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## *Dedication*

الى الرقم ( 257 ) هذا الرقم الذي جمع التناقضات، بين قلق وحزن وبكاء، وبين جنة وشهادة وهناء.....

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### Table of Abbreviations

<b>Abbreviation</b>	<b>Expression</b>	<b>Translation</b>
SL	Source language	اللغة المصدر
ST	Source text	النص المصدر
TL	Target language	اللغة الهدف
TT	Target text	النص الهدف
CSI	Culture Specific Items	العناصر المحددة للثقافة

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# **Introduction**

## **1. Background of the study**

Translation of the meanings of the holy Quran deemed as one of the most difficult tasks for translators because of the highly précised load of each utterance. Yet, the cultural contextual environment in which the Arabic language is set up “Hot desert” “Sahara”, requires translators to focus more on the different aspects in generating expressions for the related areas and hence get a correct, clear and reliable translation for the very expressions in question.

Languages do describe and name animals according to the environment in which the latter live and of course according to their different and various states in which they are found and seen. For instance, Arabic language tends to be more descriptive in naming all the animals’ different aspects. In contrast, the English language seems to look at this aspect generally, tending to better rely on names rather than qualifies. And hence translators meet limitations and challenges in the process of translating such names and qualify of animals.

### **1.1. Statement of the problem**

The problem herein is all around the translatability of culturally bound qualifies of animals in the Holly Quran into English, and the limitations which translator face, because of the gaps between the two cultures and languages.

### **1.2. Rationale**

The reasons behind tackling this study are:

First of all, there is a clear need for a representation of animals qualifies meaning in English that can stand as a reference for the readers in the TL.

Second, to investigate the animals qualifies in the holy Quran that have been translated into English and check the extent to which these qualifies do stand for and the purpose they are used for. Second, to see whether the translation of these qualifies, in English, are similar or they different? If proved different, we try to seek the reasons behind this? Third, to tackle and compare a number of translations for animals’ qualifies taking into the account all the analysis levels.

### 1.3. Aims of study

The first objective of this research is to shed light on the topic that is totally new in this field. Our research is purely new and original and has never been tackled before from a translational point of view. All the previous researches tackled before did deal with these qualifies linguistically or rhetorically, but no study ever has analyzed these qualifies as we are to do. All in all, our second aim is to shed light on the main difficulties and problems translators face when dealing with translation of the animals qualifies in the holly Quran to , as we have already mentioned , set a glossary of all the qualifies stated herein .Furthermore, this research is aiming at identifying the strategies and a procedures adopted for the representation of the meaning of animals qualifies in Holy Quran if any.

### 1.4. The research questions

The present research is tackled to answer the following questions:

- Are all the Quran qualifies of animals translatable?
- What are the main strategies do the translators adopt when dealing with such qualifies?

### 1.5. The research hypotheses

**In order to answer the above-mentioned research question the following main hypothesis was set :**

- ✚ It is hypothesized that the Quran cultural-bound qualifies of animals are untranslatable as they are culturally specific terms in Arabic and hence, any attempt to render them into English may lead to a certain kind of loss. However, if the qualify is not that culturally related, it can as faithfully and accurately be translated into English.

**As a sub hypothesis was derived:**

- ✚ It is hypothesized that translators do differ in the way they deal with animals' qualifies; some generalize the term, others paraphrase it and others transliterate it.

## 1.6. Structure of the study

The present study is divided into two chapters: the descriptive chapter and the practical one. Each chapter includes two parts. In the first chapter, we present the research introduction to the main study that includes the statement of the problem, the research questions, the hypotheses then the literature review of the topic. In the theoretical part, we have an overview of the animals' qualifies in which the investigation tackles the concept of **qualify** related to animals according to the purpose it is used for.

The second chapter (the practical) is a discussion about the use of different strategies/procedures in translating the selected qualifies in reference to different translators. This study is devoted to analyze the various strategies adopted to render the animal qualifies. We as well try to compare the four translations of the (17) qualifies translate into English by four multi-national translators. Then the analysis and the comments on the data are provided for better understanding of the problem being tackled herein.

Finally, the results and some recommendations will be provided in the conclusion, this latter will sum up all the discussed points in the four chapters.

