

**An-Najah National University**

**Faculty of Graduate Studies**

**A Semantic and Pragmatic Analysis of Three English  
Translations of *Surat* “Yusuf”**

**By**

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**This Thesis is Submitted in Partial Fulfillment of the  
Requirements for the Degree of Master of Arts in Applied  
Linguistics and Translation, Faculty of Graduate Studies, An-  
Najah National University, Nablus, Palestine.**

**2013**

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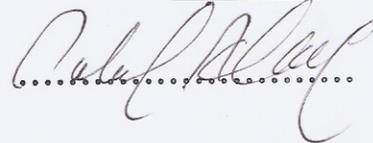
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## **Dedication**

To my dearest parents, my mom and dad, who gave me the help and support I needed while working on my thesis.

To my husband and two children who were so patient and tolerant all through the period of my study.

To my dear brothers and sisters for their endless support all through the progress of this work.

To my father and mother-in-law who followed up with my work and offered endless encouragement.

To all those who cared and gave me support.

## Acknowledgement

The first and utmost thanks are to Allah, for guiding my path all the way till the final step in this work.

I thank my parents, my family and all those who encouraged me and supported me throughout the whole thesis.

I am indebted to my supervisor Dr. Nabil Alawi who was my guardian, my supporter and my strength all the way through. I thank him for his help, his valuable suggestions and advice as well as his “quick reading”. He is a dedicated scholar and deserves all the gratitude from me.

I greatly thank Dr. Ruqayyah Herzallah who guided my way in the study of language from the first day for me at University and throughout the years of my B.A and M.A. Her lectures and her notes and thoughts regarding my work were enlightening.

Thanks to Dr. Mohammad Thawabteh who gave me beneficial notes and suggestions so as to improve my work.

I would also like to thank my dear husband who was my Arabic teacher and supervisor while doing my analysis. His help in Arabic grammar and rhetoric were of great importance for making this a better work.

Last but not least, I thank my dear father so greatly for being my guide in giving me help by his unlimited knowledge and guiding my steps till the end. My mother cannot be left out for she was my inspiration. She kept up with me step by step and word by word till the very end.

Thank you all

I will always be indebted to you all.

## إقرار

أنا الموقعة أدناه مقدمة الرسالة التي تحمل عنوان:

A Semantic and Pragmatic Analysis of Three English Translations of *Surat*  
"Yusuf"

### دراسة ثلاث ترجمات لسورة يوسف من منظور براغماتي دلالي

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### Declaration

The work provided in this thesis, unless otherwise referenced, is the researcher's own work, and has not been submitted elsewhere for any other degree or qualification.

Student Name: .....: اسم الطالب

Signature: .....: التوقيع

Date: .....: التاريخ

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**Abstract**

The continuous growth of Islam and its wide spread throughout the world has called for the need to translate the Quran. The necessity for translating the Quran lies in the fact that the teachings of Islam are found within the verses of the Quran; it is the true guide for all Muslims around the world.

A large number of translations of the Quran are found in libraries and book stores carried out by Muslims and non-Muslims from different tongues and cultures. Having a large number of translations for the same book raises the question of why all the translations are not the same. This is due to the highly elevated language of the Quran and the Arabic language used in its verses with its rhetorical devices.

The dissertation tries to shed some light on how the Quran should be translated and what methods of translation are to be followed when dealing with its verses. The study is based on the comparison of three translations of the Quran regarding the semantic and pragmatic issues found in *surat* “Yusuf”. The aim is to discover areas in which the translators were unable to capture the intended meaning of a verse due to semantic or pragmatic reasons present in the verse. The comparison is carried out in the light of some of the most important exegeses of the Quran along with important books of Arabic rhetoric and grammar.

The study does not aim at judging the works of the three translators; it aims at pinpointing cases that are problematic in Quran translation so as to produce translations that are more accurate and more incongruence with the established canon of Quranic exegeses .

## Chapter One

### Introduction

Islam is a world wide religion which was sent to all humanity. Its teachings, orders, prohibitions and laws are all found in its holy book, the Quran. This book, stands as the proof for the truthfulness of Prophet Mohammad's message (peace be upon him), and was revealed to the Prophet in the Arabic language carrying within its verses all the rhetorical devices and features of eloquence of Arabic. With the rapid growth of Islam around the world, a need for the translation of the Quran into other languages has become a necessity and an important contribution to all humanity.

Muslim scholars took two opposing stands regarding the translation of the Quran; some accept the idea of translating it while others refuse its translation totally. In the second edition of *Routledge Encyclopedia of Translation Studies* (2009), the translatability and legitimacy of the translation of the Quran is discussed. For example, it mentions Imam Shatby who stated that the Quran cannot be translated with the view that the book has senses which are exclusive to the Quranic Arabic. On the other hand, the Encyclopedia (2009) states that Al-Azhar, the authoritative center of Islamic studies, agreed on Pickthall's translating the Quran as long as his 1930 translation does not carry the title of "The Quran", rather it should be a "translation or interpretation of the meanings of the Quran".

Moreover, Mahmoud (2008) gives examples from the life of the Prophet Mohammad (pbuh), showing that the Prophet agreed on translating some verses of the Quran to languages other than Arabic. He mentions the case when Ja'far bin Abi Talib read *surat* "Maryam" to the emperor of Abyssinia in the language

of the Abyssinians. Moreover, there is the case when Prophet Mohammad (pbuh) sent three letters to “Hiraql (the Emperor of the Roman Empire), Kisra (King of Persia) and Al-Muqauas (the Ruler of Copt)” (2008, p.1851). The Quranic verses in the letters were translated to the languages of each of the three rulers.

Husain (2006) lists Muhammad Rida, Muhammad Albany and Muhammad Sulaiman as modern scholars who totally reject the translation of the Quran, while Muhammad Al-Shater, Fareed Wajdi and Mustafa Al-Maraghi are the advocates of the translation of the Quran. Al-Shater (1936) believes that translating the meanings of the Quran is a necessity, for it is Allah’s word to all humanity.

It is very important to be aware of the fact that any translation, no matter how accurate, cannot replace the original Arabic Quranic text. So, in the five daily prayers, only the Arabic verses are acceptable to be read during the prayers.

The problem of accepting the principle of the translation of the Quran or not from a religious point of view, which stimulated such a debate amongst the religious people and Muslim scholars, is not the focus of this study. Rather, and since we do actually have so many translations of the Quran, the interest is in the linguistic, rhetorical and pragmatic limitations which make translating the Quran quite problematic. The focus is also on points of weakness in translation that result in some changes in meaning and intention that may be brought into the original text.

Muslims consider the Quran Allah’s miracle revealed to the Prophet Mohammad. Its strength lies in its eloquent and highly elevated language. It was

sent to the people of *Quraish*, a tribe that lived in Makkah and known for their excellence in Arabic literature and poetry along with all forms of rhetoric. So the Quran was revealed in their language and challenged them to bring one single verse like its verses, but they failed despite their eloquence in the Arabic language in its classical form.

Abdul-Raof (2005) assures that the translation of the Quran is a very difficult task since the Quran is no ordinary text; it is loaded with “pragma-linguistic and cross-cultural limitations” (2005, p.116). These stand as obstacles in the way of the translator, making his/her task a difficult one.

When translating between two languages that are different in various aspects, there can never be an exact translation equivalence. Meaning between languages may overlap but it is unlikely to be exactly the same. Differences which appear in the language, the culture and the pragmatics of the language cause variations in translation to always be present when working with different languages.

Tzortzis (n. d.) states that many orientalist and linguists have highlighted the uniqueness and sensitiveness of the Quran as a text, making it a genre of literary beauty. The Holy Quran carries within its verses many features which are problematic for translators when dealing with them. These features are present in word order, words with wide semantic ranges, tense, gender, definiteness, shifts, metonymy and others. These features may not all be present in the target language, and as a result dealing with them becomes problematic.

The correct understanding of the verses of the Quran and their intended meanings can only happen if the translator refers to the most important books of exegeses which discuss all that is related to the Quranic verse semantically,

pragmatically and rhetorically. This keeps the translator away as much as possible from committing mistakes whilst going through the translation process.

Work on translating the Quran has been carried out by Muslims and non-Muslims into many languages. Hosni (1990) and Nassimi (2008) talk about a number of English translations of the Quran. Amongst the non-Muslim translators they mention are Alexander Ross (1649), George Sale (1734), J.M. Rodwell (1861), E.M. Palmer (1880), Richard Bell (1937), Arberry (1955) and N.J. Dawood (1956), while Muslim translators include Pickthall (1930), Abdullah Yusuf Ali (1934-1937) and Al-Hilal and Khan (1977).

The purpose of this thesis is to study the work of three translators of the Holy Quran and analyze their translations of *surat* “Yusuf” both semantically and pragmatically. The three translations under study are *Koran* by the Christian orientalist George Sale (1734), *The Koran* by the Jewish N.J. Dawood (1956) and *The Meaning of the Holy Quran* by the Muslim A.Y. Ali (1934-1937). Interestingly, the study has come to notice cases in which the translators failed to grasp the intended meaning of a word or a speech act (more discussion in chapter four), which leads to a lack and inaccuracy in the translations leaving an effect on the readers other than the intended effect of the original text. It is important to make it clear that the intention of this study is not to undermine the importance of the works of the three translators and their efforts in the field of translation. The aim is not to prove their failure to translate but rather to pinpoint areas that are problematic for those who work in the field of Quran translation in particular. The idea is to give insight into what is to be looked for when translating the Quran as well as assuring the importance of a translation based on the Quran exegeses.

*Surat* “Yusuf” is a highly elevated *surah* carrying within its verses layers and layers of meaning depending on the story of Yusuf itself, the time when the story took place, the place in which it happened and on top of all the character of Yusuf himself. Knowledge of these aspects is a necessity for the production of a good and accurate translation as the researcher believes.

To deal with these matters, the present work proceeds as follows: Chapter One introduces the problem of the study, its questions, its limitations, its significance, the methodology and definition of terms. Chapter Two is an account of the previous studies related to the translation of sacred texts in general and the translation of the Quran in particular. It indicates the importance of these studies in the analysis of *surat* “Yusuf”. Chapter Three is the semantic analysis of the *surah*. It gives cases of semantic issues present in the verses of *surat* “Yusuf”, studies their meanings according to the books of exegeses and books of Arabic rhetoric and grammar then carries out a comparison between the three translations in search of possible areas of translation failure and its causes. Chapter Four includes the analysis of pragmatic issues in the verses of the *surah*. The methodology is the same as that carried out in chapter Three. Finally, Chapter Five includes the conclusions and the recommendations made following the comparative and analytical study carried out on the verses of *surat* “Yusuf”.

## Statement of the Problem

Communication is the major goal that humans seek to achieve in their daily life. The best and most effective way of achieving a successful communication is through the use of language; it is the major carrier of thoughts, ideas, beliefs and cultural aspects. What seems strange is that this means of communication can function as an obstacle which prevents communication due to the misunderstanding of what is said; consequently, the overall goal of the communicative process would then be blocked.

Complications in communication, in written language especially, arise when the text is not a straightforward use of language; rather by its use of rhetorical devices, word play, irony and other devices to convey its meaning. In such cases the understanding of the connotative meaning (non-literal sense of a word) of the text will be of great necessity along with the denotative meaning (literal sense of a word) for the understanding of the exact and intended meaning of the text.

This connotative meaning carries within its layers more than the literal meaning of the words actually being used. Such a meaning is likely to be problematic and results in a failure as well as in a loss in translation. The Holy Quran is based on a rhetorical language and its wordings are pregnant with meanings. As a result, understanding the Quran is not an easy task, nor is its translation. A good and sufficient understanding of such a highly elevated text can result in a good translation. This requires (1) the mastering of Arabic as a language full of rhetorical devices, (2) understanding the culture of the language and (3) understanding reasons of revelation (أسباب النزول) of each verse; i.e. the context in which the *surah* was revealed.

The rhetorical language used in the Quran is an obstacle for translators, mainly, non-Arab translators. Translating the verses literally, depending on the denotative meanings of words, results in a grave loss in meaning.

This study aims at analyzing semantic and pragmatic problems as illustrated in the three translations of the Quran. It takes *surat* “Yusuf” as a case study and tries to tackle areas that the translators fail to deal with correctly in their translations of the *surah*. It works on revealing the necessity of understanding denotative and connotative meanings of a word as well as figurative language in achieving an intelligible translation that retains as much of source text meaning and effect as possible.

### **Questions of the Study:**

The research aims at answering the following questions:

1. Which method of translation is the best for translating the Quran?  
Is there only one, or do we need more than one?
2. Do the three translations commit semantic errors in the translation of *surat* “Yusuf”?
3. Do the three translations fail to render the pragmatics of the verses in *surat* “Yusuf”?
4. What are the reasons of translation failures are found in the three translations?
5. How do translators account for the translation of meaning and form in the translation of the Quran?

## Definition of Terms:

Since the study is both a semantic and pragmatic analysis, it is necessary to include the definitions of these two major components along with other definitions which come in handy for the readers.

1. Quran exegeses: In Arabic these are known as “كتب التفسير” “interpretation texts” and they are books that deal with the meaning of the Quran verse by verse and even word by word. These books introduce the story of the *surah* and the cause or reason of its revelation to the Prophet Mohammad (peace be upon him). Quran exegeses also deal with the meanings that result from the use of certain rhetorical devices giving the intended shades of meaning within a certain verse. The interpretation of the Quran is a very delicate issue which is not left for the layman to conduct. Even *Ijtihad* (the interpretation of religious texts in the absence of a clear exegesis) has its rules and precautions.

2. Semantics: It is almost synonym with ‘meaning’. It is defined by Nida (1964) as “the relationship between signs or symbols created by human beings and their referents, corresponding roughly to what people usually think of as meaning” (p.34). Lyons (1977) defines semantics as “the study of meaning.”(p.1)

Yule (2006) in *The Study of Language* defines semantics as “the study of the meaning of words, phrases and sentences. In semantic analysis, there is always an attempt to focus on what the words conventionally mean, rather than on what an individual speaker might want them to mean on a particular occasion” (p.100).

3. Pragmatics: this mainly deals with the speaker's/writer's intended meaning and the listener's/reader's interpretation of that meaning.

Yule (1996) defines pragmatics as “meaning as communicated by a speaker (writer) and interpreted by a listener (reader)” (p.3). It is the encoding of meanings by the writer/speaker and their decoding by the reader/listener. Baker (1992) believes that the only meaning that can be judged as being true or false is the propositional meaning, i.e. the semantics of a word. Thus, the pragmatic meaning cannot be judged as true or false since it is based on the users of language. She defines pragmatics as “the study of language in use” (1992, p. 217). It can be manipulated and played with by those who use it in the way that suits their intentions and goals. Many definitions of pragmatics were introduced by scholars including Crystal (1985) who defines it in terms of users' perspectives and Mey (2001) who gives an important role to conditions imposed by the society.

Pragmatics deals with deixis which means: “pointing via language” (Yule, 1996, p. 9). It covers the meaning of reference and can be personal, spatial or temporal. It also deals with cooperation, implicatures and speech acts.

Austin (1970) deals with three levels for a speech act briefly defined as follows:

1. Locutionary act: the act of producing an utterance that is grammatically acceptable.
2. Illocutionary act: it is the result of the communicative force of the utterance, and what it counts for.
3. Perlocutionary act: the effect the utterance has on the receiver.

Speech acts are of different types among which are: declarations, representatives, expressives, directives and commissives. If the relation between an utterance structure and its act is direct then it is a 'direct speech act', but there are cases where the relation is indirect producing an 'indirect speech act'. A very clear case of indirect speech acts in English is: "Could you pass the salt?" (Yule, 1996, p. 56)

4. Implicature: It is used by Grice (1975) for "what the speaker means or implies rather than what s/he literally says" (p. 223). To Grice, implicatures stand in opposition to 'what is said' and refer to 'what is meant'. It is the meaning that results from violating one of the maxims.
5. The Cooperative principle: Grice (1975) introduced this principle as an account of speech acts. This principle is based on four maxims that need to be observed when people use language in an implied way. These are: quality, quantity, relevance and manner

### **Limitations of the Study**

This thesis is a comparative and analytical study of the translation of the Quran but is limited to three translations carried out by Ali, Dawood and Sale as mentioned earlier. Furthermore, it is limited to some examples taken from *surat* "Yusuf". Additionally, the study aims at analyzing the translations of the verses semantically and pragmatically. Other features of the *surah* such as its stylistics, semiotics and rhyme for example are not part of this study's purpose.

### **Significance of the Study**

As believed by Muslims and by some non-Muslims, the Holy Quran is to all Muslims the miracle which proves the truthfulness of the Prophet Mohammad's

message. It was sent to a nation known for their eloquence and outstanding works in literature and poetry. So, the language of the Quran is of a high status that challenges even those of great knowledge. In addition, the Quran, along with the Hadith of Prophet Mohammad (pbuh), represent the major sources for Islamic teachings, commands and prohibitions. Understanding the Quran is the only way for having a thorough understanding of Islam as a religion.

Consequently, any translation of this important text needs to be accurate and intelligible in all its aspects to give non-Arabic speakers, whether Muslims or non-Muslims, the opportunity to have a clear understanding of this text and the message it carries within its verses.

The present study gains its significance from its attempt to pinpoint problems and inaccuracies of the translations of the Quran causing a great loss in its real meaning and message. It searches for these areas of failure and where possible, suggests better possibilities for them.

This work on *surat* “Yusuf” is only an example that should illuminate the translation of Quranic texts in general. The way it deals with *surat* “Yusuf” can be applied to other *surahs* in the Quran.

Moreover, the present study enriches the readers’ knowledge of Arabic. The analysis of the various verses in *surat* “Yusuf” includes the discussion of some important rhetorical devices. In Arabic, these devices cause utterances to shift from their original and straight forward meanings to secondary meanings depending on the context of use applying new shades of semantic or pragmatic meanings. This knowledge is not only necessary for Quranic studies but it is applicable to the study of any work on literature or poetry.

## **Methodology**

This present study is both descriptive and analytical. It is based on analyzing three translations of the Holy Quran and their translations of *surat* “Yusuf”. The analysis is a semantic-pragmatic analysis that searches for problematic areas in the *surah*.

Al-Malik (1995), Al-Azzam (2005) and Hosni (1990) give a chronological order of the translations of the Quran from the time of the Greeks and up to our days. The works state that George Sale introduced the second English translation of the Quran in 1734. He was an English orientalist and a practicing solicitor. It is good to know that he was a member of the Society for Promoting Christian Knowledge. His translation became a reference for English speakers almost until the end of the nineteenth century. Sale’s translation carries great mistakes and errors within it for two reasons. First, as Hosni states (1990), his translation is not based on the original Arabic Quran, since he did not grasp the Arabic language, but on Marraci’s Latin version of the Quran produced in 1698. Second, Sale asserts that he did not have time to consult any public libraries nor any of the exegeses of the Quran when translating. Another shortcoming of Sale’s translation is that it deals with the text too literally (Al-Malik, 1995) and as will be also clear after the present study is done; it is a “sloppy” translation as one might discover. Nassimi (2008) considers Sale’s translation a biased work and anti- Islamic having unnecessary cases of omissions and mistranslations.

