The Cultural and Semantic Problems Encountered in Translating the Arabic Qur’anic-Specific Lexica "Alkyed" in Sūrat Yusuf into English

Ali Albashir Mohammed Alhaj
College of Sciences and Arts King Khalid University
Dhahran Aljanoub, Kingdom of Saudi Arabia
Email: alalhaj@kku.edu.sa

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Abstract
Translating the Arabic Qur’an-specific lexicon into English has always been an arduous and excellent complex task. It is increasingly problematic than the translation of the Qur’an-specific lexicon in other forms of general due to the specific contexts of the Glorious Qur’an and its unique rhetorical nature. The recent work predominantly peruses on the cultural and semantic problems met by translators in rendering the Arabic Qur’an-specific lexicon 'Alkyed' in Sūrat Yusuf into English and examines their translation losses. The paramount significance of this research paper is how the intended translators tried to attain appropriate cultural equivalence when rendering connotative meaning and deeper meaning of Qur’anic-specific lexica "Alkyed" in Sūrat Yusuf. Moreover, targeted three notable translations of the Qur’an-specific lexicon into English, namely, Pickthall’s (1996), Khan's, Al Hilali’s (1996), and Abdul Haleem's (2004) were chosen by the researcher to show their renderings of the implicative meaning of Arabic Qur’anic-specific lexica into English. Furthermore, the recent research paper purports to find out the proper rendition techniques and approaches maneuvered in rendering Qur’anic-specific lexica "Alkyed" in Sūrat Yusuf into English. The study indicates that three targeted translators' renderings found cultural and semantic problems translating Quranic-specific lexica into English. It is also discovered that apt lingual and interpretative analyses are prerogatives for appropriate translation, which avert divergence in connotative meaning and rendition loss. The study concludes that the three targeted translators employed culturally equivalent and neutral explanation procedures and word-for-word and sense-for-sense translation methods.

Keywords: Alkyed, cultural and semantic problems, lexica, Qur’anic-specific, rendering, Sūrat Yusuf

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Introduction

The translation is a communication instrument because it plays a shining role in bridging the cultural gap among divergent cultural communities. Translation eradicates the language barriers among international languages as well. Concurrently, to attain fecund and copious communication among different languages as tools to transfer culture, full knowledge of at least two different cultures is of paramount importance and absolute command of the two languages is imperative. The translation process involves several other pairs of elements as the translator should have full knowledge of two cultures: the source, the source text's intended receptors, and the source language, and that of the translator, the target text's intended receptor, and the target language. The lack of such cultural knowledge or the source language and target language of the translator belong to two different cultures which may create cultural and semantic problems and dilemmas in conveying the implied meaning from one language to another (Kashgary, 2011; Abdelaal, Md Rashid, 2015), for instance, the Quranic Arabic language is vivid and affluent in culturally relevant terms and concepts that have no synonyms and analogs in the English language. As a result, inevitable cultural dilemmas could lead to translation losses. This way, any rendering should ensure that the translated text offers the critical components of the original text by integrating it well into the inceptive product to create a similar effect as was meant by the original text. One such credible reason for the translation of the Holy Qur'an into English is the truth of the matter that many Muslims are not Arabic native speakers or native Arabic-like speakers, so that, the needed requirement for the translators of the Holy Qur'an to convey its essence to Muslims around the globe is the supreme and ultimate goal (Mohammed, 2005; Abdelaal. & Md Rashid, 2015; Abdelkarim, et al., 2021).

To sum up, the critical effect is that it is only within the detailed translation of the meaning of the Holy Quran that non-Arabs can have the feasibility of using a genuine and legitimate Qur'an that doesn’t contain aberrations and partiality that many early Western translators, orientalists, and Eastern translators did (Alhaj, 2020; Ahmed, 2022).

One of the predicaments in rendering the Holy Qur'an into English is an attempt to translate the untranslatable some Qur'an-specific lexicons which lack equivalence in English. Untranslatability of some Qur'an-specific lexicons may take place at the lexeme level attributable to a dearth of correspondence between Arabic and English languages at this level (Kashgary, 2011). For example, the Qur'anic word تَمَتَّعَ [tamattaˈa] does not have an equivalent word in English (Abdelaal, Md Rashid, 2015; Khalaf & Yusoff, 2012). Because Arabic and English languages encompass diverse cultures, inequivalent difficulty in rendering texts and even expressions enclosed by them work out remarkably. In this way, when an endeavor is made to render this Qur'an-specific lexicon into English, its original sense could be missed and lost. Another thing is that there are some divergences and translationese as a consequence of being not addressed qur'anic exegesis-exegetics, lack of Arabic language proficiency and linguistic competence, and debility to interpret and communicate the connotations of Qur'an-specific lexicon (Abdelaal, et al., 2015; Abdul-Raof, 2004).

