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GRAMMATICAL AND SEMANTIC LOSSES IN ABDEL HALEEM'S ENGLISH TRANSLATION OF THE HOLY QURAN

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By

NOURELDIN MOHAMED ABDELAAL

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This study focused on grammatical and semantic losses in the translation of the Holy Quran, which refer to the mismatch between the source text and target text in terms of grammar or vocabulary that affect meaning. It specifically aimed to: 1) identify the grammatical and semantic losses in the translation of three selected Meccan *Surahs,* and the extent they lead to semantic losses, 2) identify the causes of the identified grammatical losses 3) identify other semantic losses, and 4) identify whether these semantic losses are partial or complete, and 5) determine the causes of such semantic losses.

This study is situated within the qualitative interpretive paradigm. Data of the study comprised of Abdel-Haleem's English translation of three Meccan *Surahs,* and their three Arabic source text (ST) *Surahs.* The *Surahs* included in the study are Al-Ana'am (6) (The Livestock), Al-A'raaf (7) (The Heights), and At-Tur (52) (The Mount). Examples from the selected *Surahs* were selected purposively to address the research questions. Content analysis of the translation of the identified *ayahs* in the selected *Surahs* was done, based on Baker's typology of non-equivalence and Catford's translation shifts.

The findings of the study revealed various types of grammatical loss in Abdel Haleem's translation of the three selected Meccan *Surahs* in the Holy Quran. Loss in translating conjunctions was the most frequent type of loss in the translation. The other common types of loss that were identified in the translation were of tense, syntactic order, loss in emphasis, duality and plurality. In addition, most of the identified grammatical losses found to led to partial semantic losses, and sometimes, to complete semantic losses. Other semantic losses in the translation of the *Surahs* include losses of the denotative and connotative meanings, overtranslation, loss in rhetorical devices and expressive meanings. These losses were the result of several

main causes such as the difference in the grammatical system between the ST and the Target text, semantic complexity, culture and the translator's failure of selecting appropriate equivalents. This study provides a typology of grammatical and semantic losses in the translation of the Holy Quran. The causes of such losses and how they can be reduced in the future are also suggested. The findings of the study have important implications on future translation of the Holy Quran.

Abstrak tesis yang dikemukakan kepada Senat Universiti Putra Malaysia sebagai memenuhi keperluan untuk Ijazah Doktor Falsafah

PENGHILANGAN MAENA GRAMMATICAL DAN SEMANTIK DI DALAM TERJEMAHAN AL-QURAN ABDEL HALEEM

Oleh

NOURELDIN MOHAMED ABDELAAL

Februari 2017

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Kajian ini tertumpu kepada kehilangan tatabahasa dan semantik dalam terjemahan Al-Quran. Secara khusus ia bertujuan bagi: 1) mengenal pasti hubungan di antara kehilangan tatabahasa dan semantik dalam terjemahan tiga surah terpilih di Mekah, dan sejauh manakah ia mengakibatkan kehilangan semantik, 2) mengenal pasti penyebab kehilangan tatabahasa, 3) mengenal pasti kehilangan semantik yang lain, 4) mengenal pasti sama ada kehilangan semantik adalah separa atau menyeluruh, dan 5) menentukan punca kehilangan semantik berkenaan.

Kajian ini merupakan paradigma interpretif kualitatif. Data kajian ini terdiri daripada tiga surah di Mekah terjemahan Bahasa Inggeris Abdel-Haleem, beserta tiga sumber surah teks Arab (ST). Surah yang terkandung di dalam kajian ini adalah Surah Al-Ana'am (6) (Haiwan Ternakan), Surah Al-A'raaf (7) (Tempat Tertinggi), dan Surah At-Tur (52) (Gunung). Contoh dari Surah-surah yang dipilih bertujuan bagi menjawab soalan-soalan kajian. Analisis kandungan terjemahan dilaksanakan bagi ayat-ayat yang dikenal pasti dalam Surah-surah yang dipilih, berdasarkan tipologi Baker bukan sepadan dan terjemahan peralihan Catford.

Dapatan kajian menunjukkan pelbagai jenis kehilangan tatabahasa daripada tiga surah Mekah yang dipilih daripada Al-Quran di dalam terjemahan Abdel Haleem. Kehilangan dalam menterjemahkan kata penghubung adalah jenis kehilangan yang paling kerap berlaku di dalam terjemahan. Jenis-jenis kehilangan biasa yang lain telah dikenal pasti di dalam terjemahan adalah daripada tense, urutan sintaktik, kehilangan di dalam penekanan, duality dan gandaan. Di samping itu, kebanyakan daripada kehilangan tatabahasa yang dikenal pasti didapati membawa kepada kehilangan semantik separa, dan kadang-kadang kehilangan semantik yang menyeluruh. Analisis data juga menunjukkan kehilangan semantik lain di dalam terjemahan surah-surah. Kehilangan makna denotatif dan konotatif, terjemahan melampau, kehilangan dalam peranti retorik dan makna ekspresif adalah jenis

kehilangan yang paling kerap terdapat di dalam data. Kehilangan ini adalah hasil daripada beberapa sebab utama seperti perbezaan di dalam sistem tatabahasa di antara ST dan teks sasaran, kompleksiti semantik, budaya dan kegagalan penterjemah di dalam memilih kesepadanan yang sesuai.

Kajian ini menyediakan tipologi kehilangan tatabahasa dan semantik di dalam terjemahan Al-Quran. Ia juga menyediakan pandangan dalaman bagaimana kehilangan tatabahasa boleh membawa kepada kehilangan semantik separa atau menyeluruh yang mungkin memesongkan makna yang wujud di dalam ST, iaitu makna yang dimaksudkan di dalam Al-Quran. Punca-punca kehilangan tersebut dan bagaimana ia boleh dikurangkan disyorkan pada masa hadapan. Dapatan kajian ini mempunyai implikasi penting terhadap terjemahan Al-Quran akan datang.

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This thesis was submitted to the Senate of the Universiti Putra Malaysia and has been accepted as fulfillment of the requirement for the degree of Doctor of Philosophy. The members of the Supervisory Committee were as follows:

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LIST OF ABBREVIATIONS

ST   source text

TT   target text

TL   target language

SL   source lanuage

TRANSL   transliteration

Lit.   literary

CHAPTER 1

INTRODUCTION

This chapter presents the key elements of the study including the background of the study, the statement of the problem of the study, the objectives of the study and the research questions, the theoretical framework, the significance of the study, the scope of the study and the structure of the thesis.

1.1   Background to the Study

Translation has always been identified as one of the most important branches of linguistic sciences. It enables mutual understanding between people from different cultures. Translation helps to remove the barriers between languages in terms of culture, sociocultural aspects, beliefs and norms. Having said that, translation is not a mere transplantation of words from one language to another, it involves interactions among linguistic, cultural, anthropological and psychological phenomena (Schulte, 2002). It also involves extra-linguistic factors, semantic levels and textual contexts (Al-Masri, 2009). Translation does not lie only on the understanding of linguistic units, but also on accurate language use. Hence, a translator should be aware of the cultural norms of both the source text (henceforth, ST) and the target text (henceforth,TT) since language and culture are almost identical (Kehal, 2010). Translation, as defined by Larson (1998), is the process of communicating meaning of the source-language text through an equivalent target-language text. Thus, through the communication process, culture cannot be set apart.

Translation is also a complicated process because it involves accurate communication of a message while attending to the form at the same time. Thus, attaining form usually makes attaining meaning more difficult (Rendall, 1997). These complications of translation are some of the reasons of the disagreement among scholars on what makes a good translation (Schulte, 2002), especially when there are many different definitions of translation by different theorists.