N. J. Dawood is an Iraqi Arab Jew whose first translation of the Quran was in 1956. That was one of the best-selling translations and published by Penguin Books. Hosni (1990) states that Dawood does not follow the original order of *surahs* in the Quran in his first translation; he produces a new order claiming

that there is no clear purpose for having the original order as it is. In his (1990) print, he rearranges the *surahs* following the Quranic set order (Nassimi, 2008). A grave mistake found in Dawood's translation, is that he does not keep each verse as a separate entity standing by itself. While reading his translation in preparation for this study, it was clear that he jumped from verse 88, for example, to 94. All the verses between are joint together with connectors not found in the original text. According to Nassimi (2008), his translation is 'marred by serious mistakes'.

Abdullah Yusuf Ali is an Indian Muslim scholar. He states in his preface to the first edition of his translation of the meanings of the Quran (1975) that his translation aimed at translating both the meaning and the style of the Quran with an attention to the poetic values of the original text. He says "the rhythm, music and exalted tone of the original should be reflected in the English interpretation" (p. iv). His problem is in using words inside brackets either to give different possibilities or equivalents or to gloss parts of his translation. Such a method is not acceptable in Quran translations because in many cases what is added between brackets gives unnecessary information which causes the text to lose its rhetoric and informativity. Furthermore, there are cases in which what is between brackets is actually a part of the phrase or sentence and deleting it results in a fragment, which causes the meaning to be deficient. Nassimi (2008) notes that Ali's translation is one of the most widely used English translations. It is the most accepted translation by Muslims because it has been approved by the King Fahd Complex, Medina, Kingdom of Saudi Arabia.

The reading of the works of Al-Malik (1995), Al-Azzam, (2005), Hosni (1990) and Nassimi (2008) allows us to reach the conclusion that the three translators

differ in their religious backgrounds and their understanding of the religion, their cultural origins and their mother tongues. Sale was an English non-Muslim who, according to Al-Malik (1995), did not master Arabic. Dawood was an Iraqi non-Muslim Arabic speaker, while Ali was an Indian Muslim but a non-native speaker of Arabic. These facts will of course have an influence on the three translators and how they see and understand the Quran.

The choice of the verses to be analyzed in this study was based on the discovered loss in meaning or the change in the rhetorical aspects of the verse which results in altering the real meaning that is known to Muslims. This is followed by a semantic and pragmatic discussion of the meaning of the verse depending on the exegeses of the Quran as they appear in Al-Zamakhshari (1407H), Al-Qurtuby (2008), Qutub (1980) and As-Saboony (1981) as well as the contemporary works of Al-Sha'rawi (n. d.), Abd-Alaziz (2000) and Nofal (1989). The discussion deals with all aspects of Arabic in the verse such as word order, foregrounding and backgrounding, secondary meanings of performatives, meanings of prepositions and other marked structures. In Arabic, these aspects give the verse its actual and intended meaning, thus they cause problems in translation, for the ill-informed.

Along with these exegeses, important books of Arabic rhetoric and grammar are also referred to so as to study the purpose of the previously mentioned aspects of Arabic and how they cause the meaning to change in the studied text. These include *Mughni Al-Labeeb* by Al-Ansary (1985), *Ilm Al-Ma'any* by Ateeq (1970), *An-Nahw Al-Wafy* by Abbas (n. d.), *Dalail Al-I'jaz* by Al-Jarjany (1978) and *I'rab Al-Quran* by Al-Qaisy (437H). Additionally, dictionaries are used to grasp the exact meanings of words as well as the possible shades of meanings

they might have. These dictionaries include: the Arabic-Arabic dictionary *Al-Mu'jam Al-Waseet* (1961), English-English *Longman Dictionary* (1987) and Arabic-English/ English-Arabic *Al-Mawrid* (1997).

The three translations of the verse are then introduced with the abbreviations of “A” for Ali’s translation, “D” for Dawood’s translation, and “S” for Sale’s translation. Here the comparative stage along with the analysis stage are applied to the three translations to study the areas of loss in some aspects of meaning in the translation in light of what was earlier discussed regarding the meaning of the verse under study.

In some cases the three translations seem to be lacking while in others one translation maybe considered more accurate than the others, and the reasons will be made clear. Where possible, a better translation is given following what the researcher believes, to carry the actually intended meaning of the verse and to be more accurate than those used by the translators.

## Chapter Two

### Review of Literature

Translation is a term with a long history of development and change, it has gone through a long period of time starting from the beginning of the Christian era up to our days. From the first day, there have always been fresh and new ideas and theories regarding what translation is and how it is to be carried out.

Translation has been defined by different scholars and language experts. Newmark (1988) considers translation as an act of “rendering the meaning of a text into another language in the way that the author intended the text” (p.5). Likewise, Catford states that translation is “the replacement of textual material in one language (SL) by an equivalent textual material in another language (TL)” (1965, p. 20).

Catford’s definition leads us to a highly disputable issue in translation in general, and in the translation of the Quran in particular, which is equivalence. The word ‘equivalent’ is defined as the state or condition of being equal. Hatim and Mason (1990) consider equivalence as the “closest possible approximation to ST meaning” (p. 8)

Different classifications of equivalence have been introduced. Though each scholar uses his/her own terminology, yet when studying them carefully one can easily comprehend that they have so much in common. Catford (1965) introduced ‘formal’ and ‘textual’ equivalence. Nida (1964) argues for ‘dynamic equivalence’ defined as “the closest natural equivalent to the source language message” (1964, p. 166) and ‘formal equivalence’ which is “basically source-oriented; that is, it is designed to reveal as much as possible the form and

content of the original message” (1964, p.165). According to Leonard (2003), formal correspondence is usually adopted in Biblical and sacred text translations, and is based on the idea of translating the message from the ST to the TT and retaining the original wording and grammatical structure as much as possible. Newmark (1981) prefers to use the terms ‘semantic’ instead of ‘formal’ and communicative’ instead of ‘dynamic’.

Venuti (1995) brought along the two translation strategies of ‘domestication’ and ‘foreignization’. He states that ‘domestication’ is “an ethnocentric reduction of the foreign text to target-language cultural values, ‘bring the author back home’”, while ‘foreignization’ is “an ethnodeviant pressure on those (cultural) values to register the linguistic and cultural difference of the foreign text ‘sending the reader abroad’” (1995, p. 20).

Nida is an advocate of ‘domestication’ when Venuti defends ‘foreignization’. In Quran translation, Venuti’s ideas (1995) are more acceptable and applicable to the Quran being a sacred text and the word of Allah. His ideas of foreignization lead to the rejection of extreme methods of translation which cause the source culture to be lost. Such methods include transplantation which is more of adaptations than translations. Dickins et al (2002) define them as “the wholesale transplanting of the entire setting of the source text (ST), resulting in the entire text being rewritten in an indigenous culture setting” (p. 32). So, the ideas of Venuti (1995) and his call for foreignization are what we need in the translation of the Quran.

Many argue that equivalence is unachievable in translation since meaning lies above the level of actual words and sentences. “In their role as mediators, translators deal with elements of meaning that can and often will lie above the

level of propositional content and beyond the level of the sentence” (Hatim and Mason, 1997, p. 11). Problems with finding a suitable equivalent when translating from one language to another are a result of factors related to the semantics, pragmatics, culture and stylistics of languages. Such problems are very thorny when translating sacred texts, especially the Quran. The problem in translating the Quran is actually in the language it was revealed in – Arabic. This language is a highly rhetorical one and the meaning of its words and utterances depends on the understanding of its rhetorical devices. Al-Jarjany (1978) gives a full account on the rhetoric of Arabic in the Quran. He discusses issues of foregrounding and backgrounding, omissions, word order, metonymy and others. All these issues, present in the Quran, have a great influence on the meaning of its verses and they cause the words and phrases to carry additional shades of meaning. At this point the problem appears for translators in finding the suitable equivalent.

Baker (1994) discusses the issue of equivalence at the word level, above the word level, grammatical equivalence, textual equivalence and pragmatic equivalence. She assures that equivalence is a thorny issue to deal with in any translation. She gives a number of strategies to overcome the cases of non-equivalence, yet she states that loss is inevitable. What is of importance to this study is her belief that change in the source text results in the loss of meaning. For instance, she gives paraphrase and omission as strategies when equivalence at the word level is not possible, but she asserts that a paraphrase “does not have the status of a lexical item and therefore cannot convey expressive, evocative or any kind of associative meaning” (1992, p. 40). In translation by omission Baker also believes that “there is inevitably some loss of meaning” (1992, p.41).

No person can neglect the fact that languages are different in so many aspects. Nida (1964) believes that behind any act of translation lies the fact that languages are extremely different from one another.

According to Hongwei (1999), “language is the life-blood of culture and is the track along which language forms and develops” (p. 122). This makes it clear that culture plays a very important role in giving meaning to words and structures, and the variations and differences between one culture and another stand as an obstacle for a translator. This idea is very useful for those who work in the field of scripture translations. It gives them an insight on what to search for and what to worry about when translating.

Mahmoud (2008) states that “translation is basically a complex interlingual process. It involves cultural and pragmastylistic aspects” (p.1851). Mahmoud also points out the direct influence that cultural features of a ST have on translation between Arabic and English. “Cultural values are reflected through the language of a particular society [they are] difficult to be rendered into another language, especially those related to Islamic religious norms because they express cultural behaviors rather than mere abstract entities” (2008, p. 1852). Similarly, Nida (2002) points out that “differences between cultures cause many more severe complications for the translator than do differences in language” (p.130). Nida’s words reveal the fact that translation includes both linguistic and cultural issues which require a translator to be fully aware of the ST language and culture, as well as the TT language and culture.

Abdul-Raof (2001) makes it clear that “the linguistic, syntactic, semantic and pragmatic differences in languages lead to cases of both non-equivalence and untranslatability between languages” (p. 9). This is very clear in sacred texts in

general and specially the Holy Quran, since it is loaded with cultural as well as rhetorical devices. An example of this is discussed by Hatim and Mason (1997) on reference switching in the Quran. Such a rhetorical device is absent in English, while in Arabic it carries a pragmatic function. Switching can include pronominal reference, tense, definiteness, number and gender. Hatim and Mason (1997) believe that this device raises the degree of informativity in the text. They add that the purpose of this device is used to give a “supportive attitude”, “establish intimacy”, “specify certain concepts”, “scold” or “exaggerate”; practices which all achieve pragmatic effects. This device causes a problem of equivalence and untranslatability since it is absent in English.

For Muslims, the Quran is the word of Allah revealed to the Prophet Mohammad (pbuh) and is his undefeatable miracle that was sent to him in an age of excellent literature and poetry works. Arab rhetoricians believe that the strength of the Quran lies in its language, style and rhetorical devices which also add to its beauty. Abdul-Raof (2001) asserts that “the beauty of Quran-specific language and style surpasses man’s faculty to reproduce the Quran in translation” (p. 3).

Abdul-Raof (2004) describes the language of Quranic discourse as “a rainbow of syntactic, semantic, rhetorical, phonetic and cultural features that are distinct from other types of Arabic discourse” (p. 92). The miracle of the Quran is in its harmony of sounds, images and feelings found in the verses. To others, the miracle of the Quran lies in its density of associative meanings which make it difficult to translate. Phillips (1997) sees the miracle of the Quran in its literary style, the wonders of its rhyme and the marvel of its rhythm.

Abdul-Raof (2006) discusses all the rhetorical devices of Arabic and applies them to examples from the Quran. The significance of this study is that it deals with the pragmatic functions of rhetorical devices and how they affect the speech acts of the language. Abdul-Raof states that “*Arabic rhetoric* provides a pragmatic account of linguistic derivation, linguistic structuring and conversational implicature” (2006, xiii). Abdul-Raof further says that rhetoric is the “flesh and blood of Arabic” (2006, p.1) and focuses on speech acts that are ‘pregnant’ with meanings and communicative purposes. He also gives examples to show how rhetoric is interested in implicatures. *Arabic Rhetoric* discusses issues of word order, figures of speech, and embellishments from a pragmatic point of view and analyzes examples from the Quran to make clear the importance of such rhetorical devices in producing the meaning of such an elaborated text.

A number of issues studied in *Arabic Rhetoric* are necessary and essential to the present work in the analysis part. Such issues include the pragmatic roles of definiteness, indefiniteness, thematic structures, negation, affirmation particles, ellipses, foregrounding, backgrounding and simile. The pragmatic purposes that Abdul-Raof discusses are applicable in the analysis of *surat* “Yusuf” when comparing the three translations.

The question that arises here is: How should the Quran be translated? Are we to use a foreignizing approach or a domesticating one? Should we depend on semantic or communicative methods of translation? And are we to retain the rhetorical devices of the Quran or leave them out?

In his work, Mahmoud (2008) insists on the importance of the linguistic rules, the stylistic and cultural norms and speech act conventions in achieving

effective translations. The linguistic features that are specific to the Quran and that differ from ordinary uses of Arabic, pose a great challenge for translators, especially that Arabic and English are two different languages both culturally and linguistically. Mahmoud (2008) states that the available translations of the Quran are either semantic or communicative ones. He believes that the literal translations neglect the implicit meaning of the ST, while communicative translations cause linguistic values to be lost. “The word order, the selection of lexical items and syntactic structures in the Quranic text all dictate semantic subtleties whose delicate underlying meaning can be quite difficult to tackle through translation” (Mahmoud, 2008, p. 1867). The two types of translation mentioned above are discussed by Newmark (1984). Briefly, ‘semantic translation’ is appropriate for all readers “all who have ears to hear” (1984, p.48). It is based on respecting the content and the semantic and syntactic structure of the ST. It is considered a resort when the language of the ST is as important as the message, which is the case of the Quran. ‘Communicative translation’ renders force rather than content; the translator has the right to correct the logic of the ST, change structure, omit repetitions, metaphors and solve ambiguities. Newmark recommends semantic translation for religious texts.

In the translation of the Bible, Nida (1964) calls for the domestication of the ST when translated. He calls for the focus on communicating the meaning of the ST when translating regardless of the style. To him “correspondence in meaning must have priority over correspondence in style [...] sacrifice of meaning for the sake of reproducing the style may produce only an impression and fail to communicate the message” (2002, p. 134). This is his ‘dynamic equivalence’. It

may be that the translator has the license to domesticate the translation of the Bible because the Bible is written by men, unlike the Quran which is the word of Allah directly revealed to his Prophet.

Some scholars reject Nida's extreme position and accuse him of cutting the close relation between meaning and style, which results in a considerable amount of loss. Among those are Kirk (2005) and Marlowe (2002). Yet, despite favoring 'dynamic equivalence', Nida asserts that translation is a continuum with 'literal translation' on one end and 'dynamic equivalence' on the other. Literal translation can result in strangeness while dynamic translation can be unfaithful.

Rhodes (2009) follows the history of the Bible translation starting with the 3<sup>rd</sup> century B.C. Rhodes states that "an accurate translation is one that communicates to today's readers the same meaning that the original author's text conveyed to his original readers. Most Bible scholars say Bible translations should aim to remain faithful to the original meaning of the text..." (2009, p. 17). The writer discusses the reasons causing biblical translation to be a difficult job: no one-to-one-parallel between words of different languages, the historical barrier between us today and the time when it was first written, variation among languages in their use of idioms or figures of speech, the presence of technical words such as *justification*, *sanctification*, and *propitiation*, as well as acrostics and word play. Rhodes talks about the importance of dealing with words in their context to grasp their exact and intended meanings.

After giving an account on formal and dynamic equivalence, it is clear that Rhodes takes an opposing position from that of Nida and his dynamic equivalence. Rhodes believes that a translator "is obliged to convey in clear and

readable form, not only the meanings of individual words or phrases but something also of the structure, rhythm and emotive elements of the original text” (2009, p. 25).

It can be noticed when having a look at Abdul-Raof’s work (2006) on the importance of rhetorical devices in achieving meaning and the ideas of Rhodes (2009) on Bible translation, since it is a sacred text, that the dynamic equivalence is not a good method when translating the Holy Quran.

Al-Salem (2008) insists on the necessity of maintaining the style of the Holy Quran and sees no need for changing it or omitting it. She states that reading the Quran “is like reading an instruction manual which describes how to assemble then operate a machine. Many people do not enjoy reading manuals because they have to make an effort trying to identify the parts [...] yet, they do read them carefully because they need to. Manuals cannot be made much simpler because they talk about concepts the recipient is not familiar with” (p. 78). Yet, Muslims find joy and pleasure in reciting the verses of the Quran.

The coming part introduces a number of studies related to the Quran and its translations in particular with a short description of these studies and their importance to the present research.

Abdul-Raouf (2004) studies the Quranic discourse, its linguistic idiosyncrasies and prototypical features that have challenged the limits of translatability. He states that the translation of the Quran was at first rejected by many Muslim scholars, but others accepted the idea as long as the translations are based on the exegetical explanations of the Quran. Abdul-Raof considers many features of the Quran as alien to the linguistic norms of other languages such as the shifts.

The writer discusses a number of lexical and semantic voids found in different translations of the Quran. These are cases of gaps in meaning caused by a word having one shade of meaning in the source language which is absent in the target language. He states that “some Quranic lexical items are pregnant with Quran-specific emotive overtones, which in turn create lexical voids. The lexical compression of Quranic expressions can only be tackled through componential analysis [...] semantic decomposition of words” (2004, p. 93).

Abdul-Raof considers some cases where transliteration of some Quranic expressions is needed to avoid the loss of their sensitive overtones. What causes the problem, according to Abdul-Raof, is Arabic having morphological mechanisms that allow it to form different words from the same root, as well as being in some cases semantically more specific than English and in others less specific. He states the example of the English words ‘shelling’ and ‘bombardment’ which in Arabic are only one – ‘قصف’.

He also states “نزل” (descended) and “أنزل” (revealed) as an additional example of semantic voids from the Quran. Abdul-Raof shows that the first signifies the act of the Quran revelation that lasted 23 years, while the second means ‘revealing at once’. In the translations he studies, the problem appears when the translators use the term “sent down” for both.

Abdul-Raouf introduces other cases of voids in the translation of the Quran. He adds structural/stylistic voids related to the patterns of a language (nouns, verbs, adjectives, particles...). He assures that a language changes the fixed order of words to produce a style that is effective and sublime. These styles are semantically distinct from normal word order. He gives an example of foregrounding sentences (clefting). He adds that “syntax and style stand

shoulder-to-shoulder to produce the desired communicative goal whose meaning would not have been achieved via an ordinary simple syntactic pattern” (2004, p. 97). This idea of word order and its importance has been alive since the days of St. Jerome who believes that word order has a mystery in it. After the voids, the writer moves on to talk about some rhetorical devices of the Arabic syntactic structures in the Quran, their definitions and purposes of usage.

This study calls for the maintenance of any marked structures such as the change in the unmarked word order of Arabic since everything there in the text fulfills a certain purpose that results in producing the intended meaning. For example having the prepositional phrase in front of the verb is a case of a marked structure.