In connection with the recent study, some previous research papers were carried out to tackle the phenomenon of translationese, mistranslation, and linguistic problems such as semantic
loss in some verses (Alhaj & Alwadai, 2022; Alhaj, Abdelkarim, 2022). Nevertheless, such studies were inclined to concentrate on the rhetorical losses in some selected ayahs from the Holy Quran. Up to the present time, there is little information available about the translation loss in English translations of the Holy Quran in general and the translation of Qur’an-specific lexicons, for example, rendering the Qur’anic-specific lexica “Alkyed” into English. Therefore, there is an eagerness and need for further investigations to examine of above-mentioned types of translation losses in the translation of Qur’an-specific lexicons in general and the Qur’anic-specific lexica “Alkyed” into English in particular. Furthermore, Surah Yusuf has not been searched from this standpoint. Thus, the recent research project intended to scrutinize the translation losses in rendering Qur’an-specific lexicons of i’Alkyed into English translation of this Surah by three translators of the Holy Quran, namely, Mohammed. A. S. Abdel Haleem, Mohammed. M Pickthall and Mohammed Khan and Mohammed Taj Al-Din Al-Hilali.

There is no plethora of study materials on translating linguistic difficulties and dilemmas of the Holy Quran into English excluding the Quranic translation literature on exploring cultural and semantic problems encountered by the translators of the Holy Quran in rendering the moral values verses in the Message. This allows the researcher to examine the phenomena of several difficulties and quandaries posed by rendering the Holy Quran into English in general and moral values verses, for example, “Alkyed” in particular. Hence, it is appealing and genuine to explore the difficulties and quandaries of their pertinence in translating Qur’an-specific moral words in Surah Yusuf and Alkyed as a model.

The purposefully recent study endeavored to (a) look specifically into the cultural and semantic problems met by the translators of the Holy Quran in rendering the moral values verses in Surah Yusuf: Alkyed as a model and (b) pinpoint the forms of translation loss accessible in the three translations and (c) identify the reasons for the detected the cultural and semantic problems and translation losses. (d) focus on issues of loss in translation confronted by translators, while rendering Qur’an-specific lexicons in the translation of the Surah Yusuf by Mohammed. A. S. Abdel Haleem, Mohammed. M Pickthall and Mohammed Khan and Mohammed Taj Al-Din Al-Hilali.

The recent study precisely discusses the following study questions:

QR1: To what extent do the translators effectively translate the embedded sense and fixed expression of the Qur’an-specific lexicon into English?

QR2: To what extent do the translators advantageously translate the embedded sense of Qur’an-specific lexicon Alkyed in Surah Yusuf into English?

QR3: What are the difficulties that impede the renditions of Qur’an-specific lexicon Alkyed in Surah Yusuf into English?

QR4: What are the exclusive translation procedures and methods employed in translating Qur’an-specific lexicon, Alkyed in respect to Surah Yusuf?
Related Literature

Background of (Un)translatability of Qur’an-specific lexica Problems

Rendering the meaning of Arabic Qur’an-specific lexica into English is a difficult task and a practical dilemma. Because of the cultural and semantic problems that may meet the translators of the Holy Qur’an. To tackle these cultural and semantic problems, the translator should have in-depth knowledge of both cultures of Arabic and English languages to render the Message adequately and decorously. Moreover, a translator must also be able to explore an appropriate equivalent to the incarnated meaning in the original script of Qur’an-specific lexica are culture-specific par unsurpassed. They exemplify a type of inequivalent or non-equivalent rendition as they cannot be correctly rendered by giving their lexicon equivalents or denotative meaning. The denotative meaning of these terms may be addressed in the context of Nida’s view in translation where analogs are provided only to approach the senses in broad terms and not the ins and outs and specifics because the meaning of these terms is considerably different from the meaning of their equivalents. (Eugene, 1964; Kashgary, 2011).

Untranslatability of Qur’an-specific lexicons may arise at the word level due to an absence of equivalence between Arabic and English at a given level. For example, تَيَمَّم tayammum which is an act of ritual purification with clean dust, earth, etc.; (Philips, 2002; Abdelaal, & Md Rashid, 2015), does not have a substitute word in English (Khalaf & Yusoff, 2012). Thus, its true sense could be adrift when an endeavor is made to render it into English. There are no English options to apprehend the intricate concepts bound up with these Arabic cultural terms. The best rendering method in conveying the connotative senses of these terms is to employ borrowed words besides short descriptions to explain the vivid, evoked, and connotative meanings. An annotation may utilize a lengthy explanation (Waliński, 2015; Khakim, et al., 2019).

Review of Surah Yusuf: At a Glance

Surah Yusuf is a Meccan surah. It is the twelfth surah in the sequence of the Glorious Quran containing one hundred and eleven ayat(verses). The name of the prophet Yusuf was also pinpointed in the following ayah of Surah al-An’am " and among his descendants were David, Solomon, Job, Joseph, Moses, and Aaron- in this way We reward those who do good, al-An’am:85). It was also named in the following ayah of Surah Ghafir "And to you there came to Joseph in times gone by, with Clear Signs", Ghafir:34).

