Qur'an.

Linguistically speaking, it was well-known that the translators working on Arabic–English, and English–Arabic. (Kashgary, 2011), and the text of the Holy Quran experienced many language problems and impediments in translating Arabic Qur'anic verses into English. One of these involved matters and obstacles is how to render fixed meanings of the Qur'anic heart words into English. Hence, when an attempt is made to render fixed implications of the Qur'anic heart words into English, its primary sense could be lost. (Abdelaal, & Rashid, 2015, Alhaj, 2020). The rendering of Arabic 'heart' words in the Holy Qur'an as an (SL) may lead, in some Qur'anic ayahs, to a semantic loss in conveying their embedded meanings in the (TL).

Concerning the current research paper, a plethora of previous research was carried out to address the issues of the (un)translatability in the Holy Quran (Aldahesh, 2014; Al-Hamad, & Salman, 2013; Alhaj, 2020; Ma'shumah & Sajarwa, 2022). Even so, such previous studies cast light on the (Un) translatability of the Holy in particular. Until now, minor is recognized about the (un)translatability of the fixed meaning of the Qur'anic words 'heart'. Therefore, there is a need for conducting further research on the phenomenon of (un)translatability dilemma of translating the Qur’anic heart words into English and Sūrat Al-tawbah as a model.

The number-one purpose of this research paper is to study the phenomenon of (un)translatability dilemma of translating the Qur’anic heart words into English in Sūrat Al-tawbah. The number-two purpose is to find out the reasons for the revealed translation losses. The
number-three goal is to determine the appropriate translation methods and procedures exploited in translating the implied meaning and hidden meaning of Quranic heart words into English.

The recent study underlines the significance of utilizing apt translation strategies in addressing the phenomenon of (un)translatability dilemma to reduce the translation losses when rendering the Qur’an-specific lexicon into English, simultaneously, exploring how the translators had attempted to attain cultural equivalence when rendering implied meaning and hidden meaning of Quranic heart words into English in Sūrat Al-tawbah.

To meet the aims of the recent study, the following research questions were set up:

**RQ1**: What is the phenomenon of (un)translatability dilemma of translating the Qur’anic heart words into English in Sūrat Al-tawbah?

**RQ2**: In what way does rendering the Quranic heart words into English give rise to challenges for translators of the Holy Quran?

**RQ3**: How can these problems be resolved from theoretical and pragmatic standpoints?

**RQ4**: What is the effect of utilizing apt translation strategies on addressing these issues to reduce the translation losses when rendering the fixed meaning of the Qur’anic heart words into English?

The core structure of the recent research paper is the sequence of sections. The introduction is devoted to the purposes, questions, and significance of the current study. The section of the review of literature surveys a spectrum of issues related to the phenomenon of (un)translatability dilemma of translating the Qur’an-specific lexicon into English and the section concludes with the related previous studies in the fields of translating the meaning of the Qur’anic heart words into English and some related issues. The section on research methods casts light on the approach followed by the researcher to collect the data. Regarding the analysis of the collected data, some Quranic ayahs have been selected by the researcher. The selected ayahs contain the (un)translatability dilemma of translating the Qur’anic heart words. Section of data analysis is confined to the co-text analysis based on linguistic-based-exegeses and linguists’ analysis of (un)translatability dilemma of translating the Qur’an-specific lexicon into English in general and the Qur’anic heart words in particular.

**Review of Literature**

Using the literal rendering in translating Qur’an-specific lexicon into English may not convey their implied meaning to (TL), because some of the glossaries are distinguished by their very particular sense of the role and have no equivalence in the target language, hence, using a literal translation may not thoroughly carry the deliberate purpose. (Abdul-Raof, 2005).