“Pragmalinguistic forms in cross-cultural communication” is an article by Hussein Abdul-Raof (2006) which deals with Quran translations too. The writer in this article assures that Muslim scholars reject cultural transplantation in the Quran and go with Venuti’s idea that domestication causes loss in both the text and its culture. Abdul-Raof asserts the importance of depending on Quran exegeses in any attempt to understand or translate the Quran. “Translating the Quranic text is no ordinary task due to the fact that the translation process is fraught with pragmalinguistic and cross-cultural limitations” (2006, p.116). This work includes a discussion of cross-cultural problems which are manifested in pragmalinguistic aspects. These problems include grammatical shifts, category shifts (intra-system shifts, class shifts, structure shifts, and unit shifts), and stylistic shifts (shift in morphological forms, function words and affirmation tools). The way he analyzes the studied examples and the suggestions he gives for better translations are of great help in the present research on *surat* “Yusuf”.

Mahmoud (2008) introduced his study of *surat* “An-Nas” in which he deals with four translations of the *surah*. Mahmoud makes it clear that it is important to take both target culture and source culture into account. He uses the example of the word “صدر” to exemplify this idea. It is translated in three translations he cited as “breast” except for Ali (1989) who used the term “heart”. This example shows the loss of cultural aspects of the text when the translator misinterprets the connotative meaning of a word since the word “صدر” in Arabic is used to talk about the heart; not only the breast.

Mahmoud (2008) assures that maintaining invariability of the SL content when translating requires transferring what is implicit in the ST to an explicit meaning in the TT. He asserts that verses in the Quran carry out actions to achieve communicative purposes not clear in the lexical items of the verse.

For Mahmoud “pragmatic coherence is a yardstick to judge a translation as good or bad” (2008, p. 1862). He studies the various speech acts in *surat* “An-Nas” and the illocutionary forces it includes. He shows how the translators lost such a force when translating the *surah*.

Moreover, Mahmoud (2008) talks about the stylistic dimension in *surat* “An-Nas”. He states that two utterances may include the same information yet have different meanings due to their variation in style. He is a proponent of form as it has an important role in conveying impressions, feelings, attitudes and emotions along with meaning. Various stylistic values that influence the understanding of *surat* “An-Nas” are introduced by Mahmoud in his study. He talks about annexation, repetition and antithesis (contrasting ideas being juxtaposed). Mahmoud introduces the term ‘target accommodation’ of Kievit (1990) which

is based on the adaptation of the translation towards the target readership, which is not a suitable method for translating the Holy Quran.

The importance of this study for the present work is that it calls for retaining the Arabic stylistic and aesthetic qualities in the TT since they are very conducive to the meaning of the text.

Al-Salem (2008) in her comparative study of five translations of the Quran regarding metonymy assures that the higher the text's quality is, the more difficult it is to be translated. "The translator not only has to render the meaning of text, but also has to maintain its style and spirit" (2008, p. 2).

Al-Salem introduces the definition of metonymy along with its various types with examples from the Quran. Metonymy is a figure of speech in which one word is used to stand for another which is closely associated to it. Al-Salem goes through a number of studies related to how to translate metonymy including Newmark (1984), Larson (1998), Gutt (1992) and De Beaugrande (1978). She then introduces the linguistic problems encountered by translators as given by Abdullah (1992) such as different semantic ranges, euphemisms, different classifications, different tropical expressions and the issue of equivalence.

Al-Salem studies 30 cases of metonymy in *surat* "Al-Baqara" and some other *surahs* showing how they were rendered in the translations under study. She gives an example of a part-for-whole metonymy from *surat* "Al-Baqara". It appears in the word "اركعوا" carrying the meaning of 'submit' and 'pray' as in At-Tabary (2001) and As-Saboony (1981) respectively. The term is mis-translated when changed to "bow your heads" which is totally wrong and carries

different cultural features in the TL. Al-Salem calls for maintaining the meaning and effect of metonymy through literal translation whenever possible. If literal translation fails, the word should be reduced to its intended meaning, resulting in some loss of meaning.

Her idea of translating a sacred text as being like a manual of instructions shows that she is for the approach that calls for preserving Quranic form and style as well as foreignization in translation.

Amir Al-Azab and Othman Al-Misned (2012) believe that pragmatic loss in Quran translation causes the pleasure of the text to fade away. In the study, they introduce a number of cases of pragmatic losses that occur when the Quran is translated and they show that the translations of the Quran cause a loss in meaning due to the loss of these features. These include loss of genre, texture, textual meaning, referential versatility, culture specific terms, prevalence, word order, syntactic conflict, exaggerated forms, ellipses, gender, grammatical category and tense. The examples they apply to these cases all reveal the same idea of the previous studies which assure the importance of maintaining the structure, style and rhetoric of the Quran.

Abbas Rasekh et al. (2012), deal with homonymy as a case of lexical ambiguity. They believe that an important problematic issue which a translator faces while doing his/her work is the understanding of the intended meaning of ambiguous words which have two or more pragmatic interpretations and only one is used.

The writers define the term 'homonymy' and mention the cases of ambiguity introduced by Newmark (1988). They also add the seven definitions of "فساد" as given by Teflisi (1960), and then compare them with 16 translations of the

Quran. The writers assure that the job of the translator is to reproduce and retain the intended ambiguity in the translated text.

Abu-Mahfouz (2011) studies the way Ali translates nouns in the Quran. Abu-Mahfouz cites Arberry (1955) who confirms that any translation of the Quran is “a poor copy of the glittering splendor of the original” (p. 24). Abu-Mahfouz discusses the semantic problems in Ali’s translation of the Quran. These problems include:

1. Using a hyponym as an equivalent to a superordinate. For example, the word “بقرة” is translated as “heifer” which is actually a particular cow; one which has not given birth to a calf yet.
2. Using a superordinate as an equivalent to a hyponym. Ali translates the word “مساجد” as “places of worship”.
3. Translation by transliteration when there is an equivalent. “زنجبيل” and “أمة” are translated as “zanjabil” and “ummat” respectively.
4. Inconsistency and translating the same Arabic word occurring in different verses to different English words. In *surat* “Yusuf” he translates “عزيز” as “Aziz” and “exalted one”.

The way the writer deals with such semantic failures is insightful and beneficial to this present research and is a guide for the analysis of the three translations since it shows what to search for in a semantic analysis.

In 1995, Al-Malik carried out a study on the secondary meanings of performative utterances. He worked on five translations of the Quran. The writer mentions that a performative utterance becomes problematic if it is not used to indicate its basic meaning; it may have a secondary meaning. In his

work, Al-Malik discusses the performative utterances in both Arabic and English in general. He deals with imperatives, negative imperatives, interrogatives, vocatives and wish from two aspects: direct and basic meaning; then secondary meanings.

In his analysis of the five translations, he gives Quranic examples of performatives being used to give the secondary meaning and not the basic meaning depending on what Quran exegeses say. Then he shows how the translators' failure to notice such secondary uses results in the loss of meaning.

To conclude, it is clear that translation in general is a very complicated task since it is not restricted to the individual lexical item. This task gains more difficulty and becomes a burden for the translator when s/he works with sacred and religious texts. This study aims at and deals with the highest and most transcendental text, the Quran. It is important to affirm the idea that the Quran is a divine text and as a result, its sounds, words and style are, too. For many orientalist and linguists, the Quran is a unique and sensitive text with great beauty. Any change in the linguistic environment of the Quran results in some loss in meaning which can be drastic in many cases. Achieving a perfect translation of the Quran, therefore, remains an unattained task.

Finding areas of failure committed by the three translators due to semantic and pragmatic causes is achieved through a comparative study between the three translations. The analysis is new because it is based on both old exegeses such as Al-Zamakhshari, Al-Qurtubi, Qutub and As-Saboony as well as the contemporary work of Asha'arawi, Abd-Alaziz and Nofal. Additionally, it studies *surat* "Yusuf" which has not been tackled by other researchers regarding the accuracy of its translation as the previously mentioned ones.

Hopefully, the study will help those who work in the field of Quran translations to be aware of some important aspects of *surat* “Yusuf” which are essential for the understanding and the translation of the *surah* more accurately and effectively.

## Chapter Three

### A Semantic Analysis and Evaluation of the Three Translations of *Surat “Yusuf”*

This chapter is based on analyzing the verses which include semantic problems and failures found in the work of the three translators Ali, Dawood and Sale. The analysis is not based on the judgment of the researcher; rather it depends on exegeses of the Quran known as the books of *Tafseer* (explanations and interpretations). Besides the exegeses and their commentaries, Arabic and English dictionaries are also used to point out the various meanings that words may carry and as a result lead to problems in translation along with Arabic books on syntax and rhetoric.

The analysis of the verses starts with the verse in Arabic, followed by the opinions stated in the exegeses, Arabic books and dictionaries. This analysis aims at reaching the exact intended meaning of a word as it appears in the verse. It makes the meaning of the word clear among the many shades of meaning it may have. Following this is a representation of the translations of Ali (A), Dawood (D) and Sale (S). At this point, comes the step of contrast between the three translations and a study of their acceptability. Here the search for adequacy, correctness and acceptability takes place to find the best translation.

Before dealing with the verses of *surat “Yusuf”*, we digress a little to point out a very clear error in translation committed by Sale in the phrase which every *surah* in the Quran starts with, namely *بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ*, which is known as *al-basmallah* and it means that what a Muslim does is always in the name of Allah who is gracious and merciful. The three translators give it the following translations:

A) “In the name of Allah, most gracious, most merciful.”

D) “In the name of God, the compassionate, the merciful.”

S) “In the name of the most merciful God.”

It is clear from the Arabic phrase that two characteristics are attributed to Allah: merciful and gracious. Dawood loses the case of exaggeration “مبالغة” found in “الرحمن” and “الرحيم” by changing the form into mere adjectives only; they are properties which are loaded with meaning. Sale’s translation is rejected for two reasons. First, he only gives one adjective and drops the other. Second, and as Hosni (1990, p. 97) discusses, Sale’s use of the superlative form “the most” connotes that other gods exist, and this God is being compared to them.

Now we move to deal with the semantic issues found in the verses of *surat* “Yusuf”, their analysis and discussion.

Verse 1:

"الر تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ"

Some try to give the meaning of such letters found at the beginning of a number of *suras* in the Quran. What is of concern to this study is how they are to be translated. Asha’arawi (n. d.) says that these letters must be read according to the way they are actually said in speech, i.e. according to the phonological system of the language. He states an example to prove his point of view from *surat* “Al-Baqara” and *surat* “Al-Sharh”. Both start with “الم” but the two are different. In “Al-Sharh” it gives the meaning of “haven’t we”, but in “Al-Baqara”, its meaning is not known and is not of the concern of this study. They are taken here as a combination of three letters Alif, Lam, Meem.

A) And D) “Alif, Lam, Ra”

S) “A. L. R”

According to Asha’arawi, the problem is clear in Sale’s translation of these three letters. It is something un-debatable that any reader of Sale’s translation is to read the letters as they are found and pronounced in the English language,

and this is wrong. They should be read as they are in the Arabic phonological system and rendered as the names of the letters but this is not possible in Sale's translation.

In the same verse, we continue to talk about "تلك آيات الكتب المبين". Nofal (1989) and Asha'arawi (n. d.) give "المبين" the meaning of "what makes issues and things clear".

A) and S) "... the Perspicuous Book"

D) "... the Glorious Book"

*Longman dictionary* (1987) and *Al-Mawrid* (1997) define "perspicuous" as clear, easy, showing clever judgment and understanding. While "glorious" is given the meanings of having fame, honor, beauty and splendor. This indicates that Dawood's use of "glorious" does not give the meaning of the verse. What Sale and Ali did is closer to the intended meaning

Verse 3:

"نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْآنَ وَإِنْ كُنْتَ مِنْ قَبْلِهِ لَمِنَ الْعَافِلِينَ"

The item "أحسن" in *Al-Waseet* (1972) is derived from the root "حَسَنَ" which can stand for two meanings: "جَمَلٌ" referring to what is beautiful, and "الأفضل" meaning "the best". Nofal (1989) states that in this verse "أحسن" is used to describe *surat* "Yusuf" as being the best of stories in its narration, choices, style, judgment and proof. Abd-Alaziz (2000) adds that it is "أحسن" because the story of "Yusuf" is written in the best of forms and the greatest of excellence.

A) "We do relate unto thee the most beautiful of stories."

D) "We will recount to you the best of narratives."

S) "We relate unto thee a most excellent history."

It seems that Ali, and by the use of “the most beautiful” goes to the first meaning given by the word “أحسن” and thus he falls into the trap of Arabic semantics where one word can have many shades of meaning. “The best” and “most excellent” do actually give the intended meaning of “أحسن” in this verse.

Verse 4:

"إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ"

In this verse, we will discuss the issue of “يا أبت”. Nofal (1989) supplies his readers with a number of opinions regarding this word. These include Sebawaih, Makhloof and Al-Alamy who all say that the “ت” in this word replaces the possessive pronoun “my” which is “ي” in Arabic. They also assure that only one of them can be used but including both is rejected in Arabic.

A) “Behold, Joseph said to his father: ‘O my father...’”

D) “Joseph said to his father: ‘Father...’”

S) “When Joseph said unto his father, O my father...”

It can be noted that the deleted “ي” in the verse which was replaced by “ت” is there in Ali’s and Sale’s translations. Following the opinions of Arabic rhetoricians, the two seem to have failed to capture the rhetoric of the verse. Their translations break the rules of Arabic vocative forms which are carried out either by the “ي” or by the “ت”.

Verse 9:

"اقتُلُوا يُوسُفَ أَوْ اطْرَحُوهُ أَرْضًا يَخْلُ لَكُمْ وَجْهٌ أَبِيكُمْ وَتَكُونُوا مِن بَعْدِهِ قَوْمًا صَالِحِينَ"

*Al-Waseet* (1972) gives “يخل” the meaning of “فرغ مما به” meaning “empty from what it contains”. The exegeses all give it a secondary meaning in this verse “انفرد وتفرد” which is “solely” according to *Al-Mawrid* (1997).

A) "...that so the favor of your father may be given to you alone."

D) "...so that we may have no rivals in our father's love."

S) "...and the face of your father shall be cleared towards you."

Both Ali and Dawood seem to have understood the secondary shade of meaning of "يخل" in the verse so they use "alone" and "no rivals" respectively. On the contrary, Sale goes for the main meaning of the word as to be empty and so he uses "cleared". He uses a literal translation for this part of the verse which carries a connotative meaning which he ignores. The result is an incomprehensible phrase.

Verse 10:

"قَالَ قَائِلٌ مِنْهُمْ لَا تَقْتُلُوا يُوسُفَ وَأَلْقُوهُ فِي غَيَابَةِ الْجُبِّ يَلْتَقِطُهُ بَعْضُ السَّيَّارَةِ إِنْ كُنْتُمْ فَاعِلِينَ"

In the verse, the word which is problematic is "يلتقطه". Al-Qurtuby (2008) gives it the meaning of "finding something by accident". Abd-Alaziz (2000) defines it as "to take".

A) "... he will be picked up by some caravan of travelers."

D) "... some caravan will take him up"

S) "...and some travelers will take him up"

The translators use "pick up" and "take up". *Longman Dictionary* (1987) gives the following definitions:

Pick up: "to take hold of (esp. something small or light) and lift it up from a surface."

Take up: "to begin to spend time; to ask about or take further action; to fill or use (space or time); to accept the offer of and to continue."

If a componential analysis is carried out, which is a description of the meanings of a word depending on semantic fields so as to analyse the meaning of the word, it will be clear that “take up” cannot be used to mean “يَلْتَقِطُهُ”, while “pick up”, which is used by Ali, is more acceptable.

Verse 12:

"أَرْسَلَهُ مَعَنَا غَدًا يَرْتَعُ وَيَلْعَبُ وَإِنَّا لَهُ لَحَافِظُونَ"

Al-Qurtuby (2008) and Asha'arawi (n. d.) show the difference between two verbs in Arabic – “يلعب” and “يلهو”. They say that the former includes playing games that are accepted by religion and help the human strength to grow such as horse riding and swordplay. The latter refers to games that waste time and have negative results on health and worship.

- A) “... to enjoy himself and play”
- D) “...that he may play and enjoy himself”
- S) “...that he may divert himself and sport”

A problem arises in this verse from the fact that these two verbs with their different shades of meaning in Arabic are not found in English; for English it is all “play” whether the activities are positive or negative. Therefore Ali and Dawood’s use of “play” causes a loss in meaning according to the books of exegeses. Sale’s translation and the use of “sport” is to some extent better, since the word “sport” is usually used to carry positive connotations.

Verse 17:

"قَالُوا يَا أَبَانَا إِنَّا ذَهَبْنَا نَسْتَبِقُ وَتَرَكْنَا يُوسُفَ عِنْدَ مَتَاعِنَا فَأَكَلَهُ الذِّبَابُ وَمَا أَنْتَ بِمُؤْمِنٍ لَّنَا وَلَوْ كُنَّا

صَادِقِينَ"

The difficulty in this verse appears in the use of “لو”. Al-Qaisy (437 H) takes the ideas of Al-Mubarid who gives “لو” in this verse the meaning of “ان” which is “if”. Abd-Alaziz (2000) also gives it the same meaning. The brothers of “Yusuf” tell their father that he will not believe them even if they tell the truth because he does not see them as innocent. Nofal (1989) gives it the function of an adverb (حال) which indicates the impossibility of the happening of what follows.

A) “...but thou wilt never believe us even though we tell the truth.”

D) “...but will not believe us, though we speak the truth.”

S) “... but thou wilt not believe us, although we speak the truth.”

What we find in the three translations is a totally different meaning from what is actually there in the verse. The use of “though” and “although” give assurance and the feeling that the brothers are telling the truth, but this is not what we find in the exegeses. What the verse means is that they are not telling the truth and even if they tell the truth he will not believe them.

Verse 20:

"وَشَرَّوْهُ بِثَمَنٍ بَخْسٍ دَرَاهِمَ مَعْدُودَةٍ وَكَانُوا فِيهِ مِنَ الزَّاهِدِينَ"

This verse is loaded with meaning. First we have “بخس” which, according to Asha’arawi (n. d.) and Al-Qurtuby (2008), carries more than one meaning. It means that the price of Yusuf was trivial, low and less than his actual value. Also, it carries the meaning of “حرام” i.e. banned and prohibited, since Yusuf was a free boy, not a slave. Al-Salem (2008) takes the opinions of Abdullah (1992) regarding problematic areas in Quran translation. One of them is clear in our example of “بخس” where words seem semantically equivalent, but in fact one has a wider semantic range than the other.

A) “The (Brethren) sold him for a miserable price...”

D) “They sold him for a trifling price...”

S) “And they sold him for a mean price...”

Only one shade of meaning is observed in the three translations, which is “trivial” and “low”, while the other shade is lost. Here the translators must add both meanings indicated by the target text word to have a translation that covers all the shades of meaning. The second shade may be “illicit” or “unlawful”.

Another issue found in this verse is the word “دراهم معدودة”. In *Al-Waseet* (1972) “دراهم” is given the meaning of “pieces of silver”. “معدودة” means that the pieces were counted. Al-Qurtuby (2008) and Nofal (1989) say that in the time of the story people used to sell and buy goods by weighing them. If the goods or the pieces of silver were few, they would only count them. So the use of “معدودة” carries within it an economical fact about a certain history and how people used to deal with each other in their commerce. The use of “معدودة” shows how mean the price was and as a result how low the value of the merchandise was too. In this case, it was Yusuf whose price and value was belittled.