## 1.7. Background of the study

Most studies that have tackled the animals mentioned in the Quran were purely linguistic one. The names were classified according to their root, their morphology and semantic aspects. Some of the studies were basically medical where the names mentioned to identify the different diseases or the cures that we can benefit from.

One of the linguistic studies is a research paper written in Arabic by: Omer Aloui entitled; Names of Animals in the Holy Quran (2012) .This research paper mentioned a very important issue which is how did the Arabs name the animals before the Quran is revealed and how does the Quran name them later on. Perhaps the importance of the topic lies in the fact that the topic supports the idea that every word in the Qur'an has a special meaning and load function, as the Qur'an does not use any word for granted, each term has its specific use.

In his introduction, he mentioned that no one can ignore the fact that the Arabs have had an interest in animals, because they were integral part of their lives. Camels, horses, dogs, and others were all the corner stones of their economic, social, and aesthetic existence. Since the pre-Islamic era, they have cared about their names and hence, they devoted chapters and

even books dealing with them. Such books like “Alhayawan” by Aldjahidh discussed the meanings of the names and qualifies do refer to the types of familiar animals which are typically Arabic , the domestics and wild ones and goes beyond to the synonyms of the names and the definitions of animals both externally to talk even about their behavior, places and genres. These were some lexical studies represented the Arabs’ view of animals at that time.

From animal books in Arabic literature we mention "Life of Animal," (1985) by Kamal al-Din Al Demairi which is written in Arabic( الحياة الحيوان الكبرى ) who discussed the names of animals alphabetically (The camel, lion and rabbit .etc). Damiri mentioned in his book the names of animals that live in land, at sea and in air as well as the names of the insects. He also recalled the jurisprudence’s view about the animal which may be eaten and what may be not and even the medicines extracted from these very animals. Furthermore, he interpreted the meanings related to each kind of animal in dreams.

In Eljahed’s book (animal)(الحيوان) 1965, the author attached a great importance to the animals and devoted the entire book to talk about the conditions, habits, characteristics of the animals. Besides, he stated as well all what is related to the animals and be mentioned in the Quran and the Hadeeth. We can also mention Ibn elawam’s book "The Science of Agriculture,"(1802) in which he cited in the second section the upbringing of cow, sheep and goats as well as some related pathologies.

We conclude that All the previous researches tackled before did deal with these qualifies linguistically or rhetorically, but no study ever has analyzed these qualifies from a translational point of view. Which means that the topic in your hands is totally new in this field and our research is purely news and original and has never been tackled before.



**Chapter one:**  
**Culture and specific**  
**items**



# 1.Introduction

Translation is seen as a colossal human motion and the translator as a mediator between cultures. That is why many scholars have asked how culture may also be ultimately translated into one or more languages. Translation is consistently positioned at the core of the intercultural features so that the study of the translation goes together with the cultural studies. Thus, cultural points of translation have emerged right into a sequence of theories about cultural translation, about its very existence in the terms of the cultural identification of a distinctive group. This leads us to raise the question of what culture is.

## 1.1. Concept of culture

Mona Baker provides the following definition “the study of culture has a very long history which spans a number of disciplines, including anthropology, sociology, and more recently, cultural studies.” (1996, pp.11) .however, The concept of culture is universal, and is used in more than one discipline, e.g., anthropology, political science, sociology, literary reviews and many others (Sewell 2009.pp35-36). Newmark states that culture is “the way of life and its manifestations that are peculiar to a community that uses a particular language as its means of expression” (1988, p, 94).

The concept of culture has been the concern of many different disciplines such as philosophy, sociology, anthropology, literature and cultural studies, .in all these attempts the notion of culture has two basic views: the humanistic which capture the cultural heritage as collection of a community’s masterpieces in literature, fine arts, and music, While the anthropological concept of culture refers to the overall way of life of a community or society. I.e. all those traditional, explicit and implicit designs for living which acts as guides for the behavior of members of the culture. (House.2016. p.40)

Culture is not a materiel phenomenon; it does not consist of things, people, behavior, or emotion. it is rather an organization of these things. It is the form of things that people have in mind, their model of perceiving relating, and otherwise interpreting them. (Goodenough 1946.p.36)

The concept of culture will be considered from the linguistic and semantic point of view. Culture defined from katan’s overview as: the culture is high complicated to define. It comes from the two Latin words of cultus and cohere .cultus means ‘cultivation’ and cohere meaning ‘to till ‘. It can be noticed that culture was seen as something unconsciously absorbed by man from his environment that cultivated and influenced him (katan2004).