The semantic, stylistic, and grammatical problems and inconsistencies between the Arabic source text and the English target language text challenge the translator's potential and competence in general and the Holy Quran translators in particular when rendering the Qur’anic words heart into English. The proof that rendering is not simply a process of language conveyance but also implies a shift from one culture to another influenced the problems of finding the close equivalent. (Culler, 1976). Because of this, translators of the Holy Quran, for example, are always encountered underlying linguistic problems when rendering the Qur’anic words 'heart' into English.
The Concept of Translatability and Untranslatability

The concept of translatability is as old as the age of translation itself and at the very core of the potential of translation. The idea of translatability is a well-used basis but still, stays core to translation studies and exceeds. Translatability is supposed to be possessed by the vision of untranslatability, which provides and determines the limits of translatability. Translatability can be realized to relate to the possibility of illustrating the (TL) into (SL). This is associated with translatability with commutability. In the cases of senses being, conveyable translation entails if the translator select to do so, minimal support or exploitation. Consequently, translation becomes a comparatively effortless task. But actually, conveying meaning is full of drawbacks and difficulties.

The notion of translatability is identified as the potential for some type of sense to be conveyed from one language to another without experiencing fundamental change (Alhaj, 2020, Pym, & Turk, 2001). According to Hermans (2009), translatability is always attainable because of an essential common individual experience across the globe. This shared experience can be conveyed through various languages; the difference is only in the way languages to communicate information. The tongue has two folds of structures, a surface and deep. Meanings are created from the latter and transferred through various forms of the former. Rendition communicates sense by replacing the conveyor, that is, the source surface structure of this meaning with another carrier, namely, the target language surface structure.

Untranslatability raises an issue about the use of appropriate translation. Since languages have different syntactic and semantic structures, they denote meanings contrastingly (Hermans, 2009). Catford (1996) adverted to untranslatability as the quality of a source text or utterance which has no equivalent in the TL. However, the difficulty of rendering any term pivots on its nature, as well as on the translator's capabilities to translate it. When a translator faces this type of difficulty, the general point regarding the translatability of the text is posed. Consequently, two kinds of untranslatability can be identified: linguistical and cultural untranslatability. The former occurs when there is no lexical or syntactical replacement for a source text element in the translated text. The latter happens if there is a lack of the translated language of a positive factor or concept that is part of the actual culture (Ibrahim, 2018; Hermans, 2009; Catford, 1990).

The Concept of the Quranic Heart Words

The Arabic Qur'anic word "heart' qalb' قلب " is mentioned one hundred and thirty-two times in the Holy Quran. The origin of the word heart" qalb' قلب " adverts to changing fast and frequently (Al-Mandour, 2017) The Messenger of Allah( SAW) said " the heart owes its name to its ongoing changes". The heart is connected with more than mere feeling, passion, and affection in the Islamic context. Moreover, the heart is a place of intellelctive and cognitive, perceiving capabilities and knowledge, choice, and aspiration. (Haque, 1998). It is also, the seat of faith or īmān. “Allah, the Almighty said:( أَوْلَٰئِكَ كَتَبَ فِيهِمْ الْإِيمَانَ “For such He has written Faith in their hearts," ulaa'a'ika kataba fee quloobihi mul eemaana " Surah Al-Mujadilah:22).

The human heart plays a significant part in human nature, as indicated in the Prophetic tradition (Hadith). It is not only a human organ that beats, supplies, and circulates blood; it is also,
a salient sacred rule. If it is healthy, the rest of the human body will be beneficial (Haque, 2004; Utz, 2011). The ailing heart will cause a frail body and evil acts. There are three types of hearts. These types are (A) the healthy heartsالقلوب السليمة which are divided into eleven kinds according to the Quranic perspective. (B) the dead hearts which are divided into nine types. according to the Quranic perspective (c) the sick hearts, which are divided into twelve types according to the Quranic perspective.