A) “...for a few dirhams counted out.”

D) “...for a few pieces of silver.”

S) “...for a few pence.”

Ali is the only one to give the word “معدودة” in his translation, which means that Dawood and Sale cause some loss in meaning once dropping it out. This part of the verse is essential to the whole meaning intended by the verse so as to show the low value the brothers gave to Yusuf. They underestimated his importance and did not know how great he will be in the future.

As for “دراهم”, Ali prefers to transliterate it and this can be acceptable following Newmark (1988) who says that material words related to a certain culture and represent a national aspect can be transliterated as names of dishes and clothes. Dawood chooses to give the meaning of the word as “silver pieces” and this can

also be accepted. Sale's translation is misleading since he uses "pence" which has cultural connotations that differ from the culture being described in the verse and the whole *surah*. *Longman Dictionary* (1987) defines it as the plural of "penny" which is a sum of money found in Britain since 1971 and equals one hundredth of a pound. What Sale actually does is 'domestication' which is rejected in the translation of the Quran.

Verse 21:

"وَقَالَ الَّذِي اشْتَرَاهُ مِنْ مِصْرَ لِامْرَأَتِهِ أَكْرِمِي مَثْوَاهُ عَسَىٰ أَنْ يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ وَلِنُعَلِّمَهُ مِن تَأْوِيلِ الْأَحَادِيثِ وَاللَّهُ غَالِبٌ عَلَىٰ أَمْرِهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ"

The verse describes the man who bought Yusuf as "من مصر", i.e. "from Egypt" and does not say "the Egyptian". It is known that "Egyptian" connotes that the person is originally from Egypt and it is his/her homeland. If an Egyptian went to live in America for example, s/he would still carry the Egyptian nationality.

Asha'arawi (n. d.) makes the importance of not using the nationality in this situation clear for the readers later on in verse {43}. It is known that the rulers of Egypt were known as "Pharos" and they were Egyptians. But the *Encyclopedia Britanica* states that a group of mixed Semitic-Asiatics known as *Hyksos* immigrated into Egypt's delta region and gradually settled there during the 18th century BC. The word *Hyksos* was an Egyptian term for "rulers of foreign lands". The importance of this analysis to the study of *surat* "Yusuf" is that the people at the time of Yusuf were not Egyptians thus the Quran does not use "Egyptian" or "Pharos" in the *surah*.

A) "The man in Egypt, who bought him..."

D) "The Egyptian who bought him..."

S) “And the Egyptian who bought him...”

Dawood and Sale’s use of “Egyptian” is problematic following Asha’arawi and causes a problem regarding the history of Egypt. The simple change in the structure of the verse from a prepositional phrase to an adjective causes a change and a disguise to the historical events in Egypt. Ali avoids such an error by using “in Egypt”; thus his translation is more accurate.

Verse 23:

"وَرَاوَدَتْهُ الَّتِي هُوَ فِي بَيْتِهَا عَنْ نَفْسِهِ وَغَلَّقَتِ الْأَبْوَابَ وَقَالَتْ هَيْتَ لَكَ قَالَ مَعَاذَ اللَّهِ إِنَّهُ رَبِّي أَحْسَنَ مَثْوَايَ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ"

The verse talks about the wife of the man who bought Yusuf. She fell in his love and tried to seduce him. It is clear that the verse uses “راودته عن نفسه” which can be taken as a form of euphemism including no explicitness in meaning.

A) “But she in whose house he was, sought to seduce him from his (true) self...”

D) “His master’s wife attempted to seduce him...”

S) “And she, in whose house he was, desired him to lie with her...”

Al-Salem (2008) discusses the issue of translating euphemisms with euphemisms having some departure from the original meaning. Ali and Dawood do this by the use of “seduce” which carries a hidden meaning of sexual intercourse. Sale changes the euphemism into an explicit form using “lie with”. *Longman Dictionary* (1987) defines “seduce” as “old use or *bibl* to have sex with”. Perhaps it would be better to avoid such a form and keep the euphemism.

Verse 25:

"وَاسْتَبَقَا الْبَابَ وَقَدَّتْ قَمِيصَهُ مِنْ دُبُرٍ وَأَلْفِيَا سَيِّدَهَا لَدَى الْبَابِ قَالَتْ مَا جَزَاءُ مَنْ أَرَادَ بِأَهْلِكَ  
سُوءًا إِلَّا أَنْ يُسَجَّنَ أَوْ عَذَابٌ أَلِيمٌ"

In the first part of this verse we deal with an important grammatical aspect of Arabic not found in English. In Arabic duality is expressed by dual morphemes whereas in English it is expressed by using items like “two”. Baker (1992) discusses the feature of Arabic in showing a distinction between singular, dual and plural forms. The absence of the dual form in Modern English causes a problem in translation. In the verse the “ا” /aa/ in “استبقا” and “ألفيا” is a long vowel used to indicate duality, referring to “Yusuf” and the wife.

A) “So they both raced... they both found...”

D) “They both rushed... they met...”

S) “And they ran... and they met...”

Ali is the only one found to have kept the duality in both cases. Dawood keeps it in the first but drops it in the second. Sale gives no attention to duality at all; he uses the English plural only which causes some loss in meaning. It is necessary to maintain both cases of duality with the use of “the two” or “both” so as to give an exact translation.

"قَالَتْ مَا جَزَاءُ مَنْ أَرَادَ بِأَهْلِكَ سُوءًا إِلَّا أَنْ يُسَجَّنَ أَوْ عَذَابٌ أَلِيمٌ"

The second part of the verse includes the word “سوءا”, which, in *Al-Waseet* (1972), is used for anything that gets a person down and for everything hideous. In this verse, the word was not used in such a sense; it actually connotes the meaning of adultery.

A) “What is the (fitting) punishment for one who formed an evil design ...”

D) “Shall not the man who wished to violate your wife ...”

S) “What shall be the reward of him who seeketh to commit evil...”

“Violate” and “evil” used by the translators for “سوءا” cover one shade of meaning, while they all lose the second which is the connotative part of the word as used in this context. It is important to give the intended meaning of “adultery” found in the verse since not all evil and bad doings deserve punishment like adultery.

Verse 28:

"فَلَمَّا رَأَى قَمِيصَهُ قَدْ مِنْ دُبُرٍ قَالَ إِنَّهُ مِنْ كَيْدِكُنَّ إِنَّ كَيْدَكُنَّ عَظِيمٌ"

An aspect of Arabic found in this verse is having different pronouns and devices to show gender. In the verse, the use of “كيدكن” can only carry the meaning of women, for it includes the feminine plural suffix “ن”. Such a distinction is not found in English, thus a translator will need to add items so as to give the intended meaning.

A) “It is a snare of you women”

D) “This is but one of your tricks”

S) “This is a cunning contrivance of your sex.”

It is clear that Ali overcomes the gap between English and Arabic and adds the word “women”. Dawood’s use of “your tricks” and Sales use of “your sex” are problematic and can cause a misinterpreting of who is addressed here, the wife or Yusuf.

Verse 30:

"وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ امْرَأَةٌ الْعَزِيزِ تُرَاوِدُ فَتَاهَا عَن نَّفْسِهِ قَدْ شَغَفَهَا حُبًّا إِنَّا لَنَرَاهَا فِي ضَلَالٍ

"مُبِينٍ"

The word “عزيز” is worthy of research in this verse. The *surah* tells us that when Yusuf was in Egypt there was a king and another ruler (his deputy) called “Aziz”. The term is used to refer to a political rank in the Egyptian society in the time of Yusuf. The “Aziz” can be considered the person responsible of the treasury and the goods of the country because later on in the *surah*, “Yusuf” becomes the “Aziz” after being appointed such a job by the king. It should be transliterated like any other word from the same category like “Pharos”, and “Cesar”. This point is also found in verse {51}, {78} and {88}

A) “The wife of the (great) Aziz...”

D) “The Princes wife...”

S) “The nobleman’s wife...”

The translations of Dawood and Sale are improper for using “prince” and “nobleman” as equivalents for “العزیز”. “Prince” is defined in *Longman Dictionary* (1987) as “a son or other near male relation of a king or queen.”

“Nobleman” is defined as “a member of the nobility” and the nobility are people of the highest social class in a society. “Aziz” in Egypt is neither a prince nor a nobleman. The word actually means “the dignified”, but was a kingship term during the time of Yusuf.

Verse 31:

"فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ وَأَعْتَدَتْ لَهُنَّ مُتَكًا وَآتَتْ كُلَّ وَاحِدَةٍ مِّنْهُنَّ سِكِّينًا وَقَالَتِ  
اخْرُجْ عَلَيْهِنَّ فَلَمَّا رَأَيْنَهُ أَكْبَرْنَهُ وَقَطَّعْنَ أَيْدِيَهُنَّ وَقُلْنَ حَاشَ لِلَّهِ مَا هَذَا بَشَرًا إِنْ هَذَا إِلَّا مَلَكٌ كَرِيمٌ

The word “مكر” is defined as: “cunning”, “craftiness”, “slyness”, “wiliness”, “deception” and “deceit” (*Al-Mawrid*, 2007). So it is possible to translate the word with a target text word from the same category. If we are to give preference to some of these words, the choice will be “wiliness” or “deception”. The reason for such a choice is that the other words have both positive and

negative meanings, as found in *Al-Mawrid* (2007), while “wiliness” and “deception” are only given the negative meanings of “غش” (cheating) and “خداع” (deceit).

The second lexical item is “أرسلت” which can mean different things depending on its context of use. Exegeses show that the verb here was not used in the sense of “sent” but rather it was used to mean “invited”. The wife invited the women of the city to a banquet to end their gossip.

Thirdly is “حاشا لله”. Asha’arawi (n. d.) and Abd-Alaziz (2000) state that the actual intention for it being used by the women is to assure their awareness that “Yusuf” is innocent of the accusations held against him by the wife. In *Al-Mawrid* (1997), “حاشا لله” is defined as “God forbid”, i.e. God forbid it that “Yusuf” were to carry out such a sin.

A) “When she heard of their malicious talk, she sent for them... they said: ‘Allah preserve us!’”

D) “When she heard of their intrigues, she invited them... ‘God preserve us!’”

S) “When she heard of their subtle behavior, she sent unto them... ‘O God!’”

Ali and Sale use the form of an adjective and noun for “مكرهن”. Such a shift in category can be used to bridge the gap between the source language and target language when an equivalent of a certain word from the same category does not exist, but in this verse it is not needed. Dawood’s “intrigues” or any of the words given by *Al-Mawrid* (1997) are more acceptable.

As for “أرسلت”, it is clear that Dawood understands its meaning in this context. “Sent for” used by Ali does not give the meaning found in the exegeses. *Longman Dictionary* (1987) offers the definition of “ordering goods”. It also defines Sale’s word “sent” as causing somebody or something to “go or be

taken to a place” as well as “to direct and order”. But, the case in this verse is not like that, it is an invitation.

As for “حاشا لله”, it is clear that Sale loses the whole idea in it by the use of “O God!” which indicates surprise and shock only. It only mimics the feelings of the women once they saw Yusuf. Ali and Dawood try to keep it and also fall into some trouble. Exegeses discuss that the person meant in this utterance is Yusuf, but the two translators use “us” causing a shift in the intention from Yusuf to the women who actually uttered the words.

Verse 33:

"قَالَ رَبُّ السِّجْنِ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ وَإِلَّا تَصْرِفْ عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُن مِّنَ الْجَاهِلِينَ"

The word “أَحَبُّ” is the comparative form of “يُحِبُّ” and it indicates the meaning of “liked” or “preferred more than another”. This meaning of “أَحَبُّ” was the intended meaning in verse {8} in which the brothers agreed on their father love and preference for Yusuf and his brother more than them. In the present verse, Al-Qurtuby (2008) and Abd-Alaziz (2000) say that the word here was used in another meaning or it carries an additional shade of meaning since Yusuf does not like or prefer prison. The intended meaning is that prison is more tolerable and preferred to Yusuf than committing adultery since both are bad.

- A) “He said: ‘O Lord, the prison is more to my liking than that to which they invite me.’”
- D) “‘Lord’, said Joseph, ‘sooner would I go to prison than give in to their advances.’”
- S) “Joseph said, O Lord, a prison is more eligible unto me than the crime to which they invite me.”

Both Ali and Sale take the main meaning of “like” and “enjoy” so they use “liking” and “eligible”. These two words in English are used for positive things unlike prison which cannot be positive or good. Dawood uses “would” which indicates the meaning of preference and choosing what is best. It might be better to use “preferable” or “more tolerant” to indicate the exact meaning of the verse.

Verse 36:

"وَدَخَلَ مَعَهُ السَّجْنَ فَتَيَانَ قَالَ أَحَدُهُمَا إِنِّي أَرَانِي أَعْصِرُ خَمْرًا وَقَالَ الْآخَرُ إِنِّي أَرَانِي أَحْمِلُ فَوْقَ رَأْسِي خُبْزًا تَأْكُلُ الطَّيْرُ مِنْهُ نَبِئْنَا بِتَأْوِيلِهِ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ"

This verse includes a case of metonymy. As illustrated in “اني اراني أعصر خمرًا” which is a form of metonymy based on referring to an entity by its future status. People do not press wine, rather they press grapes and the result is wine. In verse {36} it is said that the man saw himself pressing wine – this is the metonymy. This example is studied by Al-Salem (2008) in her study on metonymy and how to translate it. She says that the phrase “أعصر خمرًا” indicates two actions: first, the pressing of grapes and second, the making of wine out of the pressed grapes.

A) “... I see myself (in my dream) pressing wine”

D) “... I dreamt that I was pressing grapes”

S) “... it seemed to me in my dream that I pressed wine out of grapes”

Following Al-Salem (2008), Dawood’s translation is inaccurate because it only gives the first part of the meaning which is pressing grapes, and it is not necessary that all grape pressing is for making wine. Ali renders the metonymy as it is and the result is acceptable and intelligible. Sale prefers to avoid the use of a metonymy and tends to use a normal phrase. Metonymy is a device that

reveals high eloquence and rhetoric in the Quran, and since keeping it does not cause a problem of understanding for the readers then it is better to be kept.

Verse 42:

"وَقَالَ لِلَّذِي ظَنَّ أَنَّهُ نَاجٍ مِّنْهُمَا اذْكُرْنِي عِنْدَ رَبِّكَ فَأَنَسَاهُ الشَّيْطَانُ ذِكْرَ رَبِّهِ فَلَبِثَ فِي السِّجْنِ  
بِضْعَ سِنِينَ"

These words were uttered by Yusuf while dwelling in prison and after telling his two companions the interpretations of their dreams. Yusuf asked the man who saw himself pressing wine to tell the king about him once he is saved and free according to the interpretation. In this verse any translator has to be very careful when dealing with two words “ظن” and “اذكرني”. The first is very important, and a wrong understanding of its meaning leads to a problem in faith and blasphemy. *Al-Waseet* (1972) gives “ظن” two opposing meanings; “to do without certainty and surety” or “to do with certitude”. It is the role of the translator to understand which of the two antonymous meanings is used in a certain context. In *surat* “Yusuf”, his interpretation of dreams is not an act of sorcery or one’s own expectations; it is based on revelation sent to Yusuf by Allah. In the previous verse, Yusuf tells the two men, whom he interpreted their dreams that the dreams will happen for sure. This is clear in the verb “قضي” meaning “it is to be done for sure”.

“اذكر” and “تذكر” are used by people in usual everyday speech to mean “remember” as the antonym of “forget”. In this verse this shade of meaning is actually retained but the use of “remember” does not fulfill the purpose of the verse. The exegeses say that Yusuf did not want the man to remember him rather he wanted the man to tell the king about him and about his good doings and ability to interpret.

A) “...and to that one whom he considered about to be saved, he said: ‘mention me to thy lord.’”

D) “And Joseph said to the prisoner who he knew should survive: ‘Remember me in the presence of your lord.’”

S) “And Joseph said unto him whom he judged to be the person who should escape of the two, remember me in the presence of thy lord.”

Among the three translations, Dawood’s is the best for the word “ظن” because his use of “knew” gives the exact meaning of sureness. Ali’s “consider” and Sale’s “judge” carry within them the meaning of uncertainty, which is rejected by the exegeses in this verse. As for “اذكرني”, Ali gives the exact meaning with the use of “mention me”. Dawood and Sale take the main meaning of the word and lose the extra meaning.

Verse 43:

"وَقَالَ الْمَلِكُ إِنِّي أَرَى سَبْعَ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعَ عِجَافٍ وَسَبْعَ سُنبُلَاتٍ خُضْرٍ وَأُخَرَ  
يَابِسَاتٍ يَا أَيُّهَا الْمَلَأُ أَفْتُونِي فِي رُؤْيَايَ إِن كُنْتُمْ لِلرُّؤْيَا تَعْبُرُونَ "

In verse {43}, the king sees in his dream “cows”, which is clear in the word “بقرات”, the plural form of the feminine “بقرة”. It is one kind of the whole group of cattle.

A) “I do see (in a vision) seven fat kine...”

D) “I saw seven fattened cows...”

S) “Verily I saw in my dream seven fat kine...”

In Quran exegeses, the use of “kine” by Ali and Sale is not acceptable. What they actually do is to give a superordinate form to replace a subordinate one, when there is a word in the target text suitable for the original target text word. The word “kine” in *Longman Dictionary* (1987) is defined as “the old use of cattle”. It gives examples of cattle including cows and bulls. This meaning in

Arabic is found in “بقر” as a general word, this is different from the singular form of “بقرة” which is only for the female.

Verse 49:

"ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ عَامٌ فِيهِ يُغَاثُ النَّاسُ وَفِيهِ يَعْصِرُونَ"

The item “يعصرون” is a highly complex word in this verse. Exegeses discuss this word and they give it three meanings all found and present in the verse:

1. People will press grapes and olives to produce wine and oil.
2. People will find shelter and be saved from the famine. This meaning is also found in *Al-Waseet* (1972). It gives “أعصر” the meaning of “التجأ و” “لاذ” and this is the same idea. It is used as a synonym of “يغاث” as “being saved”.
3. People will have rain after seven years of continuous drought. This meaning is found in *surat* “Al-Naba” verse {14} “المعصرات” to mean “clouds full of rain”. This meaning is also found in “يغاث” which carries the meaning of “having rain” since “rain” in Arabic has many names including “غيث”.

The problem that arises is that no English word carries all three meanings. This causes great problems for the translators and loss is inevitable.

A) “...and in which they will press (wine and oil).”

D) “...in which the people will press the grape.”

S) “...and wherein they shall press wine and oil.”

It is obvious that the three translators only take one aspect of the word that is pressing grapes and olives. It is impossible to find a word in English that carries the three meanings, so we can either accept the loss of meaning, or the translator will need to add more words than are actually there in the text to give the intended meanings, consequently, the level of informativity will be

downgraded. This verse is a case where inference in behalf of the reader is needed.

Verse 55:

"قَالَ اجْعَلْنِي عَلَىٰ خَزَائِنِ الْأَرْضِ إِنِّي حَفِيظٌ عَلِيمٌ"

The verse has a political, economic and social connotation. Yusuf presents the two important and major characteristics for any person who is to take charge and be in a high rank in society. First, he gives "حفيظ" and this represents the person who is responsible. Second, is "عليم" meaning that the person should have sufficient knowledge and be aware of what and how to control the country and manage its affairs.