We can conclude that there are various definitions of culture differing from author to author. And that translation is closely related to language, culture, and society.

In Durante's opinion Culture is what others have, what makes them and keeps them different, separate from us. In the nineteenth century culture was a concept used by Europeans to explain the customs of people in territories they came to conquer and populate.(1997.p.23)

## **1.2. Culture and its relation to translation, language**

Translation has a central core of linguistic activity. It belongs in its nature to semiotics, the science that studies sign systems or structures, sign processes and sign functions (Hawkes, 1977). So the first examination toward a successful translation would be in the linguistic feature which must be linguistically corrected in the target text from one side. Also beyond the notion of the linguistic nature, translation involves the transition of «meaning" from one set of language signs into another set of language signs, in other word a whole set of extra-linguistic criteria thus translation from the other side must be culturally acceptable.

Edward Sapir claims that 'language is a guide to social reality' and that the mankind is at the mercy of the language that has become the medium of expression for their society. This means that each language is determined by habits of the community where people share, and each reality is represented by a separate structure from that language. That's why he also endorsed latter on that no two languages are similar because no two languages share the same social reality.

## **1.3. The Concept of culture bound-terms**

Hervay (2000) indicates that culture-bound terms are the terms which "refer to the concepts, institutions, and persons which are specific to the S L culture" (2000:2). Also it's called **culture specific items** which are concepts that are specific to a certain culture.

According to Lewis, "we readily accept that cultural diversity is vast and formidable" (Lewis 2006, p, 4 ). Culture-specific items are words and phrases conditioned by the cultural diversity. The source-language word may express a concept which is totally unknown in the target culture. The concept in question may be abstract or concrete; it may relate to a religious belief, a social custom, or even a type of food. Such concepts are often referred to as 'culture-specific' (Baker 1992, 21). According to Baker's definition, CSIs are the concepts that appear in language and refer to any cultural entity which is usually unfamiliar to the members of the other culture. Baker defines CSIs without relation to the context. However, the term itself

covers a wide range of notions that require a more detailed categorization for further analysis. As Aixela notes, culture-specific items (CSI) are linguistic items that cause problems for translation due to differences in cultural understanding (Aixela, 1996).

**Harvey** (2000) defines culture-bound terms as the terms which “refer to concepts, institutions and personnel which are specific to the source language culture” (2000,p,2).**Palumbo** defines the CSI or CBT as terms or expressions referring to elements or concepts that are closely associated with a certain language and culture, e.g. *sarongin* Malay, *tortilla* or *siesta* in Spanish, *five o’ clock tea* in English and other terms referring to geography, traditions, institutions and technologies.

Since these terms are purely cultural bound, it wouldn’t be easy to generate that terms in other languages which it may be similar or totally different from the source language and culture. So the target here is not only rendering an acceptable linguistic translation but the most essential is to be culturally acceptable in the target cultures where they are produced, to suit aspects such as identity and do not lead to conflict as emerging in the work of translators in different historical periods or in given societies.

#### **1.4. Environmental, cultural items**

Animals live to a certain areas and can be grown in some other particular areas , human have grown animals and called them with specific names according to the space where they live that's why there are a given animals may have various names in a given space more than another one where it does not habited to live for instance; the word camel in Arabic has more than 120 qualify and have only 1 name of class which is common in English, but if we look at the word Sardin in the cold areas the class Sardin has more than 75 different qualify where it does only the name of class Sardin in Arabic. This approves the influence of environment on culture.

##### **1.4.1 Classes and genres of animals**

In order to understand how all living organisms are related, they are arranged into different groups. The more features that a group of animals share, the more specific the group is. Animals are given scientific names so that people all around the world can communicate about animals, no matter what language they speak (these names are traditionally Latin words). Animals belong to a number of different groups, starting with the animal kingdom.

Retrieved from <https://a-z-animals.com/reference/animal-classification/>

the Quran mentioned about 27 kinds of animals, mammals in the first place with 13 different species, 4 of the ruminant cattle, and 3 of the Prey (lion, dog and wolf), and 2 of the metamorphoses (monkey pork), and 4 of riding (Riding, mules and Donkeys, Elephants ), followed by the insects with 8 types, 3types of birds , and then one for each type of fish, reptiles and amphibians.