**Previous Studies**

There have been partially few studies investigating the Quranic 'heart' words in Arabic still there is not an independent study that explores the (un) translatability of fixed meanings of the Qur’anic heart words into English. Therefore, there are limitations in their studies because these researchers have been confined to the denotative and connotative meanings of the Quranic heart words in Arabic and have not studied the translation problems of the (un) translatability of fixed meanings of these words into English. For example, Badawi (2020) explored the concepts of heart words in the Holy Quran in the Arabic language. The study expounds that the word heart has a unique position in the Holy Qur’an, and what is meant by that is the esoteric and occult meaning to which humankind is connected(Badawi (2020).

Abdul (2019) studies the kinds of hearts in the Nobel Qur’an. The study takes up the meaning of the heart in the Arabic language and sorts out its sense and functional role in the Holy Book. Also, the study investigates the bond between the true meaning of the heart (the medical term) and the symbolic meaning of the heart.

Bai (2016) conducted a study in the Arabic language. The study intends to probe the function of the disembodied heart in the human body, by exploring the relationships of the nature of the heart to the mind and thought in the Holy Quran, and then its role in contemporary and current science. The results of the study indicated that the heart works and shares with the mind in the mental aspects, and meanwhile, it is regarding the emotional side alone.

Abas (2019) carried out a study in the Arabic language on the rhetorical image of the heart in the Holy Quran. The study exposed that the heart has unique qualities concerned by the Holy Quran in various forms and varying from each other as to the nature of the believer characteristics and conceptions, and the heart of the unbeliever attributes and other idols, and all this in accordance with the context of the text and consistent with the incident. To conclude, this study aims to bridge the research gap by exploring the (un)translatability dilemma of translating the Qur’anic heart words into English in Surat Al-twaba. Moreover, this study will pave the way for the researchers and translators to probe studies on the problems of translating the Qur’anic heart words into English because it is discovered that linguistic and exegetical analyses of the Qur’anic lexicon into English in general and Un(translatability dilemma of translating the Qur’anic heart words into English, in particular, were not given appropriate attention and comprehensive account in translation studies.
Methods

In this paper, the researcher applied the qualitative method research, which proposes to explore the (un)translatability of embedded meanings of the Qur’anic heart words into English with particular reference to Sūrat Al-tawbah, that is, in the three selected English translations. Furthermore, the researcher will analyze the Qur’anic heart words in English in Sūrat Al-tawbah including translation problems based on Catford's approaches to translatability and untranslatability.

Research Procedures

The crucial research tool in studying, exploring, and contrasting the rendered text of selected Qur’anic ayahs in selected three English which have been chosen by the researcher to mold the collection of the comparative analysis of the translation of a choice of the Quranic heart words. Moreover, five selected Qur’ānic ayahs from Sūrat AL-tawbah have been analyzed to identify the translatability and untranslatability problems encountered in rendering the Quranic heart words into English.

The researcher followed the below procedures:


b. Examining each Qur’ānic ayah containing the phenomenon of (un)translatability dilemma met in rendering Arabic Quranic heart words into English in Sūrat l-tawbah.

c. Scrutinizing the three selected English translations above to identify the three translators’ adequateness and adequateness in rendering Quranic heart (قلب) words into English.

d. Identifying the proper translation methods and procedures utilized by the three translators in tackling the phenomenon of (un)translatability dilemma of translating the embedded meanings of the Qur’anic heart (قلب) words into English in Sūrat l-tawbah to curtail the translation losses when translating the Qur’anic heart words into English.

Research Instruments

An instrument of the research is a crucial tool in gathering, measuring, and analyzing data of a study, the researcher is the primary tool of the present study. Furthermore, researcher spent considerable time studying and exploring the phenomenon of (un)translatability dilemma encountered by the three translators.

Analysis

The data of the current research paper consists of five Quranic verses containing translatability and untranslatability problems when translating the Qur’anic heart words into English in Sūrat Al-tawbah.

Example One

Source Surrah: Repentance, Al-Taubah، التوبة، verse 8.