A) "...I will indeed guard them as one that knows (their importance)"

D) "...I shall husband them wisely"

S) "...for I will be a skillful keeper"

In Ali's translation we do find the two meanings in "guard" and "know" but he changes the form to be a case of comparison. Such a change is not needed. Dawood does the same, but he uses a verb "husband" to give the meaning of "حفيظ" and an adverb "wisely" for "عليم". He first changes the order and changes the form. Again, this is a change which is not needed.

Sale's translation, despite the change of form, can be considered the best for it gives the two characteristics side by side to show that they are necessary and inseparable.

Verse 65:

"وَلَمَّا فَتَحُوا مَتَاعَهُمْ وَجَدُوا بِضَاعَتَهُمْ رُدَّتْ إِلَيْهِمْ قَالُوا يَا أَبَانَا مَا نَبْغِي هَذِهِ بِضَاعَتُنَا رُدَّتْ إِلَيْنَا

وَنَمِيرُ أَهْلَنَا وَنَحْفَظُ أَخَانَنَا وَنَزِدَادُ كَيْلَ بَعِيرٍ ذَلِكَ كَيْلُ يَسِيرٍ"

The issue of “بضاعة” is found in this verse as well as verses {19}, {62} and {88}. Exegeses count what commodities were exchanged by people as goods, they include: money, desert yields, animal hide and hair, shoes and leather.

Following are how each translator translates the word in the four verses:

A) “Treasure” {19}; “stock in trade” {62} and {65}; “scanty capital” {88}.

D) “Merchandise” {19}; “silver” {62}; “money” {65}; “money” {88}.

S) “Merchandize” {19}; “money” {62}; “money” {65}; “money” {88}

One point that has to be mentioned here is that of consistency. In all four verses, “بضاعة” is used in the same way, carrying the same meaning, and this is found in all exegeses. Consequently, the different translations for one word having the same meanings, shows the lack of consistency in the three translations causing them to lose their efficiency. In the *Longman Dictionary* (1987), “merchandise” is given the meaning of “things for sale; goods”; as a result, “merchandise” can be considered the best translation for all four verses.

Verse 78:

"قَالُوا يَا أَيُّهَا الْعَزِيزُ إِنَّ لَهُ أَبًا شَيْخًا كَبِيرًا فَخُذْ أَحَدَنَا مَكَانَهُ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ"

The brothers of Yusuf talk about their father and describe him as “شيخ” and “كبير”. All exegeses agree that the two words are different. “شيخ” refers to the father’s old age, while “كبير” means that he is honorable.

A) “He has a father aged and venerable.”

D) “This boy has an aged father.”

S) “Verily, this lad hath an aged father.”

Dawood and Sale take the two words to carry the same meaning so they use only “aged”. Ali was aware of the two intended meanings, thus using both “aged” and “venerable” and this is exactly what the brothers meant.

Verse 83:

"قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ عَسَى اللَّهُ أَنْ يَأْتِيَنِي بِهِمْ جَمِيعًا إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ"

This verse should be dealt with along with verse {18}

"وَجَاؤُوا عَلَى قَمِيصِهِ بِدَمٍ كَذِبٍ قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ"

Once again we find the problem of consistency in these two verses. Following are the two ways each translator chose to deal with them:

A) "Nay, but your minds have made up a tale (that may pass) with you" {18}

"Nay, but ye have yourselves contrived a story (good enough) for you"

{83}

D) "No, he cried. Your souls have tempted you to do evil." {18} and {83}

S) "Nay, but ye yourselves have contrived the thing for your own sakes"

"Nay, but rather ye yourselves have contrived the thing for your own sake."

Both verses represent the words of the father when he received the bad news of losing Yusuf and then losing Yusuf's younger brother. Both cases resemble the psychological state which the father was in once hearing such shocking news. His feelings were all of sadness, grief, depression and pain. So, the importance of consistency which we see in Dawood's translation is what is needed for a good translation.

Verse 87:

"يَا بَنِيَّ اذْهَبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ وَأَخِيهِ وَلَا تَيْأَسُوا مِنْ رَوْحِ اللَّهِ إِنَّهُ لَا يَيْئَسُ مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ"

The word “روح” can carry several meanings. “Soul”, “spirit”, “essence”... etc all found in *Al-Mawrid*(1997). Azamakhshari (1407 H), Al-Qurtuby (2008) and Abd-Alaziz (2000) consider it to have the meaning of “الرحمة والفرج” which is not one of the several meanings found in *Al-Mawrid*. The meaning here is a call not to give up searching for the two brothers because there will always be God’s mercy and relief.

A) “And never give up hope of Allah’s soothing mercy.”

D) “Do not despair of God’s spirit.”

S) “And despair not of the mercy of God.”

Dawood is faulty in his translation. He takes the word “روح” literally, resulting in a wrong translation depending on the Quran exegeses. What Ali and Sale do is more acceptable since they understand the meaning that is intended in this verse and thus use “mercy”.

Verse 94:

"وَلَمَّا فَصَلَتِ الْعَيْرُ قَالَ أَبُوهُمْ إِنِّي لَأَجِدُ رِيحَ يُوسُفَ لَوْلَا أَن تُفَنِّدُونِ"

Al-Qurtuby (2008) and Abd-Alaziz (2000) define the word “أجد” as “smell”. They narrate that when the brothers left Egypt, after Yusuf ordered them to take his shirt and put it on his father’s face to see again, Ya’qoob, the father, told those sitting with him in Palestine that he could smell the smell of Yusuf. For sure, all those around him did not believe him and thought him to be mad from the time he had lost Yusuf. The word “أجد” is also followed by “ريح” as if the meaning will be “I smell the smell of Yusuf.”

A) “I do indeed scent the presence of Joseph”

D) "I feel the breath of Joseph"

S) "Verily, I perceive the smell of Joseph."

We can notice that Dawood's translation is not exact. His use of "feel the breath" is different from "scent his smell". You feel the breath of a person when being close to you only. Ali keeps the verb "smell" found in "أجد" but changes "smell" the noun found in "ريح" to "the presence". Sale does the opposite by keeping "smell" the noun and losing "smell the verb". A good translation may be "I feel the smell of Yusuf" which maintains both the meaning and the form of the original.

Another point in this verse is in "لولا أن تُفندون". Here the father knows that his people will not believe his words for they already accuse him of stupidity and losing his way; they see him as a 'dotard', a foolish liar and one who is hallucinating.

A) "...Nay, think me not a dotard"

D) "...Though you will not believe me"

S) "...although ye think that I dote."

Ali's phrase gives the meaning of the father asking his people not to think he is a dotard when he told them what he can scent. This does not give the indication found in the books of exegeses that they already believe him to be a dotard. What Dawood does is to give the connotative meaning directly, i.e. rather than saying "you think I am not saying the truth" he said "you don't believe me", the meaning is acceptable, but there is no need to change the form.

Sale's translation is acceptable because it gives the exact meaning and in the exact form.

Verse 99:

"فَلَمَّا دَخَلُوا عَلَى يُوسُفَ آوَىٰ إِلَيْهِ أَبْوَيْهِ وَقَالَ ادْخُلُوا مِصْرَ إِن شَاءَ اللَّهُ آمِنِينَ"

Al-Qurtuby (2008), Abd-Alaziz (2000) and Nofal (1989) apply the meaning of “embraced” to the word “أوى”. So when Yusuf met his family, he embraced them and took them in his arms.

A) “He provided a home for his parents.”

D) “He embraced his parents.”

S) “He received his parents unto him.”

“أوى” seems to have caused a problem for Ali, because in *Al-Waseet* (1972) it is also given the meaning of “to give someone a home”. As a result, we find him using “provide a home” which is exactly what we find in *Al-Waseet*. Sale uses the word “receive” which cannot be considered wrong but it causes the situation to lose its emotional impact with the warmth and strong feelings with a separated family united once again. Dawodod’s translation is exact and gives the intended meaning and effect found in the verse.

Verse 100:

"وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّوا لَهُ سُجَّدًا وَقَالَ يَا أَبَتِ هَذَا تَأْوِيلُ رُؤْيَايَ مِنْ قَبْلُ قَدْ جَعَلَهَا رَبِّي حَقًّا وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ السِّجْنِ وَجَاءَ بِكُمْ مِنَ الْبَدْوِ مِنْ بَعْدِ أَنْ نَزَغَ الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَتِي إِنَّ رَبِّي لَطِيفٌ لِّمَا يَشَاءُ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ"

This verse seems to be very confusing for the translators. There are four issues to be discussed here. We start with “رَفَعَ” which is used to show the high position to which Yusuf lifted his parents in respect and gratitude. Second, Yusuf raised his parents to the throne as found in the exegeses for the word “العرش”.

A) “And he raised his parents high on the throne (of dignity).”

D) “He helped his parents to a couch.”

S) “And he raised his parents to the seat of state.”

It is clear that Dawood's choice of "helped" for "رفع" is mistaken. The word "help" in *Longman Dictionary* (1987) is defined as "be of use to; assist" as if the parents were weak. Such a translation causes the meaning of respect for the parents to be lost, indicating weakness which is not in the verse at all. Exegeses lead us to noticing that Dawood commits another mistake in his understanding of "العرش". It is difficult to accept the fact that a "throne" and a "couch" are the same; they are different. Once again, the use of "couch" also causes the verse to lose the feelings of high ranks and noble positions.

The third point in this verse is problematic for its interference with religious beliefs. It is known that Muslims and believers prostrate only for Allah in worship. This verse uses the word "سجدا" meaning "in prostration" and it is also found in verse {4}. The brothers did not prostrate in worship for their brother Yusuf; they actually bowed their heads to show respect.

A) "And they fell down in prostration (all) before him."

D) "And they fell all on their knees and prostrated themselves before him."

S) "...fell down and did obeisance unto him"

*Longman Dictionary* (1987) defines the terms used by the translators as follows:

Prostration: "lying on one's front, face downwards, esp. in obedience or worship."

Obeisance: "a show of respect and obedience, esp. by bending the head or upper body."

Obviously, "prostration" cannot be the acceptable translation since it carries the intention of worship, and this is religiously rejected. Consequently, Ali, and Dawood commit a mistake when using it. Sale's use of "obeisance" may be more acceptable since it carries no connotations of worship.

The last point in this verse is in "اذ أخرجني من السجن". This part shows a relation of cause and result; Allah was kind to Yusuf because he got him out of prison.

This relation is achieved by the use of “ذ” which, according to the exegeses, gives the meaning of “since”.

A) “He was indeed good to me when he took me out of prison.”

D) “He has been gracious to me. He has released me from prison.”

S) “And he hath surely been gracious unto me, since He took me forth from prison.”

The problem appears in Dawood’s translation. He loses the relation of cause and result, and divides the two parts into two separate and unrelated sentences. This change in form and loss in the connector which indicates the type of the relation is refused, since revealing the relation is the intended purpose of the verse.

Verse 101:

"رَبِّ قَدْ آتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مِنْ تَأْوِيلِ الْأَحَادِيثِ فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ أَنْتَ وَلِيِّ فِى الدُّنْيَا وَالْآخِرَةِ تَوَفَّنِي مُسْلِمًا وَأَلْحَقْنِي بِالصَّالِحِينَ"

Azamakhshari (1407 H) and Al-Qurtuby (2008) deal with “من”. They say that it indicates “part of” opposing to “everything”. This means that Yusuf was not given the rule of all the world; only Egypt, nor was he given all the knowledge in this world, but some.

A) “Thou hast indeed bestowed on me some power, and taught me something of the interpretation of dreams and events.”

D) “You have given me authority and taught me to interpret dreams.”

S) “Thou hast given me a part of kingdom, and hast taught me the interpretation of dark sayings.”

Ali and Sale notice the importance of “من” and maintain it by using “some; something; part”, while Dawood ignores it and its importance, and he drops it. As a result some aspect of meaning was lost.

The last case to be analyzed in the semantic part of this study is in the word “مسلمًا”. The word “Muslim” being capitalized is used today to refer to the followers of the Prophet Mohammed (pbuh) and this idea is found in the definition of the word in *Longman Dictionary* (1987). When Yusuf prayed to Allah to make him a “muslim”, he actually meant a follower and believer of Allah. This meaning is assured in *Al-Waseet* (1961) which states that “الاسلام” (Islam) is the religion of Prophet Mohammad, and “مسلم” (Muslim) is the one who believes in Mohammad and follows his religion.

- A) “Take thou my soul (at death) as one submitting to thy will (as a Muslim)”
- D) “Allow me to die in submission.”
- S) “Make me to die a Moslem.”

Dawood understands the verse correctly and uses the word “submission”. Ali translates it correctly, but what he adds between brackets is unacceptable because it makes him commit the same mistake of Sale. The use of “Moslem” is unacceptable, since it is used for the followers of the Prophet Mohammad, and the Prophet Mohammad had not been sent yet as a messenger.

Having carried out the semantic analysis of these verses of *surat* “Yusuf”, it is clear that there are a number of cases which cause a translator to commit a mistake or lose some aspect of meaning when carrying out his/her translation. In the translation of the Quran, the judgment of the translation’s accuracy depends on the exegeses of the Quran and their explanations of the meanings of the verses.

The analysis has dealt with a number of semantic issues such as exact synonyms, words with wide semantic ranges, words with different meanings in different cultures and words with two opposing meanings depending on their context of occurrence. It has become clear that such issues were problematic for the translators and the misunderstanding of the meaning actually there in the text causing the translation to be lacking; when this happens, the intended effect is actually lost.

## Chapter Four

### **A Pragmatic Analysis and Evaluation of the Three Translations of *Surat* “Yusuf”**

The pragmatic analysis of a text is based on the search for speech acts, the illocutionary force of an utterance, Grice’s maxims of the cooperative principle, the violations of the maxims and implicatures. These issues are the major causes of problems in translation which result in the misunderstanding of a text and consequently a translation that carries a lot of loss or change in meaning especially when working with two culturally different languages as Arabic and English.

A very important point to mention when dealing with *surat* “Yusuf” is that it has a counter example in both the Christian and Hebrew scriptures. The story of Yusuf is found in both religions but the character of Yusuf and the events of the story differ from what is found in the Quran. This leads to a problem found in the work of all three translators, Ali, Dawood and Sale. Throughout their translations, we notice the use of the Biblical name “Joseph”. Eve Woogen (2012) carries out a study on four Hebrew translations of the Quran. In her work, she discusses the use of “Joseph” not “Yusuf”. Woogen assures that the story of the Biblical Joseph differs from that of Yusuf found in the Quran. She says that the character found in the Genesis is a man of high regard not a prophet. In Genesis it is mainly a historical narrative unlike the Quran in which the story is a narrative that focuses on the moral and theological aspects of the story of Yusuf.

This leads to the point that the application of a Biblical name to the Quran translation results in producing the picture of the Biblical character as it appears in the scriptures rather than the Islamic character present in the Quran. This is the idea actually found in Venuti’s domestication (1995) and it is refused in the translation of the Quran because it causes a loss in the source text and culture.

Newmark (1988) introduces “transference” which includes the transliteration of a SL word having a referent peculiar to the SL culture. This idea is also found in the *surah* with the names “Abraham”, “Isaac” and “Jacob”.

The same issue is applied to the use of “God” for “Allah”. Al-Sahli (1996) says that “some words have specific meaning... while in the receptor language they indicate other meanings due to the culture”. Abdul-Raof (2005) assures the importance of using “Allah” as follows:

The word “Allah” has a number of componential features, idiosyncratic to Islam. It designates above all the oneness of God, (i.e. monotheism), who has 99 attributes mentioned in the Quran, the Lord with Who no one else can be associated, and the creator of everything including the prophets. To highlight the divinity and the notion of oneness of God, the Quran employs the word “Allah”, unique in its grammatical form; it cannot take the plural form, i.e. the notion of oneness is backed up by the very morphological form of the word itself. (2005, p. 166)

The idea in the previous quotation is that the use of “God” for “Allah” is rejected for two reasons. First, it is not a singular form; it can take the plural and as a result the feature of oneness is lost, unlike the Arabic word “Allah”. Second, it is not restricted to the masculine form; it can be in the form of the feminine “goddess”.

An additional example is the translated word “God” which has the same case of the translation of “Joseph” in that when used it can bring to the readers the biblical concept. So, in the translations of the Quran using “Allah” is better than using “God”. This is what we find in Ali’s translation.

Another important case of applying the target culture to the source culture is found in the translations of the word “قميص”.

This word plays a very essential role in the whole story of Yusuf and was used three times. The first was the shirt stained with blood by the brothers in their

plot to get rid of Yusuf and proved their guilt. The second was the one the wife tore from behind and was the proof of Yusuf's innocence. The third was the cure for the father; it gave him back his sight after losing it for long days of crying and grief over Yusuf and his brother. We find the word in verses {18}, {27}, and {93}. Ali and Dawood use the word "shirt" in all the cases found in the verses of the *surah*. The problem appears in Sale's translation because of his use of "inner garment".

The term used by Sale is actually the Christian term used in the story of the Biblical Joseph. Following are some examples from different versions of the Genesis 39:12 in which the term "garment" appears:

*English version:* "she caught him by his garment..."

*New American Standard Bible:* "she caught him by his garment..."

*American King James Version:* "she caught him by his garment"

Sale's use of "garment" is a form of transplantation. This method, as mentioned earlier on, gives the source text the cultural aspects of the target text and this is the result of Sale's work. Once again, such a method of translation is not preferred in Quran translations.

Additionally, the culture of the target text being applied to the source text is found in verse 6:

"وَكَذَلِكَ يَجْتَبِيكَ رَبُّكَ وَيُعَلِّمُكَ مِنْ تَأْوِيلِ الْأَحَادِيثِ وَيُتِمُّ نِعْمَتَهُ عَلَيْكَ وَعَلَىٰ آلِ يَعْقُوبَ كَمَا أَتَمَّهَا عَلَىٰ أَبَوَيْكَ مِنْ قَبْلُ إِبْرَاهِيمَ وَإِسْحَاقَ إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ"

What we are interested in regarding this verse is "تأويل الأحاديث". The phrase is also found in verses {21} and {101}. The phrase is defined by Al-Qurtuby (2008) as "the stories and tales of nations". Asha'arawi (n.d.) considers it "the ability to interpret what is to be in the future". Abd-Alaziz (2000) takes the opinion of Azamakhshari (1407H) as "interpreting dreams".

A) "...interpretation of stories"

D) "...to interpret visions"

S) "...interpretation of dark sayings"

We can notice that Ali's translation is consistent with Al-Qurtuby's definition, while Dawood's is consistent with the other opinions, thus both can be considered acceptable. The problem for a reader is found in Sale's translation with his use of "dark sayings". Frost (2006) considers "dark sayings" to be "the ancient Hebraic phrase for proverb" (p.xxii). Bellamy (1811) tells his readers that understanding the Bible requires the understanding of the dark sayings of the wise. He adds that Solomon (pbuh) used the word to refer to the first ages. Hood (1865) adds that in the scriptures they are the words of the wise, and the idea in them is that the more knowledge one has, the more sorrow grows in his heart.