Nida and Taber (1982), for example, defined translation as reproducing the message of the source language (henceforth, SL) in a target language (henceforth, TL) while keeping equivalent meaning and style. Whereas, Newmark (1981) defined translation as producing approximate equivalent of two languages at different levels, among which thought and linguistic form are the most important. Hatim and Mason (1993), however, see translation as a process of meaning negotiation between a producer of a ST and a receiver of a TT. Catford (1965) views translation as the replacement of textual material in one language (SL) by the equivalent text material in another language (TL). These definitions of translation mostly highlight two main concepts: meaning and linguistic form, which resulted in the emergence of different schools of thoughts on translation that revolve around meaning and form. For example, Larson (1998) differentiated between meaning-based translation and form-

based translation. Similarly, Catford (1965) believed that full equivalence in meaning and form in the TT cannot always be fully achieved as it is difficult to transfer the form and meaning from a SL into a TL.

Furthermore, there are many other factors that can affect the intended message of the ST when rendered into a TT. Nida (1964) stated that factors or phases which should be considered in translation include the subject matter, interlocutors, the process of writing, the code used (i.e. language), and the way of encoding a message. Nida (1964) also mentioned that a translator may not encode a message accurately when translating texts between two different cultures. As can be seen, the principal problem in translation is ensuring that the form and meaning between the source and TLs are equivalent. Equivalence, however, brings a lot of tension among scholars of translation.

In relation to equivalence, translators face many problems in translation starting from achieving equivalence at the word level (i.e. lexical level), textual level, grammatical level, or above the word level (Baker, 1992). However, difficulties in achieving equivalence at lexical or word level are the most crucial because words constitute sentences, and sentences constitute texts, which are submitted for translation. Newmark (1988) stated that although problems in translation could occur in grammar or lexicon, the latter is considered as a more major problem. In addition, some theorists (e.g. Newmark, 1988) consider word as a unit of translation in expressive texts. These elements (i.e. words) are selected from a controlled set of possibilities offered by the language. Thus, if that selection occurred outside a certain semantic range, semantic incoherence will be inevitable (Kalakattawi, 2005). Such semantic range is controlled by syntagmatic and paradigmatic sense relations. Syntagmatic sense relations refer to the way in which words are ordered to achieve coherence while paradigmatic sense relations refer to the possible choices of lexicons in a sentence (Kalakattawi, 2005.).

In translation, selecting the accurate element (i.e. a word, phrase, or sentence) is challenging for a translator who does not have full command of the two linguistic codes, and it is not that easy even for a person who masters the two linguistic codes. Newmark (1988) stated that there is no excuse for a translator to change words that have a one-to-one equivalent, even if the translator thinks that a better synonym sounds nicer, as it violates the rule of accuracy in translation. Ervin and Bower (1952) argued that distortion of meaning in translation could result from lexical, syntactical or cultural differences between languages. Words, according to them, may or may not have objective referents which are culturally different. For example, the English word 'eclipse' is represented by two referents in Arabic; one referent for the moon and the other for the sun. Similarly, Baker (1992) claimed that the lack of lexicalization in the TL is one type of non-equivalences between languages that challenge translators. Another lexical problem mentioned by Ervin and Bower (1952.) is that translators sometimes face difficulty in discriminating between homonyms; they might also get challenged by the differences between figurative meaning and affective meaning on one hand and the different polysemes of a lexeme on another hand.

Another common problem which translators may struggle to overcome is differentiating between words that may sound identical (Ervin & Bower, 1952). A case in point could be some words in Arabic such as بخيل /bakheel/ and شحيح /shaheeh/, which are likely to be considered identical by nonnative or inexperienced native speakers of Arabic. Nevertheless, the former, according to the great beloved companions, Ibn Masoud and Ibn Omar (*Radyallahu anhum*), refers to 'not liking to spend' which is close to the English word 'stingy'. However, the latter refers to 'the desire to possess what belongs to others'. Although both are negative adjectives according to the Arabic language, the latter reveals more negative connotations.

By the same token, Darwish (2010) stated that the difficulty in translation is due to the differences between languages in terms of syntactic, semantic, lexical, phonological and morphological features. However, at other times, as Darawish (2010) stated, the problems of translation are caused by translators, as it difficult to master two languages equally. Another problem created by translators, according to Darawish, is rendering some lexemes literally, which might not convey the authentic meaning of the ST. Syntactic problems and non-equivalences between a ST and a TT is another problem in translation. For example, transferring the same tense of the ST to the TT is another challenging task (Darawish, 2010), which many translators find it difficult to overcome, which is likely to affect the meaning in some languages such as Arabic. Guessabi (2013) argued that culture is the major problem in translation because translating a language implies translating a culture. However, the problem of culture is that it is not a tangible body; it is a set of fuzzy beliefs, attitudes and assumptions (Spencer-Oatey, 2000), which are likely to differ from one language to another. In short, different factors contribute to posing challenges in translation between two languages or two cultures such as Arabic and English. The difficulty in translation is likely to get intensified when translating sacred and Holy texts such as the Holy Quran.

Translating the Holy Quran is more complicated because it is the words of Allah Almighty. It is so sophisticated, versatile and pregnant with meaning to a degree that makes translating its meanings challenging. Its language is the most perfect and elevated variety of the Arabic language among the different Arabic varieties. Even, the rhythm and cadence of the Quranic language are peculiar and exceptionally charming (Guillaume, 1990). The Quranic discourse has its own distinctive features on the syntactic, semantic, cultural and rhetorical levels (Abdul-Raof, 2010). These features of the Quranic text together yield the supreme vividness, which is challenging for a translator. Moreover, translating the Holy Quran text is challenged by many obscurities, ambiguities and non-equivalence problems (Tabrizi & Mahmud, 2013).

All the factors discussed earlier contribute to creating loss of meaning in the translation of the Holy Quran. As-Safi (2011) mentioned two types of losses: the inevitable loss and the avertable loss. The inevitable loss occurs due to the lack of equivalence in the TL which causes the translators to resort to the use of a compensatory strategy. The avertable loss, according to As-Safi, occurs due to a translator's incompetence or failure to find equivalents. As-Safi (2011) stated that

the loss in the translation of the Holy Quran is mostly inevitable due to it being the words of Allah Almighty. However, some avertable losses can also be a result of a translator, as he may not refer to enough exegesis books, or he lacks the mastery of either the SL or the TL, or both of them.

Avertable losses are made by translators due to the lack of competence; competence in the context of translation refers to the linguistic knowledge (Miller, 1973). Miller (1973) classified a language user's knowledge into five levels: phonological, syntactic, lexical, conceptual knowledge, and system of beliefs knowledge. Drawing such principles of knowledge on translation, a translator should have such linguistic competence and knowledge in both of the SL and the TL. In this sense, phonological knowledge refers to a translator's command of the sounds of the language he uses, while grammatical knowledge refers to knowledge of the grammatical rules of the language a translator uses. As regards lexical knowledge, a translator should have knowledge about the meaning of words and combination of words. A translator should also have conceptual knowledge and knowledge of the system of beliefs of the language he uses.

Straight (1984) suggests that a translator should have two types of knowledge: cultural knowledge and linguistic knowledge. However, Delisle (1984) suggests four major levels of competence that are necessary for a translator: linguistic, comprehension, encyclopedic, and re-expression knowledge. Linguistic knowledge includes the morphological and grammatical knowledge of the SL and the TL. Comprehension knowledge, as suggested by Delisle (1984), is the ability to analyze a text semantically and pragmatically, which is sometimes derived from the general knowledge. As regards, encyclopedic knowledge, it refers to the cultural, historical or political (if any) knowledge of the ST. Re-expression knowledge refers to a translator's ability to re-express the ST message in the TT. Guided by these maxims, translating the Holy Quran requires a translator to read about the Arabic culture, and the Islamic culture. He should also acquaint himself with the reasons of the revelations. To understand a ST, a translator should show comprehension and encyclopedic knowledge at a vast level.