ST يُرْضِينَكُم بِأَوْلِيَاءِهِم وَأَقْتِلُونَهُمْ أَكْثَرُهُمْ فَاسَقُونَ (التوبة:8)
Target Text:
(1) Abdelhaleem: They please you with their tongues, but their hearts are against you, and most of them are lawbreakers. (Haleem, 2005, p.189)
(2) Khan and Al-Hilali: They satisfy you, but their hearts are averse to you, and most of them are Fasiqun (rebellious, disobedient to Allah) (Al-Hilali & Khan, 1996, p.244).
(3) Pickthall: They satisfy you with their mouths while their hearts refuse. And most of them are wrongdoers. (Pickthall, 2001,p.146).

In this verse, Allah the Almighty urges the believers and states that they (non-believers) do not deserve to enjoy a peace treaty with you (Muslims) because they associate others in worship with Allah and in His Messenger, (PBUH). They disbelieve; in addition to the fact that the moment they have the upper hand, none of you (Muslims), they will leave to breathe, nor will they regard the ties of kinship or their covenant with you. (Ibn Kathir, Vol.2).

The Phenomenon of (un)translatability dilemma of the Translation
Abdelhaleem, Khan and Al-Hilali, and Pickthall employed the literal translation method to render the Quranic heart word ﷺٰلاً تأبى وَتَأَبَىٰ قُلُوبُهُمْ into'' but stil their hearts are against you, their hearts are averse to you and while their hearts refuse respectively. Abdelhaleem rendered the lexeme ﷺٰلاً تأبى into '' against'' which is confusing for the target language receptor and untranslatable because it lacks the specified cultural connotations of the Quranic heart word ﷺٰلاً تأبى (Lynne, 2005, Abdul Raof, 2005). Khan and Al-Hilali rendered the word ﷺٰلاً تأبى into" averse" which denotes' against' or oppose to'' does not mean أَبَى, ﷺٰلاً تأبى. Hence, it lacks cultural equivalence. It appears that Khan and Al-Hilali were unable to render the Quranic heart word ﷺٰلاً تأبى because of a lack of artistic circles, for this reason, their rendering seems awkward and confusing concerning its cultural context and acceptable to the target language receptor. Pickthall rendered the lexeme ﷺٰلاً تأبى into'' refuse '' which denotes' reject' and أَبَى, in the Arabic cultural context. Therefore, Pickthall is adequate in rendering the intended connotative meaning ﷺٰلاً تأبى was ta'baa, when he renders it as (refuse). Hence, his translation has a strong connotation of the lexeme ﷺٰلاً تأبى was ta'baa.

Table 1. The semantic connotation of ﷺٰلاً تأبى was ta'baa)

<table>
<thead>
<tr>
<th>Target Text</th>
<th>Strong connotation</th>
<th>Weak connotation</th>
<th>Non-connotation (denotations)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tran. (1) &quot;Against&quot;</td>
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<td></td>
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<tr>
<td>Tran. (2) &quot;Averse&quot;</td>
<td></td>
<td>+</td>
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<tr>
<td>Tran. (3) &quot;Refuse&quot;</td>
<td>+</td>
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Example Two
Source Surrah: Repentance , Al-Taubah التوبة, verse 15, ST: ﷺٰلاً تأبى (التأوبة:15)
Target Text:
(1) Abdelhaleem: and remove the rage, from their hearts. (Haleem,2005, p.190)
(2) Khan and Al-Hilali: And remove the anger of their (believers') hearts. (Al-Hilali, & Khan, 1996, p.45).

(3) Pickthall: And He will remove the anger of their hearts. (Pickthall, 2001, p.146).

Narrated Ibn 'Asakir that 'Aishah (May Allah be pleased with him). Said, "when she got angry (in the presence of the Messenger of Allah (PBUH), he used to hold my nose and say,' O 'Uwaish! Say O Lord of Prophet Mohammed! Forgive my sins; remove the anger of my heart and save me from misleading temptations (Ibn Kathir, 2002; Tafsir al-jalalayn, 2008).