Shafer (2009) discusses the term regarding dreams. The term "dark" means that in a dream there is always something unclear and there is a hidden meaning. 'Dark sayings' includes talking in the form of riddles. In the Bible, they represent the cases in which God spoke to his prophets through their dreams. As a conclusion, the term "dark sayings" is always related to the Bible and the scriptures, so it has a Christian aspect which; consequently, should not be used in the translation of the Quran.

The use of a term rooted in the Christian religion and scriptures for an Islamic term in its Holy Book is not the best method to be used as the case of the use of "Joseph".

Another pragmatic issue to be discussed is found in Hatim and Mason's (1990) discussion of the notions of effectiveness and efficiency in translation. Effectiveness includes the maximum transfer of relevant content while efficiency requires the minimum expenditure of processing effort. They apply to their discussion Grice's maxim of quantity (1975, 1978) which is as follows:

Make your contribution as informative as (but not more informative) is required.

The sum of the discussion is that cases of ellipses and redundancy in a text are considered pragmatic variables which are used for a purpose regarding both effectiveness and efficiency. Consequently, additional information, not found in the text and added by the translator, is considered a violation of the maxim of quantity. They add to this in their work of 1997 the notion of informativity and consider it an important aspect of a text resulting from unpredictable elements which deviate from the expected norms and help in enhancing novelty and alleviating boredom.

The notions of effectiveness, efficiency and informativity are part of Hatim and Mason's (1990) discussion of the pragmatic constraints which affect the meaning of a certain text and how it is to be understood and translated. One of these constraints is genres, which are 'conventionalized forms of texts' such as poems, reviews and christenings. As for the Quran, it is a genre in itself which needs to be dealt with with great care and awareness of all its constraints and forms. It is a text with a highly elevated language based on devices such as ellipses and recurrence. Additionally, the conventions of the Quran as a genre are indices of certain cultures which have a strong influence on the text and its development.

A clear constraint found in the Quran is that of its omitting certain parts of a story or an event within the verses of a *surah*. This is very clear in the story of Yusuf. In verse {46} we see the King's servant asking Yusuf about the king's dream. In this verse it is not clear who is actually asking; the king or the servant. Later on, and in verse {50} we come to know that the king asked his men to bring Yusuf to his presence and thus he was not the one who asked Yusuf about the dream. It is clear that some parts of the story are missing such as the king ordering his servant to go to Yusuf who was still in prison. In verse {50} we find the king asking the women about Yusuf and their attempts to seduce him.

The calling for the women and them coming into the presence of the king are all missing. Verse {83} shows the brothers with their father while in the previous verse they were in Egypt in the presence of Yusuf.

All this aims at raising the informativity of the text and it also achieves coherence in the text since it does not affect the continuity of senses. Beaugrande and Dressler (1981) talk about degrees of informativity. Third degree occurrences represent cases of infrequent occurrences which require great attention and are not straight forward as first degree occurrences. In the Quran the degree of informativity is very high since the cases of omissions mentioned above cause the present occurrences to be unexpected and need more attention so as to be understood.

When a translator adds the omitted parts, the informativity of the text is reduced causing the attractiveness of the text to be lost. This is assured by Al-Azab and Al-Misned (2012) who state that omissions of certain parts of a text serve the pragmatic function of achieving cohesion and coherence.

Once going through the three translations, cases of additional and unnecessary information are very common all through the *surah*. Following are some examples with the additional information in italics:

Verse 6:

"كَذَلِكَ يَجْتَبِيكَ رَبُّكَ وَيُعَلِّمُكَ مِنْ تَأْوِيلِ الْأَحَادِيثِ"

S) "And thus, *according to thy dream*, shall thy Lord choose thee..."

Verse 10:

"قَالَ قَائِلٌ مِنْهُمْ لَا تَقْتُلُوا يُوسُفَ وَأَلْقُوهُ فِي غِيَابَةِ الْحُبِّ"

D) "One of the brothers said: 'Do not slay Joseph...'"

Verse 11:

"فَالُوا يَا أَبَانَا مَا لَكَ لَا تَأْمَنَّا عَلَى يُوسُفَ وَإِنَّا لَهُ لَنَاصِحُونَ"

S) "They said, *unto Jacob*, O father..."

Verse 13:

"فَالَ إِنِّي لَيَحْزُنُنِي أَنَّ تَذْهَبُوا بِهِ وَأَخَافُ أَنْ يَأْكُلَهُ الذِّئْبُ وَأَنْتُمْ عَنْهُ غَافِلُونَ"

S) "*Jacob answered*, it grieveth me..."

Verse 31:

"فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ وَأَعْتَدَتْ لَهُنَّ مُتَّكَأً"

D) "She invited them to a banquet *prepared at her house*."

Verse 31:

"فَلَمَّا رَأَيْتَهُ أَكْبَرْتَهُ وَقَطَّعْتَ أَيْدِيَهُنَّ وَقُلْنَ حَاشَ لِلَّهِ مَا هَذَا بَشَرًا إِنْ هَذَا إِلَّا مَلَكٌ كَرِيمٌ"

S) "He is not other than an angel, *deserving the highest respect*."

Verse 36:

"وَدَخَلَ مَعَهُ السِّجْنَ فَتَيَانٍ"

S) "And there entered into the prison with him two *of the King's servants*."

Verse 45:

"وَقَالَ الَّذِي نَجَا مِنْهُمَا وَادَّكَرَ بَعْدَ أُمَّةٍ أَنَا أُنَبِّئُكُمْ بِتَأْوِيلِهِ فَأَرْسِلُونِ"

"But the man who had been released, *one of the two (who had been in prison)*..."

Verse 51:

"قَالَ مَا خَطْبُكُمْ إِذْ رَاوَدْتُنَّ يُوسُفَ عَنِ نَفْسِهِ قُلْنَ حَاشَ لِلَّهِ مَا عَلِمْنَا عَلَيْهِ مِنْ سُوءٍ"

A) "*(The King) said (to the ladies)...*"

S) "*And when the women were assembled before the king, he said unto them...*"

Verse 54:

"وَقَالَ الْمَلِكُ ائْتُونِي بِهِ أَسْتَخْلِصُهُ لِنَفْسِي فَلَمَّا كَلَّمَهُ قَالَ إِنَّكَ الْيَوْمَ لَدَيْنَا مَكِينٌ أَمِينٌ"

S) "*And when Joseph was brought unto the King, and he had discoursed with him...*"

.Verse 88:

"فَلَمَّا دَخَلُوا عَلَيْهِ قَالُوا يَا أَيُّهَا الْعَزِيزُ مَسْنَا وَأَهْلَنَا الضُّرُّ"

S) "*Wherefore Joseph's brethren returned into Egypt, and when they came into his presence...*"

All italicized parts of the translations are additions that give information (glossing) already known and understood from the context and mainly in the previous verses. These additions should be dropped since they cause the text to be low in its informativity and thus lose a lot of its rhetoric, interest and eloquence. As a result the intended effect that the text is to have on its readers is not actually achieved.

Besides ellipses, there is also recurrence and redundancy, which is also a pragmatic variable as found in Hatim and Mason (1990). An example of this is found in verse {28}

"فَلَمَّا رَأَى قَمِيصَهُ قَدَّ مِنْ دُبُرٍ قَالَ إِنَّهُ مِنْ كَيْدِكُنَّ إِنَّ كَيْدَكُنَّ عَظِيمٌ"

A) "...It is a snare of you women! Truly, mighty is your snare."

D) "...This is but one of your tricks. Your cunning is great indeed!"

S) "...This is a cunning contrivance of your sex; for surely your cunning is great."

Hannouna (2010) asserts that recurrence raises the informativity and interest of the audience as well as the efficiency of the text. In the Quran, it indicates emphasis, intimidation and veneration. Bander (1983) believes that coherence is achieved by the repetition of a key word in one sentence in another sentence. Shunnaq (1994) is against translators losing repetition in the Quran since it is highly communicative. Such an issue is also asserted by Newmark (1984) who talks about the importance of maintaining the repetition in the ST when translating it to the TT.

It is clear that Dawood gives no care to the pragmatic function of the repetition of the same lexical item in this verse, and its emphasis on the cunning of women. He chooses to use two synonymous words which causes the force achieved by the repetition of the same item to fade away. The emphasis is lost along with the connotation to the extent to which women cunning can reach is not there in the translation.

Next is a discussion of cases of illocutionary forces in certain verses and how the translators fail to introduce them in their translations; they only give the locutionary force; thus the effect the verse is meant to have on its readers seems to be lost, reduced or changed. The Arabic language has five main performatives: imperative, negative, interrogative, vocative and wish. These performatives are studied with their main and secondary meanings by Al-Malik (1995). Add to this the discussion that Ateeq (1970) gives for all five performatives in Arabic. The situations in which the performatives carry a secondary meaning other than their primary and known meaning is what is of interest to this study of *surat* "Yusuf"; thus causing a trap for the translator.

We start with verse 5:

"قَالَ يَا بُنَيَّ لَا تَقْصُصْ رُؤْيَاكَ عَلَىٰ إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ مُّبِينٌ"

Ateeq (1970) discusses that negative imperatives, as that in the verse, are used by a high ranking person ordering a person lower in rank not to do a certain action. The use of “لا” carries the tone of commitment in behalf of the person lower in rank; it becomes a directive act. The words of the verse were said by Ya’qoob to his beloved son Yusuf. Here, the case is not of ordering and commitment. This is what Ateeq (1970) adds declaring that negative imperatives can shift to some secondary meanings such as advice and guidance. This is the actual meaning of the verse; Ya’qoob advising his son on what is better for him. This means that the speech act in this verse is advising not a directive one.

A) “My dear son, relate not thy vision to your brothers...”

D) “‘My son’, he said, ‘Say nothing of this dream to your brothers...’”

S) “Jacob said, O my child, tell not thy vision to thy brethren.”

The way Ali and Sale decide to deal with the verse may be acceptable because the use of “my dear son” and “O my child” indicates a friendly tone of speech. Dawood’s translation is very strong and only indicates the negative imperative in its primary meaning, thus losing the actual intention of the utterance as used between the father and his son.

Verse 12:

"أَرْسَلُهُ مَعَنَا غَدًا يَرْتَعُ وَيَلْعَبُ وَإِنَّا لَهُ لَحَافِظُونَ"

This verse has a clear form of an imperative. The use of “أرسل” gives it the function of a request. Ateeq (1970) gives imperative structures the primary meaning of a person in a high rank ordering one who is lower in rank to do something. It carries the tone of ordering and committing as the case of negative imperatives, thus they are examples of directives. In the verse the sons are

talking to their father so as to convince him and get his permission to take Yusuf with them. This leads to applying a secondary meaning to this imperative. The force of the verse as asserted by Ateeq (1970) is that of permission rather than order.

A) "... Send him with us tomorrow to enjoy himself and play..."

D) "... Send him with us tomorrow, that he may play and enjoy himself..."

S) "... Send him with us tomorrow, into the field, that he may divert himself..."

The three translations give the utterance in its primary meaning thus it sounds as an imperative. Such a form is not acceptable for a son-father relation. The correct case is that the illocutionary force in this verse is that of permitting. The translations need to have the tone of a person asking for permission to do something so as to have the actual meaning and effect found in the verse. The translators could have used "Let him come with us". Doing so, the tone of permission will be there rather than that of ordering.

Verse 88:

"فَلَمَّا دَخَلُوا عَلَيْهِ قَالُوا يَا أَيُّهَا الْعَزِيزُ مَسَّنَا وَأَهْلَنَا الضُّرُّ وَجِئْنَا بِبِضَاعَةٍ مُزْجَاةٍ فَأَوْفِ لَنَا الْكَيْلَ  
وَتَصَدَّقْ عَلَيْنَا إِنَّ اللَّهَ يَجْزِي الْمُتَصَدِّقِينَ "

The imperative form is clear in the use of "أَوْفِ" and "تَصَدَّقْ". As mentioned in verse {12}, imperatives are used by those who are higher in rank to get someone lower in rank to do something. In verse {88}, the brothers of Yusuf, who did not recognize him and took him only as the "Aziz", asked him to give them food in a polite manner. Following Ateeq (1970), in this verse the illocutionary force of the utterance is that of a prayer and asking for help and salvation; it is a form of begging.

A) "... So pay us full measure (we pray thee)..."

D) "... Give us full measure..."

S) "... Yet give us full measure..."

Ali is fully aware of the secondary meaning of this performative act and so we find him using "we pray thee". Dawood and Sale fail to understand the exact illocutionary force, and they keep the form of an imperative. Ordinary people using an imperative form when addressing the ruler, is not an acceptable way of talking between interlocutors, thus losing the intended effect causes the verse to be inappropriate regarding to how people deal with those higher than them in rank.

Verse 90:

"قَالُوا أَأَتَيْتَكَ لِأَنْتَ يُوسُفُ قَالَ أَنَا يُوسُفُ وَهَذَا أَخِي قَدْ مَنَّ اللَّهُ عَلَيْنَا إِنَّهُ مَنْ يَتَّقِ وَيَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ"

The use of "أ" "الهمزة" is a sign of having an interrogative form in this verse. Ateeq (1970) discusses various devices of interrogatives, including "الهمزة". Exegeses state that the brothers of Yusuf, at this stage of the story, had come to know him and recognize him. The use of "ان" and "ل" are devices that show assurance. As a result, the purpose of their utterance is not to ask if he is Yusuf; rather it is to affirm. Ateeq (1970) considers that interrogatives change from asking about what is unknown to secondary meanings including affirmation and assuring what the speaker has come to know. The force of the verse becomes of affirmation.

A) "They said: 'Art thou indeed Joseph?'"

D) "Can you indeed be Joseph?"

S) "They answered: 'Art thou really Joseph?'"

In English, it is the tag questions or the negative questions which are used to show confirmation, not to know something new. If the translators used a

question tag, the illocutionary force of the utterance would be clear. The translation may give the meaning in a better way if the verse is translated as “Aren’t you Yusuf” or “Then, you are Yusuf!”

Verse 25:

"وَأَسْتَبَقَا الْبَابَ وَقَدَّتْ قَمِيصَهُ مِنْ دُبُرٍ وَأَلْفَيَا سَيِّدَهَا لَدَى الْبَابِ قَالَتْ مَا جَزَاءُ مَنْ أَرَادَ بِأَهْلِكَ سُوءًا إِلَّا أَنْ يُسْجَنَ أَوْ عَذَابٌ أَلِيمٌ"

A new point of discussion will be dealt with in this verse. The wife’s way of talking about Yusuf is important. She did not use the name or a definite article; rather she used a generic form “من أراد” meaning “whoever”. Azamakhshari (1407 H) says that the use of the generic form carries within it the meaning of threatening. It is more rhetorical and raises the degree of the threat than that done by the use of the proper name. Nofal (1989) adds that the way the wife ordered her words aims at avoiding death punishment since she carries true love for Yusuf and fears his death in addition to threatening him and getting him to do what she wants. So she not only defended herself, but also saved Yusuf’s life.

A) “What is the (fitting) punishment for one who formed an evil design...”

D) “Shall not the man who wished to violate your wife...”

S) “What shall be the reward of him who seeketh to commit evil...”

As for the threatening tone achieved by the use of a generic form, Dawood and Sale lose it by changing the form into a definite form using “the” and “him who”. Ali’s translation can be said to be better since he keeps the form of a generic term without having a definite referent. As a result, Ali’s translation maintains the effect of the utterance on the readers.

Verse 8:

"إِذْ قَالُوا لِيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَيْنَا مِنَ ابْنِنَا وَنَحْنُ عُصْبَةٌ إِنَّ أَبَانَا لَفِي ضَلَالٍ مُّبِينٍ"

The item “ليوسف” is of two parts: “ل” and “يوسف”. The first part is used to indicate assurance (Azamakhshari (1407 H) and Al-Qurtuby (2008)). Its use achieves a pragmatic effect; it is used in this verse to show the great love the father carries in his heart for Yusuf and his brother, causing the other brothers to be envious and jealous.

A) “They said: ‘Truly Joseph and his brother are loved more...’”

D) “They said to each other: ‘Surely Joseph and his brother are dearer...’”

S) “When they said to one another, Joseph and his brother are dearer...”

It is clear that Sale ignores this device and by doing so he loses the indication of assurance and emphasis achieved by it as stated in the exegeses. As a result, the pragmatic effect found in the verse is no longer clear and it only reads as a mere declarative; the feelings of jealousy fade away with the loss of the devices of assurance found in the verse.

Verses {11}, {12}, {14}, {61} and {63}

"قَالُوا يَا أَبَانَا مَا لَكَ لَا تَأْمَنَّا عَلَى يُوسُفَ وَإِنَّا لَهُ لَنَاصِحُونَ"

"أَرْسَلَهُ مَعَنَا غَدًا يَرْتَعُ وَيَلْعَبُ وَإِنَّا لَهُ لَحَافِظُونَ"

"قَالُوا لَئِن أَكَلَهُ الذِّئْبُ وَنَحْنُ عُصْبَةٌ إِنَّا إِذًا لَخَاسِرُونَ"

"قَالُوا سَنُرَاوِدُ عَنْهُ أَبَاهُ وَإِنَّا لَفَاعِلُونَ"

"فَلَمَّا رَجَعُوا إِلَى أَبِيهِمْ قَالُوا يَا أَبَانَا مُنِعَ مِنَّا الْكَيْلُ فَأَرْسِلْ مَعَنَا آخَانًا نَكْتَلُ وَإِنَّا لَهُ لَحَافِظُونَ"

What is common among all these verses is the use of stress particles which is a very common feature of Quranic discourse. In these verses we can notice a double stress particle achieved by the use of “ل” + “ان”. Abdul-Raof (2005)

states that this feature of the Quran is used for the pragmatic function of rebutting the opponent's thesis and substantiating one's own argument.

Al-Jirjani (1978) considers that using a double particle stress equals saying a statement three times.

A) "We are indeed his sincere well-wishers."

"We shall take every care of him"

"Then should we indeed have perished ourselves"

"Indeed we shall do it"

"And we will indeed take every care of him"

D) "Surely we will wish him well."

"We will take good care of him"

"Then we will surely be lost"

"This we will surely do"

"We will take good care of him"

S) "We are sincere good wishers unto him"

"We will be his guardians"

"We shall be weak indeed"

"We will certainly perform what thou requires"

"We will certainly guard him"

It is clear that Ali uses one stress particle "indeed" in four verses. Dawood also uses one particle "surely" in four verses. Sale uses "indeed" and "certainly" in three verses. The aspect of the double stress particles actually there in the five verses has not been added in all three translations and in all verses. The only case of stress found among the three translations is that of single stress and not in all verses. This results in decreasing the amount of stress actually added to the meaning of the verses following the exegeses and books of Arabic rhetoric thus causing the verse to lose some of its strength and power to convince.

Verse 17:

"قَالُوا يَا أَبَانَا إِنَّا ذَهَبْنَا نَسْتَبِقُ وَتَرَكْنَا يُوسُفَ عِنْدَ مَتَاعِنَا فَأَكَلَهُ الذِّئْبُ وَمَا أَنْتَ بِمُؤْمِنٍ لَنَا وَلَوْ كُنَّا صَادِقِينَ"

This verse carries a violation of Grice's maxim of quality. The maxim says: do not say what you believe to be false, or that for which you lack evidence.