Despite the aforementioned challenges in translating the Holy Quran, it is a necessity to provide the translations of this Holy book for two main reasons. First, although the Holy Quran is the sacred religious text for more than one and a half billion Muslims around the world (Tabrizi & Mahmud, 2013), a great portion of this number belongs to non-speakers of Arabic. The second reason for the necessity of translating the Holy Quran is that lack of presenting proofed translation of the Holy Quran allows enemies of Islam to attack it. Many non-Muslims attempted to debunk Islam by intentionally presenting inaccurate translations. Examples of such translations which reflect missionary stance are those presented by Alexander Ross in 1649 which was translated from French as a ST (and not from the Quranic text itself) and by George Sale in 1734 which was translated from Arabic (Tabrizi & Mahmud, 2013; Mohammed, 2005). For these reasons, Muslim scholars spared no effort to provide an acceptable translation for non-Arabic-speaking Muslims.

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In 1905, Mohammad Khan, a Muslim scholar, presented the first English translation of the whole Quran. Then in 1917, Muhammad Ali presented the first translation, as a Muslim specialist. Although Muhammad Ali's translation was a good endeavor, it was not the best work due to many shortcomings. Starting from 1934, Yusuf Ali started publishing translation of the Holy Quran in parts (*juzaa*). In 1937, Ysuf Ali published the last *Juzaa* of the Holy Quran translation. However, the whole work was published in two volumes in 1938 (Khan, 1997). In the same year in 1938, Pickthall, who converted to Islam in 1917, presented another translation of the Holy Quran, trying to avoid the shortcomings of Yusuf Ali. However, he also made a lot of mistakes due to his misunderstanding of many issues in Islam (Khan, 1997; Mohammed, 2005.). In 1955, Arberry, a non-Muslim scholar who mastered Arabic, Persian and English, presented another translation of the Holy Quran (Khan, 1997; Mohammed, 2005.). Later, in 2005, Mohamed Abdel Haleem published his translation entitled "The Qur'an: A New Translation". His translation is regarded by many critics as one of the best translations (Shah, 2010). His translation took seven years to come into surface as mentioned in an email sent to Shah (2010). It was reissued in 2005 and 2008. One characteristic of Abdel Haleem's translation is brevity, which indicates command of the SL and the TL.

Although great efforts have been shown by some translators to produce reliable translation into English, the quality of those translations is poor; their text style sounds boring and the flow is impaired (Al-Jabari, 2008). Moreover, the translated texts are either inaccurate or biased; and thus, most of the existing translations of the Holy Quran suffer from serious shortcomings and limitations, which either distort the meanings of the sacred text of the Holy Quran, or make it incomprehensible (Al-Jabari, 2008). Abdul-Raof (2005) stated that in spite of the efforts exerted by scholars all over the world, they were all critiqued for their inability to completely convey the true and essential meanings of the Holy Quran. There were many reasons behind this inability such as not having sufficient knowledge about the Arabic cultures and traditions, or not being able to differentiate between exegesis (*tafsir*) and hypothetical opinion (*ta'wiil*) which can be subdivided into commended and non-commended hypothetical opinion (Abdul-Raof, 2005).

Therefore, this research investigates the grammatical and semantic losses in Abdel Haleem's English translations of three selected Meccan *Surahs* in the Holy Quran. One motivation behind this study is that some translations of the Holy Quran lack the understanding of some Quranic and Islamic issues, and may result in some non-Arabic speaking Muslims who depend on these translations to lose out. Another motivation is to increase the understanding of the non-Arabic speakers of the Quran and Islam, and to draw their attention to the shortcomings of the translations. This is because shortfalls in the translations of the Holy Quran may cause the non-Arabic speaking Muslims to become less knowledgeable in some areas of the religion. In addition, a major motivation for this study is to enlighten the non-Arabic speaking Muslims on the Meccan *Surahs* which indoctrinate the beliefs of the Muslims.

1.2   Statement of the Problem

Translation is a process of communicating a message from a SL to a TL. However, losses inevitably occur in translation (Hervey & Higgins, 1992). A translator, thus, should aim at reducing the loss than unrealistically attempting to achieve ultimate translation of the ST. A translator, as suggested by Hervey and Higgins (1992), should understand how to reduce losses "by deciding which of the relevant features in the ST it is most important to preserve, and which can most legitimately be sacrificed in preserving them." (p.25). They add also that reducing translation loss can be achieved by minimizing difference rather than maximizing sameness. These losses in translation occur due to differences between languages, or due to a translator's failure to pick the appropriate equivalent.

By the same token, Larson (1998) and Jackobson (1966) claimed that there is almost no complete match between languages or any two linguistic codes; Larson adds that cultural differences between the SL and TL make it difficult to find lexical equivalents.. Nida (1994) also stated that the semantic relations between words in two distinctive languages do not correspond to one- to-one or one-to-set equivalents. These relations are mostly many-to-many with a lot of ambiguities, obscurities and fuzzy boundaries. Besides, there are linguistic and cultural limitations between any two distinctive languages.

Such linguistic and cultural limitations between any two languages yield some culturally-bound terms which may exist in a SL but not in the TL. For example, the Quranic language (i.e. Arabic) encompasses some culturally-bound terms, which are not represented in the English language system (Abdul-Raof, 2005). Those terms could include rhetoric-linguistic norms that are represented in the Arabic language, but they may not exist in the English language due to the cultural differences between Arabic and English. It is a fact that each language has its own distinctive system of signs which reflects the culture with all its components (Hatim & Mason, 2005). Those differences between the SL and TL are likely to create many types of linguistic losses in translation. The two significant types of losses are the grammatical and semantic losses. Grammatical losses may lead to semantic losses, particularly in a language such as Arabic which stands out from many other languages in its grammatical pattern that affects meaning. Arabic, unlike English, is flexible in the arrangement of discourse. However, changing the arrangement of the textual pattern may have a small or a significant effect on meaning, depending on the context. Grammatical losses are likely to cause partial or complete semantic losses.

In the same vein, semantic losses seem to be inevitable in a sacred text such as the Holy Quran, which requires producing an acceptable and faithful translation due to the vast number of Muslims who do not speak Arabic. Semantic losses in the translation of the Holy Quran are the results of several causes such as differences in mapping vocabularies between the different languages and the differences of the semantic fields between the SL and the TL. Another problem which translators encounter is that one lexeme can have different senses (Ahmad, 2006). For example,

a word can have several meanings: the word "أب" /ab/ in the Holy Quran can mean a 'father, 'grandfather' or 'great grandfather'.

Moreover, some lexicons are Quran–specific as they do not have equivalents in English. A case in point is the word "تيمموا"/taimmamoo/ which lacks an equivalent word in English (Khalaf & Yusoff, 2012). Having said that losses could result from causes that arise within the text, one common type of losses can be caused by translators due to their inability to fully understand the Quranic text, or due to the lack of knowledge of the exegetical meanings. It may also result from their inappropriate selection of vocabularies. This type of loss is what As-Safi (2011) called as "avertable losses" (p.68). Al-Qinai (2011) stated that there are some deviations and under-translations as a result of not referring to the exegeses of the Holy Quran, having a lack of understanding of Arabic morphology and lacking the ability to decode the nuances of polysemous words.