The Phenomenon of (un)translatability Dilemma of the Translation

To approach the tenor of the Quranic heart ghazalhaiqa quloobihim; غَيْظَ قُلُوب ه مْ Khan and Al-Hilali used couplet translation (an amalgam of literal translation and translation between brackets) (Newmark, 1988) which refer to the word" believers' heart". Khan and Hilali are adequate in translating embedded meanings of the Qur'anic heart words ghaiza quloobihim; غَيْظَ قُلُوب ه مْ. Hence, their rendering has a strong connotation. Abdelhaleem used literal translation when he rendered it into " rage" which does not connote " anger" in the cultural context and may not be grasped by the receptor in the target language because it loses the sense of the embedded meaning of the Quranic heart word ghaiza quloobihim; غَيْظَ قُلُوب ه مْ. Hence, his rendering has a weak connotation. Pickthall's usage of dynamic equivalence, that is, ' the anger of their hearts", gives a proper sense of the intended embedded meaning of the Qur'anic heart words ghaiza quloobihim; غَيْظَ قُلُوب ه مْ, therefore, his rendering has a strong connotation.

Table 2. Semantic connotation ofquloobihim غَيْظَ قُلُوب ه مْ

<table>
<thead>
<tr>
<th>Target Text</th>
<th>Strong connotation</th>
<th>Weak connotation</th>
<th>Non-connotation</th>
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<tbody>
<tr>
<td>Tran. (1)</td>
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<tr>
<td>the rage, from their hearts</td>
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<tr>
<td>Tran. (2)</td>
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<td>+</td>
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<tr>
<td>the anger of their (believers') hearts</td>
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<tr>
<td>Tran. (3)</td>
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<td>+</td>
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<tr>
<td>the anger of their hearts</td>
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</table>

To conclude, the noun" the anger" used by Khan and Al-Hilali, and Pickthall is more suitable and reasonable given the cultural context and situational context, whereas Abdelhaleem's rendering may be taken entirely out of the two cultural and situational contexts.

Example Three

Source Surrah: Repentance, Al-Taubah التوبة, verse 45, والرتابة قَلُوبُهُم فِي رَيْبِهِمْ يَتَرَدَّدُونَ(التوية:45).

Target Text:

(1) Abdelhaleem: they doubt in their hearts, and so they waver (Haleem,2005, p.195)
(2) Khan and Al-Hilali: whose hearts are in doubt, so in their doubts, they linger. (Al-Hilali, & Khan, 1996, p.252).
(3) Pickthall: and whose hearts feel doubt, so, in their doubt, they waver (Pickthall, 2001,p.149).
"whose hearts are in doubt" meaning, about the validity of what you brought them, "So, in their doubts, they waver." To the fact that they are so perplexed that they take one step forward and one step back. Therefore, they are not steadfast in anything. Verily, they are bewildered and doomed to deterioration, neither belonging to these nor those (Ibn Kathir, 2002; Tafsir al-jalalayn, 2008).

The Phenomenon of (un)translatability Dilemma of the Translation

To translate the Quranic heart word وَارْتَابَتْ قُلُوبُهُمْ wartaabat quloobuhum, Abdelhaleem, Khan, Al-Hilali, and Pickthall used the word-for-word translation and rendered it into"have doubt in their hearts", "and whose hearts are in doubt", "and whose heart feel doubt", respectively. It is noticeable here that the three translators attempt to give the genuine sense of the embedded meaning of the Quranic heart word وَارْتَابَتْ قُلُوبُهُمْ wartaabat quloobuhum, but they confronted by the phenomenon of (un)translatability problem, and this untranslatable Quranic lexeme may lead to grammatical ambiguity. As discussed earlier, the cultural gap and lexical equivalence are the problems of translating the Quranic heart words into English. Literal translation, as in Abdelhaleem, Khan, Al-Hilali, and Pickthall's could be the best option. However, literal rendering has bound on dynamic equivalence regarding semotatic aptness, for instance, Abdelhaleem, Khan, and Al-Hilali, and Pickthall's word-for-word rendition. Rendering of the Quranic heart word وَارْتَابَتْ قُلُوبُهُمْ through word-for-word translation ruins the real sense of the Holy Quran. Hence, the three translations have non-connotations because the three translators resorted to literal rendering which has not been appreciated as it does not communicate the sense of the meaning (Alhaj, 2020).