In this verse, and following the exegeses, the brothers know that they are not telling the truth, yet they assure their father that they are being honest in "ولو كنا "صادقين".

A) "But thou wilt never believe us even though we tell the truth."

D) "But you will not believe us, though we speak the truth."

S) "But thou wilt not believe us, although we speak the truth."

What the three translators do is to give the meaning that the sons are actually truthful. This meaning is produced by the use of "though" and "although". The use of a connector that implies a meaning other than that there in the verse causes the whole idea of the verse to be altered as well as the reality of the brothers who are actually not honest and who are totally aware of this.

The intended meaning found in the verse can be best translated to "if we were telling the truth" keeping the case of improbability present in the target text.

Verse 2:

"إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ"

Hasan (n. d.) in *An-Nahw Al-Wafy* discusses the various meanings of "لعل". He states that "لعل" is used to indicate hope and expectation in normal use of language, but if it occurs in the Quran when Allah is the speaker, it carries a different meaning and indicates verification "تحقيق" and assertion. The same is found in Ateeq (1970) who says that "لعل" can carry a secondary meaning with

the force of “لَعَلَّ”, i.e. “so that”. The Quran was sent to a people who were known for their excellence in Arabic and its rhetoric, so it was revealed in their own language so they fully understand and comprehend it. Here, Al-Qurtubi (2008) as well as Abd-Alaziz (2000) say that “لَعَلَّ” is not used in its ordinary meaning, rather it is used to assure that the people of prophet Muhammad (pbuh) will understand the Quran for it is revealed in their own tongue. The illocutionary force of this verb is that of assuring lack of probability.

A) “in order that ye may learn wisdom”

D) “so that ye may grow in understanding”

S) “that peradventure ye might understand.”

The three translators use the modal verb “may” and “might” which give the primary meaning of “لَعَلَّ” thus indicating hope and un-sureness. Such a translation causes a distortion of the word of God because He assures that the people will understand the Quran and not hopes that they will. It is clear that the miss-interpretation of the illocutionary force of a speech act causes a theological problem.

Verse 29:

"يُوسُفُ أَعْرِضْ عَنْ هَذَا وَاسْتَغْفِرِي لِذَنبِكِ إِنَّكِ كُنتِ مِنَ الْخَاطِئِينَ"

What we have in this verse is a form of address called in Arabic “تنداء”. Linguistically, it is a noun in the vocative case. Usually, it is carried out with the use of devices, mainly “يا”. Ateeq (1970) gives it the purpose of asking the addressee to come forth towards the addresser and answer his/her call. When the device is deleted, this is not done haphazardly; it is for a pragmatic purpose that depends on the situation and the interlocutors.

Al-Jarjany (1978) says that it can be deleted with every proper name which cannot be used as an adjective to describe others. In this case, being brief is better. From a pragmatic point of view, Azamakhshari (1407H) says that the

device is deleted when the addressee is close to the addresser and it aims at producing an atmosphere of love and the feelings of kindness, gentleness and softness.

In the verse, the Aziz does not want Yusuf to mention the situation and the attempt of seduction carried out by his wife, and wants to assure him that he is fully aware of his innocence. This is why the device of address is deleted.

A) “O Joseph, pass this over”

D) “Joseph say no more about this.”

S) “O Joseph, take no farther notice.”

We can easily notice that Ali and Sale attempt to retain the dropped device of address with the addition of “O”. In the light of the above mentioned opinions, this results in losing the true illocutionary force of the address which is to soften the situation. The Aziz is trying to convince Yusuf to decline from the gossip on the seduction story. Keeping the device of address causes the effect the verse has on its readers to be different from that found in the verse; it loses the feelings of assurance.

Verse 101:

"رَبِّ قَدْ آتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مِنْ تَأْوِيلِ الْأَحَادِيثِ فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ"

In this verse, Yusuf carries on to address his God the creator. Once again the case is vocative and the device of address “يا” is deleted. Al-Qurtuby (2008) points this out and it is clear from the (فتحة) we see on the word “فاطر” indicating that it is not a nominal sentence. As mentioned in the previous verse, Ateeq (1970) says that address is used with its devices to get the receiver or hearer to come towards the addresser and answer his/her call. In this verse, Yusuf is praying and asking Allah to make him die following His orders. Here the case is not of the addresser asking the addressee to come towards him or wanting to capture the addressee’s attention. So, the deletion of the device “يا” which gives

this meaning is to show the relation between the addresser and addressee; the relation between man and his Creator.

- A) "O thou creator of the heavens and the earth!"
- D) "Creator of the heavens and the earth."
- S) "The creator of heaven and earth."

Ali's addition of the device "يا" causes the reader to feel the force of ordering and asking God to do something. It seems more like a declarative speech act. This is not the actual illocutionary force achieved by the verse once deleting the device of address. Dawood's translation follows the original structure of the verse thus keeping its effect.

Verse 25:

"وَاسْتَبَقَا الْبَابَ وَقَدَّتْ قَمِيصَهُ مِنْ دُبُرٍ وَأَلْفَيَا سَيِّدَهَا لَدَى الْبَابِ"

The issue in this verse is in "سَيِّدَهَا". The correct synonym for "سَيِّدٌ" is "master". But, in this verse it is used to refer to "husband" as an honorific term of address. Asha'arawi (n. d.) and Al-Qurtuby (2008) state that "سيد" is a word used by Coptic women in Egypt to address their husbands to show respect. This means that the word carries within it the illocutionary force of respect and is not just a word used as a mere synonym for "husband". Consequently, changing the term to "husband" causes the verse to lose its force and the actual relation between the wife and the husband as interlocutors, which is based on respect. Hatim and Mason (1990) mention that understanding honorific terms requires more than knowing the lexical meaning of the term. They add that a term which carries a special status in a culture should be retained in translation.

- A) "they both found her lord near the door."
- D) "and at the door they met her husband."
- S) "and they met her lord at the door."

Ali and Sale keep the word as it is by the use of “lord” while Dawood just takes the meaning of the word – husband, and gave no attention to the purpose of using it rather than “husband” as ascertained by the exegeses. As a result, the relation of respect between husband and wife within this culture is lost in Dawood’s translation.

This verse and the related discussion are also applicable to Hatim and Mason’s (1990) discussion on power and status. They introduce Bourdieu’s (1982) ideas on investigating an illocutionary force not only by the words which form it, but also by the system of social relations which influence the production and reception of the utterance. In this verse the lexical item “سيد” has shifted from its ordinary meaning to carry the meaning of a “respected husband” due to the social context of its use.

Verse 100:

"وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّوا لَهُ سُجَّدًا"

Arabic is a language known for the use of a rhetorical device called “التغليب” which is “prevalence”. This device is found in the word “أبويه” in verse {100}. It is a case where two items are referred to by one for natural connections between the two, opposition or preference of one over another. Hasan (n. d.) defines it as a case where two names different in their singular are made dual with one more important than the other. He adds that the Arabs usually give prevalence to the one who is stronger and more in control as in “أبوان”. Al-Azab and Al-Misnid (2012) believe that such a form is used to fulfill a pragmatic purpose. “It intensifies meaning and reflects ease of use. It is used for what is common and popular in language” (p.44).

Prevalence in the word “أبويه” in Arabic is a result of a socio-cultural idea of the Arabic language and culture with the man dominating over the woman.

B) “And he raised his parents high on the throne (of dignity).”

D) “He helped his parents to a couch.”

S) “And he raised his parents to the seat of state.”

The idea of men prevailing over women is not part of the English language or its culture. Also, the word “parents” does not indicate masculine or feminine characteristics; it is neutral. The Arabic word “أبواه” is taken from the masculine “اب”, i.e. “father” but is used to refer to both “mother” and “father”. This causes the pragmatic effect achieved by “أبواه” to be lost when the English word “parents” is used. If translators decide to use “parents” the prevalence of the masculine is totally lost, and if they choose to use “father” and “mother” the meaning of both parents is found but the pragmatic effect is lost causing the text to lose its effect. The use of prevalence carries within it cultural ideas and beliefs related to a certain language and its culture. Prevalence is a case where loss is inevitable in translation. An additional problem with the use of “parents” is discussed by Thawabteh (2012). He writes that Yusuf’s mother had died when he was young and his father married his maternal aunt. This makes the use of “parents” in the translation misleading. Ali adds this issue in a footnote in his translation.

Verse 63:

"فَلَمَّا رَجَعُوا إِلَىٰ أَبِيهِمْ قَالُوا يَا أَبَانَا مُنِعَ مِنَّا الْكَيْلُ فَأَرْسِلْ مَعَنَا آخَانًا نَّكَتُلُ وَإِنَّا لَهُ لَحَافِظُونَ"

Talking about tense, David Crystal (2008) defines it as “a category used in the grammatical description of verbs, referring primarily to the way the grammar marks the time” (p.479). In Arabic, the past is used in some cases to talk about the future and this is clear in the verse “وَعَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ لِلْكَافِرِينَ عَرْضًا” (“Al-Kahf”, 100). The verse talks about judgment day in the form of the perfective “عَرَضَ” while it is a future event that still has not occurred. Hasan (n. d.) adds that the tense can be in the form of the past but the meaning of the future when it carries the meaning of a condition. In such a case it is used to show a statement rather than an actual tense. We find this in verse {63} where not

being given food is conditioned with bringing the younger brother to Egypt, but we see the brothers giving a statement to their father, not a conditional.

Al-Azab and Al-Misned (2012) consider the use of the past tense to talk about the future to have the pragmatic function of asserting and emphasizing the event and ending any doubts regarding its occurrence in the future. Moreover, the use of the perfective in the Quran refers to the omniscient nature of Allah's knowledge. Allah has only one time frame – present. For Him there is no past and no future. It is only human beings who are ignorant of the future and forgetful of the past.

A) “No more measure of grain shall we get...”

D) “Corn is henceforth denied us...”

S) “It is forbidden to measure out corn unto us any more”

Ali's translation includes a shift in tense from the past to the future with the use of “shall”. The meaning indicated is correct but the force of affirmation added to the verse by the use of the past tense is not found, rather it carries the force of uncertainty and expectation. Dawood keeps the perfective in his translation and thus he maintains the pragmatic effect and the feeling of assurance is achieved. Sale was like Ali in not using the past tense. As a result, the effect of affirmation and emphasis in the verse is also lost.

Verse 53:

"وَمَا أُبْرِيءُ نَفْسِي إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي إِنَّ رَبِّي غَفُورٌ رَحِيمٌ"

An important device in Arabic with important pragmatic effects is exaggeration known as “صيغة المبالغة”. We find such a device in the word “أمارة” which gives the meaning of “always demanding”. So the device here shows that the action is repeated, assured and emphasized. This rhetorical device is not found in English; consequently, its illocutionary force is lost in translation.

A) “The (human) soul is certainly prone to evil”

D) “Man’s soul is prone to evil.”

S) “Since every soul is prone unto evil.”

It is obvious that Sale and Dawood do not give the pragmatic force of the verse in their translations; they just use a normal verb. This change in form causes the verse read as a normal statement with no emphasis. Ali is able to capture the intention of “أَمَّارَةٌ” and thus decides to use “certainly” which is good, so as to indicate assurance and emphasis.

Verse 18:

"وَجَاءُوا عَلَى قَمِيصِهِ بِدَمٍ كَذِبٍ قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبِرْ حَمِيلٌ"

Asha’arawi (n. d.) tells us that the brothers had Yusuf’s shirt and they stained it with sheep blood. He and Abd-Alaziz (2000) add that “كَذِبٌ” was used to describe the blood so as to show exaggeration and reveal a lie. This form in Arabic gives the meaning of “too much”, as in the previous verse. Al-Azab and Al-Misned (2012) describe Arabic as a language that expresses a great degree of exaggeration and this is problematic since it has no equivalent in English. This is what we see in “كَذِبٌ” used as an exaggerated form.

A) “They stained his shirt with false blood”

D) “And they showed him their brother’s shirt, stained with false blood”

S) “And they produced his inner garment stained with false blood.”

All three translations cause the form of exaggeration to be lost and as a result, the pragmatic effect becomes absent. The reader cannot get the exact meaning found in the verse once the exaggerated form is lost. Also, in this verse Ali and Sale give the meaning of the shirt being stained by the brothers of Yusuf, but once reading the exegeses of the Quran, it is noticed that Dawood commits two mistakes. The first mistake is in his addition of “And they showed him their brother’s shirt” which is not found in the verse and is not needed since it is clear

from the context. As discussed earlier in this chapter, Al-Azab and Al-Misned (2012) talk about this as a pragmatic loss in translation. They assert that Arabic allows the omission of a word or an utterance of material so as to increasing the informativity of the text. They also assure that the omitted part is “logically necessary, but is recoverable from the context” (Trask, 1999, p. 58).

Al-Azzam (2005) considers translations which include information not there in the original text to be a distortion of form and meaning leaving nothing for inference. Al-Jarjany (1978, p.112) talks about omissions:

"فإنك ترى به ترك الذكر، أفصح من الذكر، والصمت عن الإفادة، أزيد للإفادة، وتجذك أنطق ما تكون إذا لم تنطق، وأتم ما تكون بيانا إذا لم تبين"

His words mean that the purpose of omissions is to produce a text that is highly informative as well as rhetorical. He believes that when something is not said, that would be better and more informative than just saying it directly.

The second problem with Dawood’s translation is the way he structures the verse, giving the meaning that he who stained the shirt is anonymous; as if the brothers only showed the father the shirt but had nothing to do with staining it.

Verse 23:

"وَرَأَوَدَتْهُ الَّتِي هُوَ فِي بَيْتِهَا عَنْ نَفْسِهِ وَغَلَّقَتِ الْأَبْوَابَ وَقَالَتْ هَيْتَ لَكَ قَالَ مَعَاذَ اللَّهِ إِنَّهُ رَبِّي أَحْسَنَ مَثْوَايَ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ"

Intensifying is a pragmatic device found in “غَلَّقَتِ”. All exegeses state that there is a clear difference in Arabic between “أغلقت” and “غَلَّقَتِ”. “أغلقت” is exactly “she closed” in English, but the issue is in the second form of the word. Exegeses assure that the verse uses the second form “غَلَّقَتِ” to show the idea of “more than one”; it intensifies the event and the meaning, especially because exegeses state that there were seven doors and this is the case of palaces in general.

A) “she fastened the doors and said: ‘Now come, thou (dear one).’”

D) “she bolted the doors and said: ‘Come’”

S) “and she shut the doors and said, come hither.”

The three translations lack the meaning of “many” and the intensified form found in the word “عَلَقَتْ”. They could have chosen to add “so many doors”. The plural form of “door” used in the translations is not enough because the source text also used the plural “الابواب” as well as “عَلَقَتْ”. A translator needs to give his readers the effect actually there in the source text so that he/she can capture the actual meaning of the text.

Verse 4:

"إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ"

In this verse there is a prepositional phrase “لي” which has been forwarded and placed before “ساجدين”. Al-Jarjany (1978) states that the foregrounding of a part of a sentence, which should be backgrounded, is to give it focus. That means that the verse carries in it an illocutionary force other than that of stating only. Nofal (1989) gives the same idea found in Al-Jarjany and says that “لي” was forwarded to show its importance. Abdul-Raof (2006) says that foregrounding of rhetorical elements is favored by Arabic so as to signify the pragmatic function of specification. This is the illocutionary and secondary force carried out by the verse. Additionally, Baker (1994) assures the importance of word order. To her “it plays a major role in maintaining a coherent point of view and in orienting messages at text level” (p. 110).

A) “I saw them prostrate themselves to me.”

D) “I saw them prostrate themselves before me.”

S) “I saw them make obeisance unto me.”

It is clear that the three translators lose the markedness of the foregrounded part of the verse and change it to its unmarked final position. Following the exegeses, this causes the illocutionary force of specification and emphasis placed on that part “لي” to be lost along with the pragmatic effect achieved by such markedness. The change done by the translators causes the readers to lose the importance in the verse which is placed on the person found in “لي” rather than on the act of bowing.

Verse 29:

"يُوسُفُ أَعْرِضْ عَنْ هَذَا وَاسْتَغْفِرِي لِذَنبِكِ إِنَّكِ كُنتِ مِنَ الْخَاطِئِينَ"

This verse carries the words said either by the Aziz or the witness when they found the wife to be guilty for the seduction of Yusuf. It is clear that Yusuf is the addressee in the first part with “أعرض” while the woman is the addressee in the second part with “استغفري”. The case in this verse is that of reference switching in which the addressee in the same verse shifts from Yusuf to the wife in a sudden and unexpected way. Hatim and Mason (1997) consider this device necessary for raising the informativity of the text. It breaks the metonymy, it shows variety and vitality and catches the reader’s attention and arouses his/her interest. To them it also aims at achieving supportiveness and intimacy, it is used to underscore and specify, to scold and to exaggerate. In the recent verse, it may be a case of support for Yusuf after proving his innocence and scolding the wife for her mischief.

A) “O Joseph, pass this over! (O wife), ask for forgiveness”

D) “Joseph say no more about this. Woman ask for pardon”

S) “O Joseph, take no farther notice of this affair: And thou, O woman, ask pardon for thy crime”

Hatim and Mason (1997) consider it “mandatory that stylistic devices such as reference switching always be preserved both formally and functionally” (p.

122). It is noticeable that all three translators choose to lose the switching and use the actual names intended by the pronouns. Doing this causes the verse to lose the rhetoric it carries due to the use of reference switching. As a result, it is read quickly, without capturing the attention of the reader since nothing strange is present in it. The use of reference switching forces the reader to pause and think about the verse more carefully.

Verse 4:

"إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ"

Ateeq (1970) talks about the vocative case in Arabic and its devices. He considers the vocative “يا” to be a device used to give the near addressee the status of high rank and a venerable position; it raises the importance of the addressee. It is clear that in the verse the case is two interlocutors; a son talking to his father. The son deals with the father as a person with a high ranking position; he is a man of great honor. The use of the device “يا” reveals such a relation of respect to the father. It also gives the feeling of endearment intimacy and love the son cherishes for his father.

A) “Behold, Joseph said to his father: ‘O my father’”

D) “Joseph said to his father: ‘Father’”

S) “When Joseph said unto his father, O my father”

We can see that Ali and Sale manage to keep the device and thus maintain its effect by the use of “O”. Dawood’s way, based on omitting the vocative device, causes the verse to lose the feeling of respect found in the words of the son to his father. The loss of the device causes the words to be a neutral form of address.

Verse 5:

"قَالَ يَا بُنَيَّ لَا تَقْصُصْ رُؤْيَاكَ عَلَيَّ إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا"

The use of “بُنَيَّ” carries a pragmatic effect in this verse. Nofal (1989) states that the use of such a form called “التصغير” (diminutive) is to imply the feelings of love and sympathy. These feelings are found between the two interlocutors as a father and son. The father carries the feelings of love, sympathy and care for his son Yusuf.