To date, some studies investigated the semantic problems and losses in the English translation of the Arabic literary texts (e.g. Almubark, Manan, & Al-Zubaid, 2014; 2006 Al-Masri, 2009; Moindjie, 2006). In relation to the Holy Quran, some studies have addressed the phenomenon of syntactic and semantic problems in some *ayahs* (e.g. Ali, Brakhw, Nordin, & ShaikIsmail, 2012; Ahmed, 2006, 2008; Fathi & Nasser, 2009; Khalaf & Yusoff, 2012)), whereas one study (i.e. Sadiq, 2010) examined a complete Quranic *surah* from these perspectives. Some studies have also been done on certain syntactic aspects (e.g. Al-Ghazalli, 2012). Al-Ghazalli (2012) focused on the translation of the trilateral verbs in the Holy Quran. Some studies focused on certain aspects of the text in the Holy Quran (e.g. Utbi, 2011; Al-Kharabsheh & Al-Azzam, 2008; Amjad & Farahani, 2013; Dweik & Abu Shakra, 2010; Sharifabad, Mahadi, & Kenevisi, 2012; Hannouna, 2010; Jaber, 2010; Rasekh, Dastjerdi, & Bassir, 2012; Yasin, 2014).

However, most the previous studies are just small-scale studies which investigated some linguistic aspects in the translation of the Holy Quran. In addition, these studies discussed only some types of semantic or grammatical problems or losses in the translation of the Holy Quran, and they were not exhaustive or systematic. They did not seem to encompass most or all the types of grammatical and semantic losses, and they have not thoroughly investigated the causes of such losses.

Furthermore, little is known about studies which have investigated the association between grammatical loss and semantic loss, and whether grammatical loss leads to partial or complete semantic loss in the translation of the Holy Quran. There is also a methodological gap in the literature as most studies employed only a descriptive content analysis type, without following rigorous triangulation methods. Thus, the above reasons create a methodological and analytical gaps (Murray & Beglar, 2009), that need to be explored.

Therefore, there is a need for a study that provides systematic probe into such types of grammatical and semantic losses in the translation of the Holy Quran, and how such losses can affect the communication of meaning that exists in the ST. In addition, Meccan *Surahs* , which discuss principle issues related to Muslims and perhaps the whole humanity, have not been examined in this light. This study will fill the gap in the literature by: 1) identifying the grammatical and semantic losses in the translation of three selected Meccan *Surahs* , 2) attempting to understand the association between grammatical and semantic losses, and 3) identifying the causes of the grammatical and semantic losses of the translated *Surahs* .

1.3   Objectives of the Study

This study attempts to identify the grammatical and semantic losses in the English translation of Mohammed Abdel-Haleem, who is a native speaker of Arabic and a Muslim scholar. Specifically, this study addresses the following objectives:

1. To identify the grammatical losses in Abdel Haleem's English translation of three selected *Meccan Surahs* , and the extent these losses lead to semantic losses,
2. To identify the causes of the identified grammatical losses,
3. To identify other semantic losses (resulting from lexicon) in Abdel Haleem's English translation of three *Meccan Surahs*,
4. To examine the nature of the identified semantic losses, which result from lexicon,
5. To determine the causes of the other semantic losses (resulting from lexicon) in the selected three *Meccan Surahs.*

1.4   Research Questions

Based on the objectives of the study above, the following research questions were formulated:

1. What are the grammatical losses that exist in the selected English translation of the three selected *Meccan Surahs?*
2. To what extent do these grammatical losses cause partial or complete semantic losses?
3. What are the causes of the identified grammatical losses?
4. What are other semantic losses, apart from those resulting from the identified grammatical losses, in Abdel Haleem's English translation of the three selected Meccan *Surahs*?
5. What type of semantic loss results from the identified other semantic losses that exist in the selected English translation of the three selected *Meccan Surahs?*
6. . What are the causes of the other semantic losses in the selected *Surahs?*

1.5 Significance of the Study

It is established that losses in a translation are inevitable, and these losses, undoubtedly, may affect or distort the meaning intended in the sacred Quranic text. Thus, it is vital to study losses in the translated Quranic text to provide insight into them, and also to a translation to ensure accuracy, reduce distortions, and know how to deal with them during the translation process (Dickens, Hervey, & Higgins, 2005). The current study aims at contributing to a better understanding on how losses can be reduced in the Abdel Haleem's English translation of three selected *Meccan Surahs*.

The findings of the current study are expected to have theoretical and practical contributions to the body of knowledge. The study provides information about the semantic loss in one English translation of three selected *Meccan Surahs*. Theoretically, this study provides useful insights for future students who intend to pursue a study in this area. Many previous studies seem to be repetitive as they investigated the same samples and used the same methodologies. Hence, the current study is expected to be a boost to the body of knowledge. It will also motivate researchers to conduct further studies to understand the grammatical and semantic losses of the translation of other *Surahs*. The practical benefit of this study is that it will raise the awareness of nonnative speakers of Arabic in regards to some losses in the translations of the Holy Quran. In addition, those who want to know more about the authentic meanings in the selected *Surahs*, which are important especially for Muslims, may find this study useful.

1.6 Theoretical Framework

One important notion in translation is the notion of equivalence. Kenny (1998) states that equivalence in translation theory is a hot-debated issue where there is no agreement on. He states that some scholars and theorists define translation in terms of equivalence (e.g. Nida, 1959; Catford, 1965; Nida and Taber, 1982; Koller, 1995). However, other theorists reject the notion of equivalence and consider it circular and irrelevant (e.g. Snell-Hornby, 1988), or even damaging to translation studies (e.g. Gentzler, 2001). In relation to the current study, the theoretical framework is basically based on Mona Baker's (1992) notion of equivalence, and Catford's linguistic theory of translation. Other notions of equivalence will be discussed in chapter 2.

Baker's theory is deemed to be the most relevant theory to this study, as she provided an exhaustive explanation of the types of non-equivalences between any two languages at the different levels, at word level, above word level, textual level and grammatical level. She also pointed out the equivalence problems between English and Arabic. Baker, in addition, explicated the strategies employed by translators to overcome non-equivalences. Baker (1992), similar to other scholars (e.g. Hervey & Higgins, 1992) adopts bottom-up approach to translation based on the concept of translation equivalence. Baker deals with equivalence at the levels of word, above-word, grammar, text, and pragmatics. This approach does not only deal

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with equivalences at lower levels such as the word and above-word levels, but also at the phonic or graphic and prosodic levels. In addition, it pays attention to equivalences at higher levels such as the grammatical (i.e., morphological and sentential), the semantics, discoursal, and intertextual and the register levels.

As for Catford (1965), he discussed two main types of translation, that is, formal correspondence, and textual equivalence. In case of absence of equivalence, shift evolves as a solution. Catford introduced the term "shift" for the first time in translation (Hatim & Munday, 2004). Catford's theory was selected because it provides an analytical typology, that is, translation shifts. It fits into the linguistic analysis of the translated texts in comparison to the ST. Although Catford's theory was critiqued heavily as a theory of translation by Chesterman (2012); however, he argued that "much of his [Catford's] theory may turn out to be more relevant to Contrastive Analysis than to translation in the normal sense of the word" (p.26). Thus, the focus is only on the 'ranks' presented by Catford (1965) rather than his theory in total.

In the next sections, Baker's the relevant part of her typology of equivalence and suggested strategies are discussed; then followed by Catford's theory.

1.6.1   Mona Baker's typology of Equivalence

Equivalence has always been identified as a central component of most of the definitions of translation (e.g. Nida, 1959; Catford, 1965; Wilss, 1982). However, some other theorists avoided using the word "equivalence" (e.g. Jakobson, 1959; Frawley, 1984). According to Baker (2004), the notion of equivalence can be defined either normatively (i.e. relation between source elements and target elements which are assumed to be achieved), or descriptively (i.e. discovering a relation of equivalence correspondence between source and target elements).