Surah Yusuf is very wealthy with educational lessons and moral values for instance the grandeur of condonation, the greatness of heart, the depravity of envy, spiritual bond, mental bond, true love, deep understanding, education, and moral ethics including the life value and spiritual importance (Rida, 2004; Alhaj, & Alwadai, 2022; Alhaj, 2022).

Previous Studies

There have been somewhat a few research papers exploring the Qur’an-specific "Alkyed الكَيْد lexica in the Holy Quran in general and in Surah Yusuf in particular. To date still, there is no independent research that examines the Qur’an-specific "Alkyed الكَيْد" lexica in English. Therefore, there are impediments in their studies because these researchers have encountered difficulties that impede the renditions of Qur’an-specific lexicon, for example, Abu-Mahfouz, (2011) pursued
research on specific problems in rendering nouns in the English version of the implications of the Glorious Quran by Abdullah Yusuf Ali (1983). The study focuses on semantic issues encountered by the translator in rendering some Quranic lexemes such as nouns. Findings indicated that Abdullah Yusuf Ali mistook and failed to generate the meaning referring to some Quranic lexica nouns successfully and adequately. Khalaf (2021) examined the effect of semantic context in translating the Quranic-specific terms maliciousness and trick as a model in the Arabic language. The findings displayed that the Quranic-specific terms maliciousness and tricks have two positive and negative connotations, the former connotating at fault and the latter praiseworthy which specified the Qur’anic situational context in which the two Quranic words are mentioned. Abdelaal & Md Rashid, 2015) studied lexical loss in the Qur’anic rendition in Abdullah Yusuf Ali’s rendering of Surah Al-Waqi’ah. It also inquired about the occurrence and reasons for such semantic problems. The results of the study revealed recurrent and entire semantic loss of senses mainly because of translationese, semantic difficulties, and complex problems of the lexica and culture.

Ali (2020) investigated lexemic and connotative difficulties in rendering the Holy Quran: to identify, assess and compare the exclusive translation strategies employed by the three translators in rendering some Qur’anic metaphoric and metonymic lexica. The study displayed that the translators experienced predicaments and impediments in rendering the Quranic lexicalized roots into English. Moreover, the study recommended that future translators of the Holy Quran should be knowledgeable of the distinctive qualities and individual traits of the Qur’anic classical Arabic lexica and abstain from employing a literal translation, and word-for-word translation methods to communicate its implication revealingly to the receptor. Alasbli (2021) studied the difficulties met by translators in rendering examples of The Quranic figures of speech or tropes with particular reference to Surat Taha. The findings showed that translating the Quranic figures of speech into English requires further effort to fathom the profundity of examination of the challenges met by translators while translating figures of speech or tropes in the Holy Quran. It needs to be regularly judged and refurbished to echo feedback from the global and regional different views of scholars and translators and experts.

To conclude, this study aims to bridge the gaps in research on translating the embedded sense and fixed expression of the Qur’anic-specific lexicon into English by exploring difficulties that impede and hinder the renditions of Qur’anic-specific lexicon in general and Alkyed الكَيْدُُ in Surah Yusuf in particular. Also, this study aims to bridge the research gap by identifying the exclusive translation strategies employed in translating Qur’anic-specific lexicon, Alkyed الكَيْدُُ in respect to Surah Yusuf (Qassem & Gurindapalli, 2019; AlQinai, 2012).

Method

In this paper, the researcher adopted the qualitative analytical research method which intends to examine the cultural and semantic problems met by translators in rendering Qur’anic-specific "Alkyed الكَيْدُُ" lexica in Sūrat Yusuf, that is, in three selected targeted English translations. Besides, the researcher will analyze qualitatively these Qur’anic-specific "Alkyed الكَيْدُُ" lexica in Sūrat Yusuf including translation issues based on Reiss’s text typology is of utmost importance for directing translation practice because it is hinged on the Skopos theory. As stated by this approach, the target-side goal is a crucial factor in the translation process, and consequently, text source
language can be rendered into a text-divergent target language to attain diverse functions (Abdelaal, 2019; Qassem, 2021).

The study also adopts a corpus-based approach in the way that the polling data were collected from The Qur’anic Arabic Corpus, (Alasmari, Watson, Atwel, 2017; Al-Thubaity, 2015; Qassem, 2021) which comprises the main works in English translations of the meaning of Holy Qur’an, namely Mohammed. A. S. Abdel Haleem, Mohammed, 2005; M. Pickthall, 2001; Mohammed Khan and Mohammed Taj Al-Din Al-Hilali, 1996). Qur’anic-specific "Alkyed" lexica in Sūrat Yusuf are the target rendering of the recent study in these three translations, which were examined qualitatively in respect of the context-related and linguistical explication of the Holy Qur’an and Katharina Reiss text typology.