<table>
<thead>
<tr>
<th>Target Text</th>
<th>Strong connotation</th>
<th>Weak connotation</th>
<th>Non-connotation</th>
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</thead>
<tbody>
<tr>
<td>Tran. (1)</td>
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<td>+</td>
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<tr>
<td>they doubt in their hearts and so they waver. (Haleem, 2005)</td>
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<td>+</td>
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<tr>
<td>Tran. (2)</td>
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<td></td>
<td>+</td>
</tr>
<tr>
<td>and whose hearts are in doubt, so in their doubts, they waver. (Hilali, &amp; Khan, 1996)</td>
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<td>+</td>
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<tr>
<td>Tran. (3)</td>
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<tr>
<td>and whose hearts feel doubt, so in their doubt, they waver. (Pickthall, 2001)</td>
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<td>+</td>
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</tbody>
</table>

Example Four

Source Surrah: Repentance, Al-Taubah, التوبة, verse 77,
Target Text:

(1) Abdelhaleem: He made hypocrisy settle in their hearts until the day they met. (Haleem, 2005, p.200)
(2) Khan and Al-Hilali: So, He punished them by putting hypocrisy into their hearts till the day whereon they shall meet Him (Al-Hilali & Khan, 1996, p.258).
(3) **Pickthall**: So, He hath made the consequence (to be) hypocrisy in their hearts until the day when they shall meet Him (Pickthall, 2001, p.152).

**The Phenomenon of (un)translatability Dilemma of the Translation**

Abdelhaleem, Khan, Al-Hilali, and Pickthall rendered the lexeme نفَاقًا into hypocrisy which, according to English-English dictionaries, means: "a situation in which someone pretends to believe something that they do not believe, or that is the opposite of what they do or say at another time." (English, C. A., 2017)

There is no difficulty in the three translations of the Quranic heart words فَأَعْقَبَهُمْ نفَاقًا فَيُقُولُونَ: فِي قُلُوبِهِمْ Fa a'qabahum nifaaqan fee quloobihim from Arabic into English and vice-versa because the denotative and connotative meanings of these lexemes are approximatively the same thing in English and Arabic languages when it collocates with the heart in particular. Hence, the three translators' renditions of the Quranic heart words Fa a'qabahum nifaaqan fee quloobihim are accurate and adequate. Abdelhaleem, Khan, Al-Hilali, and Pickthall's renderings rank the best and leave no chance of lexical ambiguity. The three translators used the third person singular and the pronoun" He" (Allah, the Almighty) to keep an anaphoric reference to the ayah.

To sum up, Abdelhaleem, Khan, Al-Hilali, and Pickthall's renderings carry semantic comprehensibility and have strong connotative meanings. Furthermore, the three translators employ this style to maintain the cultural context.

<table>
<thead>
<tr>
<th>Table 4. Semantic connotation of Fa a'qabahum nifaaqan fee quloobihim</th>
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<tbody>
<tr>
<td><strong>Target Text</strong></td>
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<tr>
<td>Tran. (1) He made hypocrisy settle in their hearts. (Haleem, 2005)</td>
</tr>
<tr>
<td>Tran. (2) So, He punished them by putting hypocrisy into their hearts. (Hilali, &amp; Khan, 1996).</td>
</tr>
<tr>
<td>Tran. (3) So, He hath made the consequence (to be) hypocrisy in their hearts. (Pickthall, 2001).</td>
</tr>
</tbody>
</table>

**Example Five**


**Target Text:**

(1) **Abdelhaleem**: God has turned their hearts away because they are people who do not use their reason. (Haleem, 2005, p.2008)
Khan and Al-Hilali: Allah has turned their hearts (from the light) (Al-Hilali, & Khan, 1996, p.268)

Pickthall: Allah turneth away their hearts because they are folk who understand not. (Pickthall, 2001, p.156).