Baker (2004) argues that the notion of equivalence is problematic due to its being circular. Circular is in the sense that we define translation in terms of equivalence, and we assess the quality of translation in terms of equivalence. Baker, however, underscores the importance of such notion due to its interrelatedness with other theoretical notions in the field of translation. For example, faithfulness to the original is related to desirability of equivalence. Also, the notion of "shift", which is an important notion in normative approaches, is based on an assumption of equivalence, which may or may not occur. Shift as a notion postulates the existence of an 'invariant'. Invariant refers to the extent of closeness to achieving equivalence in translation; invariants "are not or should not be affected by shifts in the process of translation". One more notion that is related to equivalence is the notion of "translation unit". Translation units are usually discussed in relation to what units (words, clauses, phrases, sentences...etc.) are to be considered as equivalents, or what translators in real life work with to produce an 'equivalent' version of the ST (Baker, 2004). Baker concludes that the notion of equivalence is so important because other theoretical notions of translation are interlinked with it; and that is

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why the notion of equivalence should not be discarded or discredited. However, one question which may be surfaced is what perspective of equivalence should be considered as the most appropriate one in translation. There are many perspectives of equivalence. Equivalence can be regarded either as a semantic category, in terms of equivalence effect, or in terms of functional equivalence.

Baker (2004) explains that the notion of equivalence as a semantic category, which is drawn from the representational theory of meaning[i], is static and close to the interlingual synonyms. It is dedicated by the content of the ST rather than the communicative situation. This semantic view of equivalence, as Baker states, is rejected in most disciplines, and it is not applicable or tenable in translation. Another understanding of equivalence can be in terms of "equivalent effect", which postulates producing the same effect on target readers as the ST produced on its readers. This approach originated with Bible translators (Nida, 1964; Nida & Taber, 1969; Larson, 1998; Beekman & Callow, 1974). This notion of "equivalent effect" resulted in the existence of other notions, such as 'receptor' opposed to 'target' language, and dynamic equivalence as opposed to formal equivalence (Baker, 2004). Although this notion of "equivalent effect" sounds interesting and easier than the semantic notion of equivalence; it was also subject to much criticism. Baker (2004) questions the measurability of achieving equivalent effect. In addition, the effect is variable among different people and even the same person may perceive the same TT in two times differently. This notion of equivalent effect seems to be imaginary because how a translator can predict the effect of his translation on its readers. Another problem with this notion, as mentioned by Baker, is that how a translator can identify with certainty the intention of the ST author, especially in the case of temporal gap between ST and TT. Another thing is that a translator's job is to interpret text rather than understand it. Baker concludes that this notion can be hardly verified.

Another notion of equivalence is the "functional equivalence" which was presented in the seventies and eighties (Baker, 2004). This notion postulates that translation should produce 'equivalent message' of the ST in TT. In the eighties, a new notion of equivalence emerged, especially in Germany, that is, the functional equivalence of Skopos. Skopos is established by Vermeer and Reiss, whereby they regard the target of the translation is what matters (See chapter 2 for details). Baker concludes that there is gradual shift away from the notion of equivalence through ages. Baker (2004) summarizes the debate on the notion of equivalence shifted away in the following Table.

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Table 1 : The gradual erosion of the notion of equivalence in translation studies (Baker, 2004)

source text/target text	(same meaning)
source text/target text	(same effect on respective readers)
source text/target text	(same function)
target text	(independent function, specified by commission)
target text	(independent function acquired in the situation in which it is received)

Baker (1992) identified different types of equivalence, that is, equivalence at word level, equivalence above the word level, textual equivalence, and grammatical equivalence. These different types of equivalences are discussed in the next sections.

1.6.1.1   Equivalence at Word Level

Written word, as defined by Baker (1992/2005), is any sequence of letters with an orthographic space on either side. Baker rejects the idea that word is the smallest unit of meaning; she argues that meaning can be carried by more or less than word. For example the '-er" in builder has a meaning (i.e. the person who does the job of building). Baker states that there is no one to one correspondence between orthographic words and their meanings, either within the same language or across languages. However, there are different types of meaning, and different classifications by different semanticists and linguists. For example, Cruse (1997) identified four types of lexical meanings, i.e., propositional meaning, expressive meaning, presupposed meaning, and evoked meaning. The first type of meaning, that is, the propositional meaning, is used to describe the relation between a word and its real or imaginary meaning. For example, socks are "a kind of cloth worn on feet". This kind of meaning can be judged in terms of true or false. This meaning is called also by other semanticists (e.g. Palmer, 1981; Hurford, Heasley, & Smith, 2014) as denotational or propositional meaning. The second type of meaning is the expressive meaning, which refers to the speaker's feelings or attitudes. Thus, this meaning cannot be judged in terms of true and false. For example, 'cruel' and 'unkind' are two words which have disapproval meaning of someone's attitude; however, cruel has stronger meaning. Some words have propositional and expressive meaning (e.g., whinge); some have expressive meaning only (e.g. bloody); and others have propositional meaning only (e.g. book).

The third type of meaning is the presupposed meaning, whereby meaning arises from co-occurrence restrictions. These restrictions include selectional restrictions, and collocational restrictions. Selectional restrictions are always observed, with the exception of figurative use of language. For example, the verb 'speak' is expected to refer to human, while 'meow' to non-human. Collocational restrictions, on the other hand, refer to those arbitrary semantic co-occurrences. For example, a law is broken in English, but it is contradicted in Arabic, and not broken. The last type of meaning is the 'evoked" meaning, which arises from differences in dialect and register. All

the aforementioned types of meaning apart from the propositional meaning do not fall under the true/ false judgments.

Having discussed the different types of meaning, which are principal component of equivalence, we proceed further to understand the non-equivalence as a problem in translation from Baker's perspective.

1.6.1.2 Non-Equivalence as a Problem

Vocabulary, as seen by Baker (1992/2005), is a set of words, which belong to semantic fields. These semantic fields are abstract concepts. However, one problem with these semantic fields is that they are not that simple, in terms of categorization. For example, there are some words (e.g. just, only), which can be filed under any semantic field. Baker states that semantic fields can work fine only with words which have propositional meanings. In relation to semantic fields importance in studying translation, Baker states that understanding semantic fields' structures is important in translation for two reasons; the first reason is to assess the value of a given item in a lexical set, or to understand the differences between ST and TT structuring of semantic fields. The second reason beyond the importance of understanding semantic fields in translation is to understand the hierarchical classification of words in terms of hypernyms and hyponyms.

According to Baker (1992), it is important to distinguish between lexical items and units of meaning to achieve good translation. Meanings, furthermore, differ in the orthographic words which represent them from one language to another. A meaning of one orthographic word in one language may be represented by several orthographic words in another language, and vice versa. For instance, "كسوف" and "خسوف" in Arabic have only one equivalent representation in English; namely, 'eclipse'. Another example is the English word "camel" which is represented by many words in Arabic (e.g.جمل، ناقة، زاملة، بنت لبون, among others) (AL-Maani Online Dictionary, n.d.). Consequently, this means that there is no one-to-one correspondence between orthographic words and elements of meaning within or across languages. As mentioned earlier, Baker discussed equivalence at the different levels; in the following sections, these concepts are unpacked.

1.6.1.3 Non-equivalence at the Word Level

Equivalence as discussed earlier is a crucial notion in translation between any two texts. However, there are many causes which contribute to the lack of equivalence problem. Baker categorizes the most common non-equivalences between languages at the word level into eleven types, which are:

1. "Cultural specific concepts: there are some concepts which are culturally bound. There are many examples of such kind such as the Arabic words of "*wudua*, *salaah*, *siaam*, ..etc.

2. SL concepts are not lexicalized in the TL: there are some concepts which may be known and quite understood in the TL; however, they are not lexicalized in it. For example, the word "standard' in the sense of 'ordinary' is quite understood in Arabic. However, it does not have an equivalent. Another example is 'landslide', which is understood in many languages, but not lexicalized.