Investigation Procedure

In the framework of this study, the English language rendition of the meaning of the Holy Qur’an of Mohammed A. S. Abdel Haleem, 2005; M Pickthall, 1996; Mohammed Khan and Mohammed Taj Al-Din Al-Hilali, 1996) was collected by the researcher for analysis intents. The data gathering encompasses a certain number of actions: First, the Sūrat Yusuf and its Qur’anic interpretation in the Tafseer/tafsir books for instance Ibn Kathir, 2009), Alt-Tabari, 1981), tafsir Al-Jalalayn, 2008) Tafsir al Qurtubi (AlQurtubi, 2004), were relied on as the essential exegetical resources to explore the interpretation of the intended ayahs which were determined succeeded by the pinpointing of the corresponding rendition of Sūrat Yusuf by the aforementioned translators. After that, the renditions were analyzed to grasp the Arabic Qur’anic-specific "Alkyed" lexica in the verses of Sūrat Yusuf. In conclusion, a comparison was made of the embedded meaning of the Arabic Qur’anic-specific "Alkyed" lexica in the rendition and the genuine senses in the books of exegesis and the Arabic monolingual dictionaries, such as Al-Mu’jam Al-Waseet (2004) and Al-Mawrid: Kāmūs Injelīzī-‘Arabā (1969/2000), Al Balbaki (1992).

Results and Discussions

The data of the ongoing research paper is composed of seven Quranic ayahs containing the Arabic Qur’anic-specific "Alkyed" lexica

Example One

Source Surrakh: بيسف، Joseph, verse 5,
ST فيكيدوا لك كيدًا (زوسف:5)

Target Text:

1. Abdelhaleem: they may plot to harm you—Satan is man’s sworn enemy. (Abdel Haleem, 2005, p.145)
2. Khan and Al-Hilali: lest they arrange a plot against you. Verily! Shaitan (Satan) is to man an open enemy! (Al-Hilali & Khan, 1996, p. 244).

In this verse, Allah Almighty states the reply that Ya’aub gave his son Yusef when he told him about his dream. Ya'aub was afraid and feared that Yusuf told his dream to any of his brothers. They harbor grudges and be envious of him, they would conspire and intrigue in evil plots again
him. This is why he said" Tell not your dream to your brothers, lest they plan a conspiracy against you. (Ibn Kathir, Vol.2).

**The Cultural and Semantic Predicaments Faced in Rendering the Arabic Qur’anic-specific lexica "فَيَكِيد واُلَكَُكَيْدًا"**

Probing the target rendering showed that Abdelhaleem, Khan and Al-Hilali, and Pickthall chose the literal translations method to get the receptor to grasp the fascinated sense of the Arabic Qur'an-specific lexicon فَيَكِيد واُلَكَُكَيْدًا. It was found that Khan and Al-Hilali, and Pickthall followed each other in their renderings. Pickthall employed archaisms in his rendering which made his rendition of the Qur'an-specific lexicon فَيَكِيد واُلَكَُكَيْدًا challenging to be grasped and comprehend by average receptors. As Nida (1998) opined:

> [...] archaic grammar is being dropped in most modem translations so that no longer must people struggle with such pronouns as thou, thee, ye or be confused by verb forms such as art, hath, hast... (p.130)

In attempting to communicate the connotation of Qur’an-specific lexicon فَيَكِيد واُلَكَُكَيْدَا the translators met cultural and semantic challenges and constraints in rendering the connotative meaning of the Arabic Qur’an-specific lexicon which exemplifies the sense of the Holy Qur’an and the covert and untold of its eloquent characteristics by applying the word-for-word translation methods. All Translators could not take into consideration the connotative meaning of the Arabic Qur’an-specific lexicon فَيَكِيد واُلَكَُكَيْدَا because utilizing the literal translation process in their renderings led to an absence of the specific cultural connotative implications. Hence, all three English-targeted renditions have a weak connotation.

Table 1. The three levels of connotative implications of فَيَكِيد واُلَكَُكَيْدَا

<table>
<thead>
<tr>
<th>Target Text</th>
<th>Strong connotation</th>
<th>Mild connotation</th>
<th>Weak connotation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tran. (1) they may plot to harm you</td>
<td></td>
<td>+</td>
<td></td>
</tr>
<tr>
<td>Tran. (2) lest they arrange a plot against you</td>
<td></td>
<td>+</td>
<td></td>
</tr>
<tr>
<td>Tran. (3) Lest they plot a plot against thee</td>
<td></td>
<td>+</td>
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</tbody>
</table>

**Example Two**


ST: قال إلّهِ مِن كُنْدِكْ إن كُنْدِكْ عَظِيمٌ (يوسف:28)

**Target Text:**

1. **Abdelhaleem**: said, ‘This is another instance of women’s treachery: your treachery is truly great” (Haleem, 2005, p.147)

2. **Khan and Al-Hilali**: said: “Surely, it is a plot of you women! Certainly, mighty is your plot! 1996, p.306).
(3) Pickthall: So, when he saw his shirt torn from behind, he said: Lo! this is of the guile of you women. Lo! the guile you is very great. (Pickthall, 2001, p.71).