A) “Said (the father): ‘My (dear) little son’”

D) “‘My son,’ he replied”

S) “Jacob said: O my child”

The word “بُنَيَّ” is problematic. First it is only used for the masculine. Al-*Waseet* (1972) defines “ابن” as “the masculine child” and states that “بُنَيَّ” is its form used to indicate “التصغير” (diminutive). Second, the form of “تصغير” (diminutive) is not applicable to its English words. The translators’ choice of “son” and “child” cannot be the best translations according to their definitions. For “son”, *Longman Dictionary* (1987) gives the definition of “someone’s male child” and “a male descendent”. The word carries the characteristic of being masculine found in “بُنَيَّ”, but it does not indicate young age. This is clearer in *Longman’s* example “their eldest son is a teacher” which assures that the word is not used only for the young. As for “child”, it is defined in *Longman* as “a young human being of either sex, from before birth to the completion of physical development”. Opposing “son”, it carries the meaning of young age but lacks the meaning of masculinity; it is used for both sexes (genders). “youngster” may be a possible choice which is closer to the diminutive form present in the verse.

It is clear from the dictionary definitions that Dawood and Sale’s translations lack some aspects of meaning and this lack causes the feelings of love and sympathy found in the father’s words to disappear and the verse changes to a normal form of address. Ali’s use of “little son” may be considered better, since

he tries to maintain the pragmatic effect of love and sympathy achieved by the Arabic form of “تصغير” (diminutive) causing the readers to feel the love and affection found in the verse.

Verse 9:

"اقتُلُوا يُوسُفَ أَوْ اطْرَحُوهُ أَرْضًا يَخْلُ لَكُمْ وَجْهٌ أَبِيكُمْ وَتَكُونُوا مِنْ بَعْدِهِ قَوْمًا صَالِحِينَ"

This verse deals with the brothers’ plotting against Yusuf so as to get rid of him. Al-Ansary (1985) states that “أو”, in Arabic, is used to indicate twelve different meanings. In this verse, it gives the meaning of “اضراب” (digression) as “بل”, i.e. it does not indicate choice, but it gives something instead, and this is the actual meaning found in “بل”. The brothers first suggested killing Yusuf then they gave another suggestion and left out the first suggestion. It is not a matter of giving two suggestions and choosing one; it is a matter of leaving one suggestion out and giving a new one. Such a form is what Hatim and Mason (1990) discuss as textual constraints. They consider indices such as these rhetorical devices very important for the way the argument and the events develop within the text. Moreover, Nofal (1989) states that the verse does not indicate two choices the brother’s give to move Yusuf away; it is used to show that first they decided to kill Yusuf then they immediately gave up the idea and thought of casting him away. The pragmatic effect of the verse is that of the interlocutors who are so envious of their brother, whose feelings are of great rage and anger. The change in mind and in what to do to carry out a less mean act than killing, indicates the state of the interlocutors’ feelings which cooled to become less mean and a bit sympathetic.

A) “Slay ye Joseph or cast him out”

D) “Let us slay Joseph or cast him away”

S) “Wherefore slay Joseph, or drive him into some distant land”

The three translators use “or” which immediately arouses in the readers the meaning of choices and this is found in its definition in *Longman Dictionary* (1987): “...used before the last of a set of possibilities”. The result of using “or” in English does not give the meaning actually there in the verse. Its use only indicates choice which does not reflect the change in the feelings of the interlocutors. For a reader, it becomes only a matter of two choices suggested by the brothers. It may be possible to use “slay Yusuf or better cast him away” so as to give the effect of change in mind which reflects the brothers’ state.

Verse 32:

"قَالَتْ فَذَلِكُنَّ الَّذِي لُمْتُنَنِي فِيهِ وَلَقَدْ رَاوَدْتُهُ عَنْ نَفْسِهِ فَاسْتَعْصَمَ وَلَئِن لَّمْ يَفْعَلْ مَا آمُرُهُ  
لَيَسْجَنَنَّ وَلَيَكُونًا مِّنَ الصَّاغِرِينَ"

The wife assures the women of the city that she will be the one to punish Yusuf if he refuses to obey her. It should be the Aziz who carries out the punishment, but the subject of the verb “أمر” refers to the wife and this indicates that the case is not of the Aziz being the one to give orders. Nofal (1989) tells his readers that this verse, with its deleted pronoun that refers to the wife, reveals facts about the social lives of people in the days of Yusuf. He says that in the aristocracy households, the wife had great control over her husband and was able to influence him and make him do what she wants. The verse carries within it the relation of power between two characters in the story, the wife and the Aziz (the husband). What is necessary, in any translation, is to be able to maintain this effect and this relation of power and control.

- A) “And now, if he doth not do my bidding, he shall certainly be cast into prison”
- D) “If he declines to do my bidding, he shall be thrown into prison”
- S) “If he do (sic) not perform that which I command him, he shall surely be cast into prison”

Ali and Dawood's translations do not give the pragmatic effect of power and control of the wife over her husband. The reason is that they change the form of the verse from verb and its subject "امرؤة" to a possessive case using "my". This new structure causes the verb of ordering to lose its relation to the wife, thus the idea of power and control being in the hands of the wife is lost. Sale keeps the form of subject and verb in "I command him". By doing so, the strength of the wife and her influence over her husband is clear.

Verse 53:

"وَمَا أُبْرِئُ نَفْسِي إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي إِنَّ رَبِّي غَفُورٌ رَحِيمٌ"

Verse {53} carries in its words the pragmatic issue of diexis and 'pointing via language'. It is the issue of who is meant by the words and who they refer to. The words in this verse were said by the wife after the Aziz knew the truth of her evilness and her attempts to seduce Yusuf. Nofal (1989) gives two clear reasons that assure that the speaker in this verse is the wife. First, the meaning of this verse is related to the verses before it. In verse {51}, the verse indicates that the wife said that now the truth has come to appear. Verse {53} is a continuation of her speech. Second, the events of the story show that Yusuf was at prison and not in the presence of the king, so he cannot be the speaker.

A) "Nor do I absolve my own self (of blame)"

D) "'From this', said Joseph... 'Not that I claim to be free from sin'"

S) "And when Joseph was acquainted... Neither do I absolutely justify myself.

Dawood and Sale decide that the whole situation is about Yusuf. As a result, their translations lead to considering Yusuf the speaker in verse {53}. This shows their misunderstanding of the verses as a complete whole as well as the story and its event since the previous verses tell the reader that Yusuf was still in prison.

Ali's translation is the correct one. He keeps the wife as the speaker from verse {51} up to {52}, and so the meaning is correct and the events actually build upon each other in a reasonable way.

Verse 28:

"فَلَمَّا رَأَى قَمِيصَهُ قَدْ مِنْ دُبُرٍ قَالَ إِنَّهُ مِنْ كَيْدِكُنَّ إِنَّ كَيْدَكُنَّ عَظِيمٌ"

The problematic part in this verse is the referent of the verb "قال". The verse describes the occasion when there were four people present: Yusuf, the wife, the master and the witness. Two are possible utterers of the words in the verse, either the master or the witness. All exegeses agree on the fact that the speaker here is not clear, not from the context nor from any other sources of knowledge.

A) "(Her husband) said: 'Behold!'"

D) "And when her husband saw... he said to her..."

S) "And when her husband saw... he said..."

The three translators decide that the referent and the speaker in this verse is the husband (the master). Here they give a judgment of their own, not based on any background information. The best choice would be to keep the form of a pronoun without revealing the referent since the omission of certain parts of the text and keeping ambivalence within the verses is an important aspect of Quranic discourse; it is a major reason for its eloquence.

Verse 70:

"فَلَمَّا جَهَّزَهُمْ بِجَهَّازِهِمْ جَعَلَ السَّقَايَةَ فِي رِجْلِ أَخِيهِ ثُمَّ أَذَّنَ مُؤَذِّنٌ أَيَّتُهَا الْعِيرُ إِنَّكُمْ لَسَارِقُونَ"

Another case of reference is clear in this verse. Asha'arawi (n. d.), Al-Qurtuby (2008) and Abd-Alaziz (2000) show that "السقاية" in this verse and "الصواع" in verse {72} are both used to refer to the king's drinking cup which was usually

made of gold or silver and was also used by the king to measure food for his guests to show his kindness.

A) “He put the drinking cup into the brother’s saddlebag.”

D) “He hid a drinking cup in his brother’s pack.”

S) “He put his cup in his brother Benjamine’s sack.”

The two uses of the cup are not found in the translations which use “drinking cup” and “cup”. This may be difficult to achieve yet some other mistake is not to be committed in the translation of the Quran. Once again, it is the problem of reference. Such a mistake is clear in Dawood’s use of the indefinite “a” and Sale’s use of “his” referring to Yusuf’s. Dawood’s mistake may show ignorance of the whole *surah*, because in verse {72} it is made clear that the object is something definite “صواع الملك”, as well as the use of the definite article “the”. Sale also seems ignorant of the whole *surah* since he considers that the object is for Yusuf himself, and this is totally unacceptable as found in the exegeses.

At the end of the pragmatic analysis it becomes clear that some issues should not be neglected when translating because losing them means producing an effect on the readers other than the effect actually intended by the author of the original text.

Issues such as cultural transplantations, references, omissions and ellipsis, repetitions and exaggerated forms are all there in a text to fulfill a certain and intended purpose. For this, the translator needs to understand the purpose and the importance of the use of such devices in the text and then be able to transfer them and their effect in his translation to the target text.

## Chapter Five

### Conclusion and Recommendations

The study was a contrastive and descriptive analysis of three translations of the Quran with reference to *surat* “Yusuf”. It worked on the two levels of semantics and pragmatics in search for failure that cause loss in meaning carried out by the translators on the two levels in the light of Quran exegeses, books of grammar and dictionaries.

The problem with translating the Quran is in being the word of Allah and a book that rejects any human interference. Any translation of this sacred book should maintain both the meaning and the form of its verses. This is to convey the actual purpose of the verse and to keep the rhetoric and eloquence of the Quran. A translator needs to have excellent knowledge of the Arabic language, which is present in the language of the Quran, so as to capture the true meaning of a word and the actual use of speech acts and then translate the verse with its correct and intended effect and meaning to the target readers. The correctness of a translation is judged in the light of the Quran exegeses and their opinions on meanings of the verses of the Quran.

*Surat* “Yusuf” consists of 111 verses. The story of Yusuf is found in the first 102 verses. Following the analysis of the verses of the story of Yusuf in the *surah*, and studying the areas of failure in translation from a semantic and pragmatic stance, the following results were found regarding the work of Ali, Dawood and Sale:

1. 41 cases of semantic issues were studied in the first 102 verses of the *surah*. Ali was able to translate 18 of them correctly and in a better way than the others. Dawood got 14 correct out of the 41 cases. Sale being the least accurate translates only 11 correctly.
2. 33 cases of pragmatic issues were studied in the verse. Here, Ali correctly translates 14, Dawood 6 and Sale 7.

Ali's average of accuracy in these verses is 44% on the semantic level and 42% on the pragmatic level. Dawood gets the average of 33% semantically and 18% pragmatically. Sale got the average of 26% and 21% in the semantic and pragmatic levels respectively.

These results lead us to a number of conclusions:

1. The Quran in general, as clear in *surat* "Yusuf", depends on the semantic meanings of its words as used in their context along with the rhetorical devices of the Arabic language. The translators' miss-understanding of these meanings and devices leads to a deficient translation. Such devices include word order, foregrounding and backgrounding, recurrence, ellipses, definiteness and indefiniteness, gender, number and tense. So, the translator ought to be aware of these devices so as to capture the cases which cause a word to carry different shades of meaning depending on the devices and the context of occurrence.
2. It is necessary that a translator of the Quran has a full knowledge of the primary and secondary meanings that Arabic speech acts various particles carry. A wrong interpretation of a speech act and its use being in the primary meaning or the secondary meaning can result in a twisted translation which changes the whole situation whether in its social aspects as verse {5}, {12}, {88}, {90} and {25}, or its religious aspect as in verse {2}.
3. It is important to keep the text in its highly informative force through keeping the cases of omitted parts that are clear and easily retrieved from the surrounding verses or the whole context. This aspect of the Quran gives it its rhetoric and eloquence, therefore; losing it will cause the Quran to be like any ordinary text. Cases of unnecessary additions given by the translators were clear in the pragmatic section.
4. Domestication in the translation of the Quran is rejected along with its methods such as cultural transplantation. Venuti's ideas of rejecting

domestication due to the loss it causes to the source text and its culture are very important and applicable to the translation of the Quran. Adding foreign cultural terms and aspects to the Quran is rejected. This is found in the translators' use of "Joseph" with its Biblical connotations instead of "Yusuf", "God" instead of "Allah" and Sale's Biblical "garment" for "shirt".

5. Failures in translation are a result of the translators not referring to Quran exegeses which give the clear story, and lead to the exact meanings intended in the verses of the *surah*. Referring to these exegeses helps translators of the Quran to grasp the exact ideas, intentions and meanings in each and every verse; thus they can avoid mistakes in their translations.
6. It is clear from the analysis of *surat* "Yusuf" that we cannot apply only one method of translation when dealing with the Quran. There are cases where more than one is required. In some cases we may need literal translation, in others transliteration while in others still some extent of communicative translation is needed to overcome the cases of meaning loss. The reason one method is not practical for the translation of the Quran is clear in the analysis of the verses. For example, the analysis reveals some examples where literal translation is wrong and results in failures such as verses {3}, {9}, {12}, {25}, {31}, {33}, {42}, {87}, {99} and {100}.
7. A major difficulty found to have caused the translations to be stilted is that of the Quran including words that are loaded with meaning; their semantic range is wide and cannot be translated accurately with a single word. Such cases are found in verses {20}, {43} and {49}.
8. It is a necessity for any translator to be consistent in his/her work. Consistency reveals the translator's awareness of the text he/she is working on as a whole. A major cause of problems of accuracy in translation is taking each word separately, isolated from its surroundings. The three translators Ali, Dawood and Sale are found to lack consistency

in their translations of *surat* “Yusuf”, and this is clear in their translations of the word “بضاعة” in verses {62},{65}, {19} and {88}. The problem of consistency is also clear in the verses {18} and {83}.

9. An important case of failure found in the three translations was related to the issue of reference and its actual referent. Not understanding the text being translated as a whole and dealing with each part separately, in isolation from other parts causes the translator to mis-interpret the verse and take a mistaken decision regarding who the pronouns or other forms actually refer to. As a result, the translation will be inaccurate and gives mistaken ideas. This problem of wrong reference is found in verses {28}, {53} and {70}.

## **Recommendations**

The study of the three translations of *surat* “Yusuf” makes it clear that it is essential to have a committee that shoulders the responsibility of revising different translations of the Quran so as to avoid the production of deficient translations. This committee should include highly knowledgeable scholars in both Arabic and English. There is also a need for Muslim scholars who know all about the reasons of revelation in the *surahs* of the Quran and understand the whole meaning of the *surahs*. This is necessary to help producing translations of the Quran that are accurate both semantically and pragmatically. This helps in avoiding, as much as possible, any cases of failure in translation that may result in disturbing the cultural aspects of the Quranic text, its rhetoric and eloquence as well as its miraculous aspects.

As for any person who attempts to work on a new translation of the Quran, it is very important for him/her to be fully aware of all the aspects present in the verse being dealt with. This awareness should include knowing various shades of meaning a word might have and being able to understand what the intended meaning in the verse is, depending on exegeses and the context in which the verse appears.

Additionally, a translator of the Quran also needs to be fully aware of the pragmatics of the Arabic language which differs from the target language he/she is translating to. This awareness includes the understanding of various speech acts with their primary and secondary meanings. It also includes the understanding of the Gricean maxims and what implicatures result once they are violated. Such knowledge is necessary so as to reproduce the actual effect found in the verse to the target text readers.

A good translation must be faithful to the source text, especially when it is a sacred text like the Quran. It should maintain the rhetorical features as well as the cultural aspects of the source text and avoid applying foreign cultural aspect to it. It should also be intelligible and should make sense when it is read.

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جامعة النجاح الوطنية

كلية الدراسات العليا

## دراسة ثلاث ترجمات لسورة يوسف من منظور براغماتي دلالي

إعداد

تسنيم "ناصر الدين" محمد الشاعر

إشراف

الدكتور نبيل علوي

قدمت هذه الأطروحة استكمالاً لمتطلبات درجة الماجستير في اللغويات التطبيقية والترجمة بكلية الدراسات العليا في جامعة النجاح الوطنية في نابلس، فلسطين.

2013

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### الملخص

لقد شهد الإسلام نمواً متسارعاً عبر العالم ، وانتشر بين الأمم كافة بجميع أجناسها ولغاتها، ومن البدهي أن يكون القرآن الكريم من أهم متطلبات فهم هذا الدين؛ لذا رأى بعض أهل العلم والدين أنه لمن الضروري العمل على ترجمته والاهتمام به؛ كي لا يكون فهمه محصوراً على العرب، أو من يتحدث العربية فقط ؛ لأن الرسول عليه السلام بُعث للناس كافة، فكانت الترجمة إذن ضرورةً ووسيلةً مهمة لنشر هذا الدين؛ ليسهل على غير الناطقين بالعربية فهمه كاملاً، بجميع تعاليمه وأوامره ونواهيته، وحتى في بلاغته، ودلالاته، وروعة بيانه، دون أي نقص، أو تغيير، أو تحريف.

وكون القرآن الكريم نزل معجزاً للعرب في لغة العرب؛ وأن اللغة العربية لغة تتسم ألفاظها بخصب المعاني وكثرة الدلالات، فقد أضفى هذا الأمر خلاً على بعض الترجمات التي لم تأخذ من المعاني إلا وجهاً واحداً، ومن البيان والدلالات ما لم يعط المعنى حقه كما هو في الواقع؛ لذا ظهرت الحاجة إلى دراسات تبين أوجه الخلل في بعض الترجمات ورصدها في القرآن الكريم، ومن هنا كان الهدف من هذه الدراسة، وذلك لتسليط الضوء على طرق ترجمة القرآن الكريم، والبحث في أفضلية ترجمات ثلاث للقرآن (لمسلم، ومسيحي، ويهودي) وأقدرها على مواكبة معاني القرآن الكريم وروعة بلاغته .

أما منهج الدراسة فقد كان تحليلياً مقارناً بين الترجمات الثلاثة لسورة يوسف للقرآن الكريم ، وقد هدفت الدراسة إلى البحث عن مواطن الضعف فيها، ورصد المواقع التي لم ينجح المترجمون فيها

بإبصال الفكرة كاملة من العربية للإنجليزية. ثم كان التحليل للترجمات قائما على بيان نوع الخلل إن كان دلاليا، أو أسلوبيا، أو "براغماتيا" لآيات سورة يوسف.

ويجب الإشارة هنا إلى أن الدراسة لا تهدف إلى الحكم على أي من الترجمات الثلاثة على أنها صالحة لترجمة القرآن أو غير صالحة، بل إن الهدف هو إظهار النقاط التي تشكل عقبات لمترجمي القرآن مستقبلا؛ للأخذ فيها، وتجنب الوقوع في مثلها؛ لتظهر عظمة هذا القرآن ببيان أسلوبه، وإعجاز معانيه، وقوة دلالاته، وجمالية تراكيبه ، ويندوقها كل متصفح له غير ناطق بالعربية في أرجاء المعمورة



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