3. Semantically complex SL words: it occurs sometimes that one morpheme express a set of meanings, which may not be expressed by sentences. For example, the Arabic word "taqwa" needs sentences to be explained.

4. Different distinctions in meaning in the SL and the TL: languages make fewer or less distinctions in meanings from each other. What may be important in one language is not necessarily equally important in the second language.

5. The TL lacks a superordinate (Superordinate): one language may have a superordinate for an item, while the second one does not necessarily have such item.

6. The TL lacks a specific term (hyponym): one language may have a hyponym or hyponyms for an item, while the second one does not necessarily have such item. For example, the Arabic languages have different hyponyms for the word "camel", which English lacks.

7. Interpersonal or physical perspective differences,

8. Differences in expressive meaning: words may share denotative meaning in two respective languages; however, they may not share the expressive meanings. For example, the word 'homosexuality' is an inherently pejorative word in Arabic whereas it is not in English,

9. Differences in form: it is hardly found equivalent forms in a SL and TL. For example, in English, adjectives are derived from verbs by adding certain suffixes (e.g. work vs. workable); however, it is not the case in Arabic. Hence, translation from English to Arabic must change the form to render the meaning, depending on the context.

10. Differences in frequency and purpose of using specific form: this occurs when one form is more frequent, say in SL, than TL. For example, English makes use of "-ing' more than any other language.

11. The use of loan words in the SL: loan words sometimes are used in a SL to add an air of sophistication, which may not be transferrable to TT. For example, the English loan word "Dilettante" does not have an equivalent in the Arabic language. The use of loan words brings into attention the importance of avoiding mistranslating the "false friends". For example, "demander' in French is not an equivalent of "demand" in English.

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However, these problems of non-equivalence discussed above require strategies which, according to Baker, are followed by professional translators to deal with non-equivalence at the word level. These strategies affect translation as a final product, and they are related to the problems of non-equivalence at the word level.

1.6.1.4 Strategies Followed by Translators to Overcome Non-Equivalence

Baker describes eight strategies used by professional translators for dealing with various types of non-equivalence. Strategies of translation are so important because some losses in translation are due to employing improper strategies. The strategies mentioned by Baker are:

1. Translation using a more general word (superordinate): it is usually used to deal with non-equivalence at word level, especially in the propositional meaning area. For example using the English word "money" to render the Quranic word "ورق"/wariq/, which literally means "silver coin"; however, this kind of strategy seems not to work with all types of texts. Texts as the Holy Quran are so precise and accurate, so using a general word instead of the specific word does not sound appropriate strategy.

2. Translation using a neutral/less expressive word. For example, translating the English word "standard" into Arabic as "قياسي"/qiaasi/, which is less expressive than the SL word.

3. Cultural substitution: this strategy depends on how much license, is given to the translator by the commissioner, and the purpose of the translation. In this strategy the SL specific item is replaced by a TL specific item, which is thought to create the same effect. For example, translating the English item "Congress" into the Arabic item "مجلس الشعب"/ majlisu ashshaAAb/, to create the same effect on the TL readers.

4. Translation using a loan word or a loan word accompanied by an explanation: this strategy usually deals with culture-specific items, modern concepts, and buzz words. Thus, sometimes the translator intends to use loan words to introduce the SL culture to the TL culture more obviously rather than by providing only a descriptive translation. For example, lexical items such as "مجاهدين"/mujahedeen/, "القاعدة"/al-QaAAidatu/, and "فدائيين"/Fedayeen/ were transferred into English without translation

5. Paraphrasing using a related word: this strategy is mostly adopted when the SL word is lexicalized in the TL, but in a different form. For example the Arabic Islamic word "يتوضأ" /yatawdda'a/ is usually rendered into "do ablution" or "do *wudo'ua*"

6. Paraphrasing using unrelated words: this strategy is followed when the SL word is not lexicalized in the TL. For example, the Arabic word "مرابط" /murabet/ is not lexicalized in English; hence, paraphrase can be adopted as strategy to render it. It can be rendered as "guarding the borders of a Muslim state".

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7. Omission: this strategy is followed when the meaning can be rendered without such omitted word. Hence, instead of creating confusion for readers of the TT, omitting the word or phrasing it can be an option.

8. Illustration: this strategy is followed by translators when the ST does not have a one to one equivalent; the SL word requires much elaboration to be rendered, and hence a picture can render the meaning better. This strategy is employed in translating advertisements. In fact, the strategies discussed above overlap, and sometimes a translator may use two strategies simultaneously. It is also the job of a translator to choose the best strategy of translating a ST.

1.6.1.5 Grammatical Equivalence

Baker defines grammar as "the set of rules which determine the way in which units such as words and phrases can be combined in a language and the kind of information which has to be made regularly explicit in utterances." (p.83). Baker adds that grammar is organized according to two dimensions, which are morphology and syntax. Languages have wide variations in the different aspects of grammar. These differences, which pose a lack of grammatical equivalence prolem, could be in number, person, tense and aspect, among others (Baker, 1992/2001).

1.6.1.6 Textual equivalence

Baker (1992) follows the Halliday and Hassan's (1976) model of cohesion. Halliday and Hassan identified five cohesive devices in English, which are reference, substitution, ellipsis, conjunction, and lexical cohesion. Baker adds that the level of cohesion differs from one language to another, or even within the same language from a text to another. However, explicit markers of cohesion contribute to raising redundancy in a text, whereas, absence of these markers lowers it.

In the next section, Catford's notion of equivalence and his then-new term of "shift" are discussed.

1.6.2   Catford's Linguistic Theory of Translation

Catford states that SL and TL items can never linguistically have the same meaning. However, they can function in the same situation, and thus in total translation, the SL and TL items are interchangeable in a given situation. Catford states that "*translation equivalence occurs when an SL and a TL text or item are relatable to (at least some of) the same features of substance*" (p.50).

Catford categorizes translation in terms of extent, levels, and ranks. According to Catford, there are two types of translation in terms of extent (extent refers to the syntagmatic   sense   of   the   SL   text[ii]   which   is   submitted   to

translation); full translation, in which every part of the SL is translated to the TL, and partial translation, in which some parts of the SL text are left out in the translated text in the TL, maybe because they are untranslatable. Partial translation, as Catford states, is not that easy as it may look at first sight because some parts will remain untranslatable. This kind of translation applies to literary texts, and surly it applies to the translation of canonical and authroitative texts such as the Holy Quran.

In relation to the levels of language involved in translation, Catford (1965) differentiated between total translation and restricted translation. Total translation, in Catford's words, is "*replacement of SL grammar and lexis by equivalent TL grammar and lexis with consequential replacement of SL phonology/graphology by (non-equivalent) TL phonology/graphology*." Thus, according to this definition, replacement occurs only between grammar and lexis, while phonology and graphology are not included. Retricted translation, on the other hand, is "*replacement of SL textual material by equivalent TL textual material, at only one level*" (p.22). Catford stresses the importance of using 'textual material' in his definition because not always the whole ST is translated to TT, but sometimes it is only a process of replacement; other times just transference of SL material into TL text. Thus, in restricted translation, SL grammar may be translated by equivalent TL grammar, without replacement of lexis, or SL lexis are translated by TL lexis, without replacement of grammar.

In terms of rank, Catford classified translation according to the grammatical hierarchy, at which equivalence is established. For example, in total translation, equivalence is assumed to be achieved at every grammatical unit (word, clause, sentence). However, there could be a rank-bound translation, in which equivalence can be achieved at one level only. For instance, in word-rank-bound translation, we make only selection of equivalents at the same rank (i.e. word).