The Cultural and Semantic Problems in Rendering the Arabic Qur’anic-specific lexica 'کیدکنی' in the Aya (Yusssuf, verse:28)

When her husband became sure of Yusuf's truthfulness and innocence of what his wife from that of which she has accused him of. The Aziz of Egypt said, " this false accusation and your (his wife's) staining of this young man's reputation is but a plot of yours. Lo! this is of the guile of you women. Lo! the guile you is very great'' (Ibn Kathir, 2002,Vol.2.p., 942).

As for the renditions, the three target translators, Abdelhaleem Khan and Al-Hilali, neutralize the Arabic Qur’an-specific lexicon كيدككأ نا الكيدككأ عظيم inna kaidakunna 'Azeem .. Khan and Al-Hilali are literal in their rendering of the Arabic Qur’an-specific lexicon مين كيدككأ الكيدككأ عظيم which may not be lexicalized into the targeted translation of English. Hence, their renderings seem problematic and unnatural and may not be clear to the language receptors. Comparing Khan and Al-Hilali’s renderings with the linguistic and exegetical analyses showed that the artistic circle's effect on the Arabic Qur’an-specific lexicon is not rendered into English-targeted text and their renderings are unsatisfactory in connotating the Arabic Qur’an-specific lexicon مين كيدككأ الكيدككأ عظيم which may not be lexicalized into English. Hence, Khan and Al-Hilali's rendering has a mild connotation (See table two). Abdelhaleem used the sense-for-sense method which enables the sense of the Arabic Qur’an-specific lexicon مين كيدككأ الكيدككأ عظيم which may not be lexicalized into English. Hence, Abdelhaleem is correct in rendering the intended implicative meaning مين كيدككأ الكيدككأ عظيم when he translated it as (treachery). Therefore, Abdelhaleem is correct in rendering the intended implicative meaning مين كيدككأ الكيدككأ عظيم when he translated it as (treachery). Hence, his translation has a practical and profound connotation (Table two). As for Pickthall, his rendering of the Arabic Qur’an-specific lexicon مين كيدككأ الكيدككأ عظيم when he translated it as (guile). Therefore, his translation also has a profound and practical connotation (Table two).

<table>
<thead>
<tr>
<th>Target Text</th>
<th>Strong connotation</th>
<th>Mild connotation</th>
<th>Weak connotation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tran. (1)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>This is another instance of women’s treachery: your treachery is truly great”</td>
<td>+</td>
<td></td>
<td></td>
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<tr>
<td>Tran. (2)</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>“Surely, it is a plot of you women! Certainly, mighty is your plot!”</td>
<td></td>
<td>+</td>
<td></td>
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<tr>
<td>Tran. (3)</td>
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</tbody>
</table>

Table 2. The three levels of connotative implications of مين كيدككأ الكيدككأ عظيم when he translated it as (guile)
Lo! this is of the guile of you women. Lo! the guile you is very great.

Example Three

Source Surrah: Yusuf, verse 33,

ST: 

| Lo! this is of the guile of you women. Lo! the guile you is very great |

Target Text:

1. Abdelhaleem: If You do not protect me from their treachery, I shall yield to them (Haleem, 2005, p.147)
2. Khan and Al-Hilali. Unless You turn away their plot from me, I will feel inclined towards them.” (Khan & Al-Hilali 1996, p. 307).
3. Pickthall: and if Thou fend not off their wiles from me, I shall incline unto them (Pickthall, 2001, p.71).

Invoking Allah; Yusuf said:" O Allah! If you abandon me and let me be on my own self-reliant, then, neither do I have power over myself, nor can I bring harm or benefit to myself except with your power and will. Verily, you are sought for each and everything, and it is that on You Alone in our absolute reliance. So, let me not be upon myself and all reliant, lest" I will feel inclined towards them".

The Cultural and Semantic Problems in Rendering the Arabic Qur’anic-specific lexica in the Aya (Yusuf, Verse:33).

To convey the meaning of the Arabic Qur’an-specific lexicon ilaihi was illaa tariff ‘Annee kaidahunna that Abdelhaleem emulates the sense-for-sense translation which enables him to render the lexemes appropriately and reach wider receptors and help them thoroughly grasp the embodied sense of the lexeme and its cultural discrepancies. He rendered it into "treachery ", which connotes ' infidelity ' in Arabic culture. Therefore, his translation has a strong connotation (Table three). The targeted rendition shows that Khan and Al-Hilali employ the literal word-for-word method to get the embedded meaning of the Arabic Qur’an-specific lexicon and it is apparent for the targeted language receptors. In rendering the intended lexemes into English, Khan and Al-Hilali encountered exceedingly cultural and linguistic difficulties and constraints for example the problem of translating the connotative meaning of the Arabic Qur’an-specific lexicon. The two targeted translators render it into a" plot", which denotes a different sense in the Arabic cultural context. Thus, they are literal in their rendition because of linguistic and cultural disparities between Arabic and English. The two targeted translators fail to convey the connotative meaning of the Arabic Qur’an-specific lexicon. Consequently, their translation has a weak connotation (Table three).