This is also to inform the hypocrites when a chapter of the Quran is revealed to the Messenger of Allah (PBUH). They shunned the truth they forsook. This is their state in the life of this world; as they neither keep where the fact is being declared., nor accept nor comprehend it.

The Phenomenon of (un)translatability Dilemma of the Translation

To approach the meaning of the Quranic heart words صَرَفَ اللَّهُ قُلُوبَهُمْ sarafal laahu quloobahum Khan and Hilali used a couplet rendering, whereas. Pickthall and Abdelhaleem used straight translation which targets using the denotative meaning. This implies the three translators rendered the Quranic heart words صَرَفَ اللَّهُ قُلُوبَهُمْ sarafal laahu quloobahum from Arabic text as the source text into a syntactically and idiomatically appropriate English as target language utterance their tasks are restricted. Khan, and Al-Hilali resort to using a couplet translation strategy (literal translation and translation between bracket strategy). Using literal translation produces appropriateness in rendering the embedded meanings of the Qur’anic heart words as it can be innovative by transferring the style of the source text.

To sum up, all three translators produced a literal translation, still, Khan and Al-Hilali successfully utilized the practical method of couplet translation to communicate the embedded meaning of the Quranic heart words صَرَفَ اللَّهُ قُلُوبَهُمْ sarafal laahu quloobahum. It can be argued here that by inserting an extra explanation between rounded brackets, Khan and Al-Hilali mainly aimed at avoiding any translation loss in the target language because of the phenomenon of (un)translatability dilemma of translating the embedded meanings of the Qur’anic heart words into English. Pickthall's rendering of the Quranic heart words صَرَفَ اللَّهُ قُلُوبَهُمْ has semotactic simplicity which gives easier decodability but archaic words such as "turneth" used by him may cause difficulty, especially for the young receptor of the Quranic Message. Hence, his rendering has a weak connotation. Abdelhaleem, Khan, and Hilali also used beautiful and straightforward language. Their adequate and appropriate translation fulfilled the receptor's expectation of the English language, which resulted in better communication and comprehension on the part of the translators of the Holy Quran and the reader respectively. Hence, their renderings have a strong connotation.

Table 5. Semantic connotation of صَرَفَ اللَّهُ قُلُوبَهُمْ sarafal laahu quloobahum

<table>
<thead>
<tr>
<th>Target Text</th>
<th>Strong connotation</th>
<th>Weak connotation</th>
<th>Non-connotation (denotations)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tran. (1)</td>
<td>+</td>
<td></td>
<td></td>
</tr>
<tr>
<td>God has turned their hearts away because they are people who do not use their reason Haleem,2005)</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Conclusion

The recent study intends to investigate the (un)translatability dilemma of translating the embedded meanings of the Qur’anic heart words into English in Sūrat Al-tawbah. Moreover, the study aspired to identify the relevant translation strategies employed. The results of the survey revealed that adopted various translation strategies such as literal translation, and couplet translation to render the Qur’anic heart words into English. Moreover, the study also indicated that both literal translation and couplet translation are not always adequate for translating the Qur’anic heart words into English because they have not effectively retained the meaning of the Qur’anic Arabic language (ST) into the Qur’anic English version (TT). Furthermore, the study indicated rendering the Qur’anic heart words into English and the equivalence of this Arabic lexis is difficult and precarious. (See examples 1-5). Finally, the study suggests that better rendering of the Qur’anic heart words into English should bear intelligibility in terms of the overall effect of the Message on the language receptor.

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