In relation to equivalence, Catford (1965) differentiated between formal correspondence and textual equivalence. In formal correspondence, any TL category occupies the same place in the economy of the TL as the given SL category occupies in the SL. On the other hand, in textual equivalence, any TL text (or portion of text), that on a particular occasion, is deemed to be equivalent to a given SL text (or portion of text). When these two concepts diverge, a "translation shift" takes place. This term (i.e. translation shift) was first introduced by Catford (Ni, 2009).

Catford (1965) introduced the term "shift" to replace the thorny term "equivalence". Shifts are the process of departing from the formal correspondence in the process of going from the SL to the TL. Shifts, which can be in lexis, style, grammar, are able to provide translation that is pragmatic, functional, and communicative. Catford states that translation is impossible to occur between the level of phonology and graphology, or any of them on one hand and grammar and lexis on the other hand. He states that "relationship to the same substance as the necessary condition of translation equivalence"(p.141). The only possible shifts are from grammar to lexis and vice-versa. Catford proposed two kinds of shift: level and category shifts. Level

shift refers to the proposition that something that is expressed by a linguistic level at one language (e.g. grammar) can be equivalently expressed at a different linguistic level (i.e. through vocabulary or different grammar) in another language. For example, the imperfect verb in Arabic (e.g. يتناهون) is mostly translated into past simple or past continuous in English.

Category shifts are divided into four kinds; structural shifts, class shifts, unit or rank shifts and intra-system shifts. Structural shifts imply change of grammatical structure; for example, in translation between English and French, there is often a shift from MH (modifier + head) to (M)HQ,((modifier +) head + qualifier), e.g. *A white house* (MH) = *Une maison blanche* (MHQ).Class shifts include change of part of speech, which could occur as a part of structure shift. For example, translating "a medical student" into French as "*un etudiant en medicine*". The class shift occurred from the adjective word "medical" into the adverbial clause "*en medicine*".

Unit shifts or rank shifts include replacing units of different size like sentence, clause, group, word and morpheme; for example, an adjective in the ST may have a noun as equivalent in the TT. While, intra-system shifts occur when SL and TL have roughly the same systems, but the translation involves choosing a non-corresponding item in the TL (Catford, 1965). For example English and French have the same system in regards to plurality (singular vs. plural); however, in translation a singular English word maybe translated into a plural one or vice versa. A case in point is translating the singular English word 'advice' into the plural French "des conseils", or the plural English word "trousers" into the singular French "le pantalon". Another case of the intra-system shift is the article system in English and French. Although, the two languages share the same system of articles, this is not the case in translation. For example the English sentence "He is a teacher" is likely to be translated into French as "II est—professeur", whereby the indefinite article is not translated.

Catford states that TL and SL are difficult to have linguistically the same meaning. Yet, we can call two items in the SL and the TL as equivalents when they can function in the same situation. In a total translation, the items in the SL and the TL should be interchangeable in a given situation. The following figure summarizes the theoretical framework of the study.
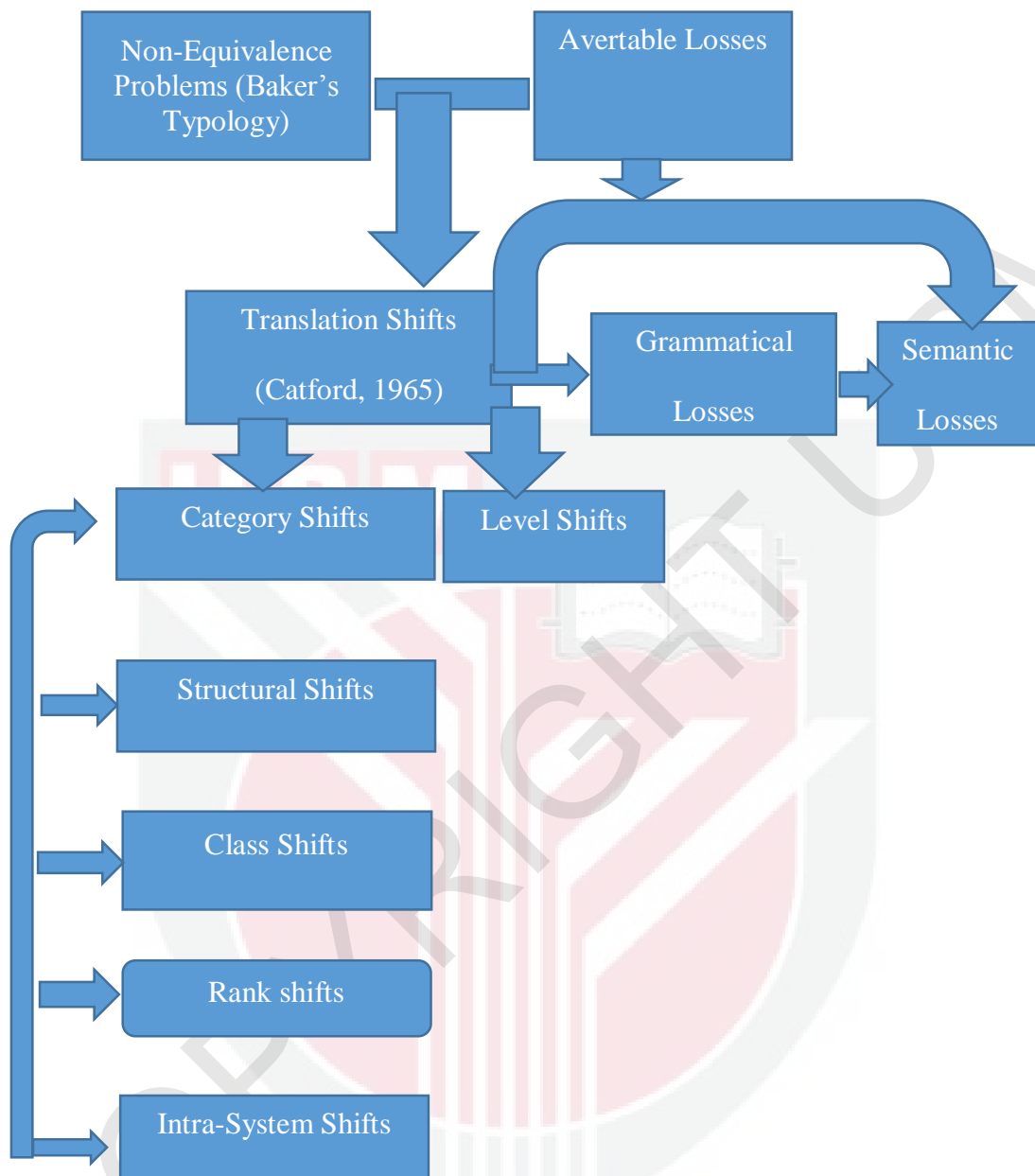
Figure 1 : Theoretical framework of the study