In translating the Arabic Qur’an-specific lexicon Pickthall retains the sense-for-sense rendition which is genuinely more suitable. Selecting translation of the sense method averts abandonment of semantic divergence such as erroneous denotative meaning. Concentrating on the sense-for-sense method allowed Pickthall to render the lexemes kaidahunna into "wiles", which denotes' treachery or guile ' and means كيدهن in the Arabic cultural context. Therefore, Pickthall is accurate and apt to the target language receptor in rendering the intended connotative meaning kaidahunna كيدهن when he translated it as (wiles). Hence, his translation has a strong connotation. (Table three).
Table 3. The three levels of connotative implications of lexica kaidahunnakaً

<table>
<thead>
<tr>
<th>Target Text</th>
<th>Strong connotation</th>
<th>Mild connotation</th>
<th>Weak connotation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tran. (1) If You do not protect me from their treachery, I shall yield to them</td>
<td>+</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tran. (2) Unless You turn away their plot from me, I will feel inclined towards them.</td>
<td></td>
<td>+</td>
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<tr>
<td>Tran. (3) and if Thou fend not off their wiles from me I shall incline unto them</td>
<td>+</td>
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</table>

Example Four

Source Surrah: Yusuf, verse 34.

Target Text:

1. Abdelhaleem: and his Lord answered his prayer and protected him from their treachery (Haleem, 2005, p.147)
3. Pickthall: So His Lord heard his prayer and fended off their wiles from him (Pickthall, 2001, p.71).

Allah has granted him such defiance and from inclining to her desire, he was so persistent that he preferred to be imprisoned and not to commit such an evil act. This would indeed testify to the best of perfection that he was granted; for, despite his being youthful, handsome, and his full manhood, he persistently abstained from committing the illegal sexual act with his master's wife, who was enjoying such charming beauty, wealth, and social rank. He (peace be upon him) rejected all this and preferred prison, for he feared Allah hoping to earn His reward. (Ibn Kathir, 2002, Vol.2, p. 943).

The Cultural and Semantic Problems in Rendering the Arabic Qur’anic-specific "kaidahunnakaً

It can be said here that Abdelhaleem and Pickthall: neutralize the Arabic Qur’an-specific lexicon kaidahunnakaً, rendering it as " protected him from their treachery” and “and fended off their wiles from him” respectively. Khan and Al-Hilali rendered the same lexeme freely into(plot) without considering the connotative meaning of the Arabic Qur’an in the source language, Hence, their translation has a weak connotation (Table four). Abdelhaleem and Pickthall rendered the Arabic Qur’an-specific lexicon kaidahunnakaً with its Qur’anic connotative meaning. Abdelhaleem rendered it into "treachery " connotes 'deception ' in Arabic culture. Hence, his translation has a strong connotation. Pickthall rendered the same Arabic Qur’an-specific lexicon kaidahunnakaً into"wiles" which connotes ‘deception’ in the Arabic cultural context. Hence, his translation has a strong connotation (Table four).
Table 4. The three levels of connotative implications of lexica

<table>
<thead>
<tr>
<th>Target Text</th>
<th>Strong connotation</th>
<th>Mild connotation</th>
<th>Weak connotation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tran. (1) and his Lord answered his prayer and protected him from their treachery</td>
<td></td>
<td>+</td>
<td></td>
</tr>
<tr>
<td>Tran. (2) So his Lord answered his invocation and turned away from him their plot</td>
<td></td>
<td></td>
<td>+</td>
</tr>
<tr>
<td>Tran. (3) So his Lord heard his prayer and fended off their wiles from him</td>
<td></td>
<td>+</td>
<td></td>
</tr>
</tbody>
</table>

Example Five

Source Surrah: Yusuf یوسف, verse 50,

Target Text:

(1) Abdelhaleem:– my Lord knows all about their treachery (Haleem, 2005, p.148)

(2) Khan and Al-Hilali. Indeed, my Lord (Allah) is Well-Aware of their plot.” (Khan & Al-Hilali 1996, p.308).

(3) Pickthall: Lo! my Lord knoweth thee guile (Pickthall, 2001, p.72).

"Surely, my Lord (Allah) is Well-Aware of their plot" meaning, when the messenger sent from Yusuf to the king went to the king and told him what Yusuf said to the king gathered the women and said to the women did you find that Yusuf inclined you? (Tafisir Al-Jalalayn, Vol. 1; Ibn Kathir, Vol.2).