1.7 Conceptual Framework

The following diagram summarizes the conceptual framework of the study.
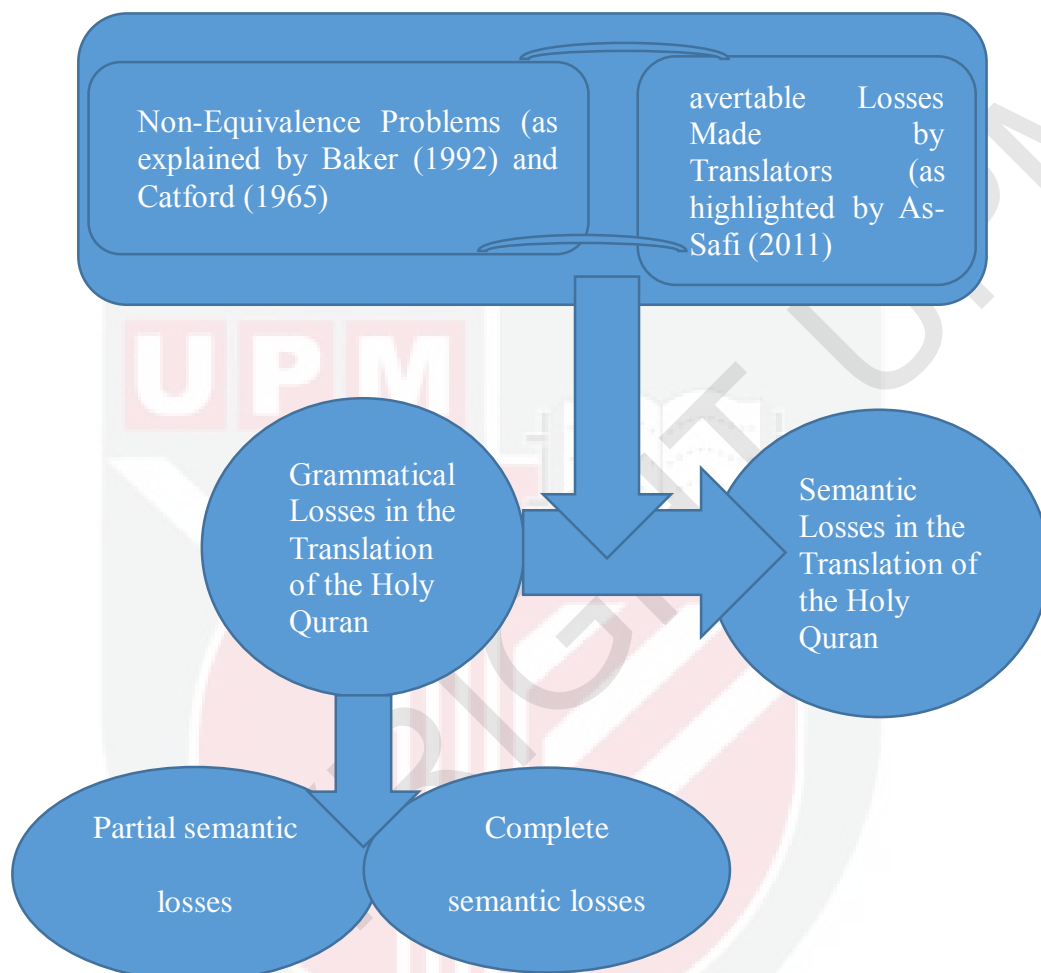
Figure 2 : Conceptual framework

As seen in figure 2, grammatical and semantic losses may result from non-equivalence problems or due to avertable losses made by the translator. Grammatical losses may lead to semantic losses, which can be either partial or complete semantic losses.

1.8 Scope of the Study

This study limits itself to the grammatical and semantic losses found in the English translation of the selected *Surahs* by Muhammed Abdel-Haleem. Some losses overlap, or in other words, some losses can fall under different types of losses.

1.9   Definition of Key Terms

The following terms constitute the key terms of the study. Hence their working definitions are provided as follows.

'Grammatical Loss' refers to inequivalent use of grammar components that exist in the ST, such as articles, prepositions, gender, aspect and tense, plurality, and duality, syntactic order and conjunctions. The improper use can be in terms of addition or deletion, which is likely to occur due to lack of equivalence problem as highlighted by Baker (1992/2006), or due to the translator's failure to select the appropriate equivalent.

Semantic loss refers to inaccurate, incorrect or improper use of lexicons in conveying meanings of the lexicons in the SL to the TL. Thus, what may be considered as gain by other theorists and scholars of translation is not adopted in this study. Semantic does not, in this study, refer to the technical term used by semanticists; it is used to refer to the general notion of meaning, which includes any loss that might affect the meaning conveyed, such as denotative meaning, connotative meaning, versatility of meaning, rhetorical devices, among others. Semantic losses, can be partial or complete. Partial losses do not affect the conveyance of the primary meaning; they may affect meaning at the expressive level, or may affect the conveyance of some shades of the meaning (connotative meaning) that exists in the ST. Complete losses, on the other hand, distort or refrain the meaning that exists in the ST.

Denotative meaning is defined as"that kind of meaning which is fully supported by ordinary semantic conventions" (Dickens et al, 2005: 52). It is the primary meaning of a ST word in its Quranic context.

Connotative meaning refers to the shades of meaning that arise from the denotative meaning, such as the Arabic word رزق which denotatively means "sustenance". However, it connotatively refers to money, children, happiness, among others.

Intended Meaning: it is the meaning meant and explained in exegesis books such as Ibn Kathir's tafsir, Al -Tabari's tafsir, Al Baghawi's tafsir and Al Qurtubi's tafsir.

Meccan *Surahs*: the *Surahs*   that were revealed before the Hejrah of Prophet Mohammed (Peace be upon him).

1.10   Structure of the Thesis

The current study consists of five chapters as follows:

Chapter 1: introduction

This chapter presents the background of the study, the statement of the research problem, the objectives of the study, and the research questions. It also proposes the theoretical and conceptual frameworks of the study. Relevant theories to the research are discussed with a main focus on the research-based on theory. Additionally, this chapter explains the significance of the study. It, also, provides definitions of the key terms.

Chapter 2: literature review

This chapter reviews the related literature to the study. It discusses and reviews the different definitions of translation, and the translation unit. It also reviews the different problems in translation. The notion of equivalence will be reviewed in regards to the different views of such thorny concept. Ambiguity, lack of equivalences, and lexical gaps will be thoroughly reviewed. In addition, the structure and style of the Holy Quran will be discussed in this chapter..

Chapter 3: methodology

This chapter presents the methodology of the research. It explains the research design, the sampling process, the data collection, and the research instrument. It also explains how the data were verified and analyzed. It also provides the pilot study conducted for the purpose of testing the applicability and acceptability of the study.

Chapter 4: results and discussions

This chapter addresses the research questions. It provides the results of the study. It presents the losses found in the two English translations of Holy *Surah* (i.e. Abdel-Haleem's and Ali's translations of the Holy Quran). It also discusses the causes of such losses and the prevalent cause of the identified losses. It, moreover, investigates the strategies followed in the two English translations of the Holy *Surah*.

Chapter 5: conclusion and suggestions

This chapter provides a summary of the research and its methodology. It, furthermore, makes suggestions and recommendations for future studies.

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LIST OF PUBLICATIONS

Abdelaal, N. M., & Rashid, S. (2016). Grammar-Related Semantic Losses in the Translation of the Holy Quran , With Special Reference to Surah Al A ' araf (The Heights). *SAGE Open*, *1*(1), 1–11. http://doi.org/10.1177/2158244016661750.

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[i] This theory sees meaning as "reality" which exists in all languages, and hence translation's task is to represent the same reality of the ST.

[ii] Text, according to Catford, refers to any stretch of language submitted for translation (e.g. a word, clause, sentence, book, volumes of books)

[iv] A modern Islamic scholar who interpreted the Holy Quran in his well-known book entitled "*Safwati attafasir*" (the gist of interpretations).

[v] Muhammad Ibn Abu Bark was an Arab Islamic jurist, commentator on the Qur'an and theologian (691A.H- 751 A.H)

[vi] This is a creed book that is written by Al Tahawi, which was discussed and explained in details by other scholars such as Abdel Moez Al Hanafi.

[vii] http://articles.islamweb.net/Media/index.php?page=article&lang=A&id=183939

[viii] One of the eminent Quran translators

[ix] One of the famous books of Ibn Al Qayem, which describes paradise.

[x] Ahmed Ibn Taymyyah is a famous Islamic scholar

[xi] **(انظر: "مجموع الفتاوى" لشيخ الإسلام ابن تيمية (25/3 .**

[xii] a slit-ear she-camel freed from work

[xiii] A **she-camel let loose for free pasture**

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