The Cultural and Semantic Problems in Rendering bikaidihinna

The intended rendition of the Arabic Qur’anic-specific lexeme "bikaidihinna" indicated that Abdelhaleem and Pickthall make use of cultural parallel and neutral interpretations method (Ghazala, 2008; Qassem, 2021) to get the implicative meaning clear for the receptor. Khan and Al-Hilali neutralize the Arabic Qur’anic-specific lexeme "bikaidihinna", rendering it freely into"plot" without considering its implicative meaning of the Arabic Qur’an in the source language and cultural equivalent. Hence, their translation has a weak connotation. (Table five).

Abdelhaleem rendered it into "treachery" which connotes 'perfidiousness' in the Arabic cultural setting attributed to context-based analyses (Ibn Kathir, 2009; Al-Tabari, 1981). Hence, his rendering has a strong connotation. Pickthall rendered the same Arabic Qur’an-specific lexicon kaidahunna into"guile" which connotes 'trickery' in the Arabic cultural context attributed to context-based analyses (Al-Tabari, 1981; Ibn Kathir, 2009). Hence, his translation has a strong connotation. (Table five).

Table 5. The semantic connotation of kaidahunna Yusuf, Verse:50

<table>
<thead>
<tr>
<th>Target Text</th>
<th>Strong connotation</th>
<th>Mild connotation</th>
<th>Weak connotation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tran. (1) my Lord knows all about their treachery</td>
<td></td>
<td>+</td>
<td></td>
</tr>
<tr>
<td>Tran. (2) my Lord (Allah) is Well-Aware of their plot</td>
<td></td>
<td></td>
<td>+</td>
</tr>
<tr>
<td>Tran. (3) Lo! my Lord knoweth thee guile</td>
<td></td>
<td>+</td>
<td></td>
</tr>
</tbody>
</table>
The Cultural and Semantic Problems Encountered in Translating the Arabic Qur’anic Alhaj

Example Six

Source Surrah: Yusuf، صفا، verse 52

ST: وَأَنَّ اللَّهَ لَا يَهْدِي كُلّ الْخَائِنِينَ كَيْدَ كُلّ الْخَائِنِينَ (پویس فی: 52)

Target Text:
(1) Abdelhaleem: God does not guide the mischief of the treacherous (Haleem, 2005, p.148)
(3) Pickthall: and that surely Allah guideth not the snare of the betrayers (Pickthall, 2001, p.72).

She said: "I averted to confiding that so my spouse knows I did not betray him in his non-existence and that fornication did not happen. It was only that I attempted to tempt this young person and he rejected and I am confessing this so that he knows that I am ingenuous "And, Certainly, Allah guideth not the plot of the traitor " (Ibn Kathir, Vol.2).

The Cultural and Semantic Problems in Rendering lexica كَيْدُ

The targeted rendition shows that Abdelhaleem adopts the sense-for-sense method which enables the sense of the Arabic Qur’an-specific lexicon kaida كَيْدُ to be translated smoothly. Abdelhaleem translated the lexeme into ‘mischief’ which connotes ‘harm’ in the Arabic cultural context. Therefore, Abdelhaleem is adequate in rendering the intended connotative meaning kaida كَيْدُ when he translated it as (mischief) which is attributed to context-based explanations (Ibn Kathir, 2009; Al-Tabari, 1981). Hence, his translation has a strong connotation (Table six). Pickthall also adopts the sense-for-sense method which enables the sense of the Arabic Qur’an-specific lexicon kaida كَيْدُ to be translated adequately. Pickthall rendered the lexeme into ‘snare’ which connotes deception’ in the Arabic cultural context which is attributed to context-based explanations (Ibn Kathir, 2009; Al-Tabari, 1981). Hence, his translation has a strong connotation (Table six). The targeted translation manifests that Khan and Al-Hilali apply the literal word-for-word method to get the embedded meaning of the Arabic Qur’an-specific lexicon kaida كَيْدُ clear for the targeted language receptors. In doing so Khan and Al-Hilali faced very cultural and linguistic problems and challenges among them translating the connotative meaning of the Arabic Qur’an-specific lexicon "kaida كَيْدُ". The two targeted text translators render it into a" plot "with several meanings including conspiracy. The lexeme "plot" denotes a different sense in the Arabic cultural context, hence, Khan and Al-Hilali are literal in their rendition because of linguistic and cultural divergences between Arabic and English. The two targeted translators Khan and Al-Hilali fail to convey the connotative meaning of the Arabic Qur’an-specific lexicon kaida كَيْدُ into English. Hence, their translations have a weak connotation (Table six).

Table 6. The semantic connotation of kaidahunna كَيْدَه نَُّ Yusuf, Verse:52)

<table>
<thead>
<tr>
<th>Target Text</th>
<th>Strong connotation</th>
<th>Mild connotation</th>
<th>Weak connotation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tran. (1)</td>
<td></td>
<td>+</td>
<td></td>
</tr>
<tr>
<td>God does not guide the mischief of the treacherous</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tran. (2)</td>
<td></td>
<td></td>
<td>+</td>
</tr>
<tr>
<td>And, verily! Allah guides not the plot of the betrayers</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
The Cultural and Semantic Problems Encountered in Translating the Arabic Qur’anic Alhaj

**Example Seven**

**Source Surrah:** Yusuf, verse 76

**Target Text:**

(4) **Abdelhaleem:** In this way, We devised a plan for Joseph— if God had not willed it so, he could not have detained his brother as a penalty under the king’s law— (Haleem, 2005, p.150)

(5) **Khan and Al-Hilali.** Thus, did We plan for Yusuf (Joseph) (Khan and Al-Hilali 1996, p.310).

(6) **Pickthall:** Thus, did We contrive for Joseph. According to the king’s rule, he could not have taken his brother (Pickthall, 2001, p.74).

"Thus, did We plan for Yusuf (Joseph)" meaning, and a good plot it was indeed that Allah likes and is pleased with, due to the wisdom and benefit it involves (Ibn Kathir, 2002, Vol.2, p. 945).

**The Cultural and Semantic Problems in Rendering lexica "kidnap کِدْنَا"**

The targeted translations of the Arabic Qur’anic-specific "kidnaa كِدْنَا" showed that the targeted translators Abdelhaleem, Khan, and Al-Hilali employ cultural equivalent to make the connotative meaning conspicuous for the receptor. Therefore, Abdelhaleem, Khan, and Al-Hilali are appropriate in rendering the intended connotative meaning kidnaa كِدْنَا when they translated it as We devised a plan for Yusuf" " and" We plan for Yusuf" receptively which connotes' arrangement ' in the Arabic cultural context-based explanations (Ibn Kathir, 2009; Al-Tabari, 1981). Hence, their translations have a strong connotation (Table seven). Pickthall neutralizes Arabic Qur’anic-specific "kidnaa كِدْنَا, rendering it freely into" contrive for " without considering its connotative meaning of the Arabic Qur’an in the source language and cultural equivalent that is which is attributed to context-based explanations (Ibn Kathir, 2009; Al-Tabari, 1981). Also, Pickthall did not consider the context when looking up the meaning of Arabic Qur’anic-specific "kidnaa كِدْنَا in dictionaries to convey its original meaning into the target language (Mailhac, 1996; Qassem, 2021). Hence, their translation has a weak connotation (Table seven).

**Table 7. The semantic connotation of kidnaa كِدْنَا Yusuf, Verse:76**

<table>
<thead>
<tr>
<th>Target Text</th>
<th>Strong connotation</th>
<th>Mild connotation</th>
<th>Weak connotation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tran. (1)</td>
<td></td>
<td>+</td>
<td></td>
</tr>
<tr>
<td>In this way, We devised a plan for Joseph</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tran. (2)</td>
<td></td>
<td>+</td>
<td></td>
</tr>
<tr>
<td>Thus, did We plan for Yusuf (Joseph)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tran. (3)</td>
<td></td>
<td></td>
<td>+</td>
</tr>
<tr>
<td>Thus, did We contrive for Joseph</td>
<td></td>
<td></td>
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</tr>
</tbody>
</table>

**Conclusion**

The recent work analyses culturally and semantically problems faced by translators in rendering Qur’anic-specific lexica Alkayed kidnأى in Sūrat Yusuf into English which shows enormous constraints and impediments before translating them into English. However, the three targeted
translators employed culturally equivalent and neutral explanation procedures and word-for-word and sense-for-sense translation methods. These translation procedures and methods could be the appropriate solution and correct approach for cultural and semantical problems encountered in translating Qur’anic-Specific Lexica Alkyed الكَيْدُ in Sūrat Yusuf. It is also revealed that linguistic and interpretative analyses are prerogative for appropriate translation, which averts divergence in connotative meaning and rendition loss. Moreover, the study also revealed that the word-for-word translations method deforms the connotative meaning Qur’anic-Specific Lexica Alkyed الكَيْدُ in Sūrat Yusuf, obstructs the translator’s rendering task, and suffocates their translation innovation and proficiency.

About the author
Ali Albashir Mohammed Alhaj received his first Ph.D., in English literature from the University of Khartoum, in 2003, his second Ph.D. in translation from Omdurman Islamic University, in 2014, and his third Ph.D. in Applied Linguistics from Sudan University of Science and Technology in 2018. Ali’s 4th Ph.D. in Pure linguistics from Bahri University (waiting for Cert). Ali published 115 papers in ISI, DOAJ, GOOGLE SCHOLAR, EBSCO, and SCOPUS indexed Journals, and 46 books and 10 books were translated into 9 international languages. https://orcid.org/0000-0003-4845-176X.

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