#### 1.4.2. Animal qualifies

Animals do have names of classes or some specific names by which they are identified. Some others which are environmentally known are even identified using some qualifies beside the name of class they are recognized with.

For our study the focus is on the entire animal that walks or fly; we are also concerned with the following classes:

**Table 01: Showing the species of animals mentioned in the Quran**

<u>Mammals</u>	<u>Arabic</u>	<u>Birds</u>
<b>Camel and the she camel</b>	البحيرة و السائبة و الوصيلة و الحام و الهيم و البدنة و جمالات و العشار(الجمال)	الدواجن (الطيور الداجنة)
<b>Cattle</b>	ضامر (البعير)	/
<b>Horse</b>	العاديات الموريات المغيرات و الصافنات الجياد (الحصان)	/
<b>Sheep</b>	الضأن (الغنم)	/
<b>Wild animal</b>	السبع (أشبه الأسد و النمر و كل ما له ناب)	/
<b>Lion</b>	القسورة (الأسد)	/
<b>Whale</b>	النون (الحوت الأزرق)	/
<b>Prey</b>	الجوارح (الحيوانات الصائدة من طير و سباع)	/
<b>Zebra</b>	حمر (الحمار الوحشي)	/

Retrieved from: <https://a-z-animals.com/reference/animal-classification>.

#### 1.5. Theoretical approach to levels of culture specify

### 1.5.1. Semantic meaning

Mona Baker explains language as a complex whole consisting as such of a few levels opening with phrase's stage and ending with a text's stages. The levels of phonetics and morphology have been deleted considering that these stages are not very main for the translator's work. All phases are proximately related, so it is primary to realize what they are and how they work. There's a close link between the language, the translation and the social and cultural environment of both the source and the target language; ; as a consequence, the translator will have to be accustomed to all these sections. Not just a word can be culture-specific, but also the way of the formulation may differ across languages. To summarize, our rational is to describe various kinds of culture-specificity according to the level of language we are interested in.(Baker ,p,16)

### 1.5.2. Types of meaning

#### 1. The propositional meaning

The propositional meaning of a word comes from the relationship between the word and what it refers to / describes

the propositional meaning # referential / literal / dictionary meaning

We can say the propositional meaning is true / false

E.g.: shirt: "a piece of clothing worn on the upper part of body"

{If we say "shirt" is a piece of clothing worn on the foot, we make an inaccurate meaning instead of sock (baker, 1992, p.13).

#### 2. The expressive meaning

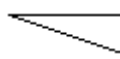
The expressive meaning cannot be judged as True / false because expressive meaning concern with the speaker's feelings or attitudes; so we cannot say a feeling is true / false.

Ex: famous [positive meaning] , notorious [ very negative meaning] (ibid)

#### 3. The presupposed meaning

This means the restrictions on what other words we expect to see before / after a particular word.

E.g.: Teeth: To brush the teeth  correct

 To polish the teeth  incorrect

1.1 Collocation restriction

Collocate: words may occur with each other

Ex: a number of animals

Pack of dogs

School of fish

Flock of birds

Herd of sheep

White coffee [# milk coffee in Vietnamese]

Laws are broken [not used in Vietnamese]

#### 1.2 Selectional restriction

We expect a human subject for the adjective “studious” or an animal subject for the verb “to feed” ( baker, 1992, p.14)

### 4. The evoked meaning

Evoked meaning arises from **dialect** and **register**

**Dialect:** a variety of a language which is used in a specific community / group of people

Different kinds of dialect:

Geographical / regional dialect /

E.g.: American English

British English

a lift

an elevator

**Register:** a variety of a language that a language user considers as appropriate to a specific situation. [Register # style]

Depending on the environment we have:

Formal dialect versus informal dialect

**Register depends on three factors**

- Field of discourse

“What is going on”

E.g.: You are taking part in a football match

You are making a political speech

- **Tenor of discourse**

“Relationship between people taking part in a discourse”

E.g.: mother/child

Doctor/patient

- **Mode of discourse**

“The role that the language playing”

E.g.: the word such as is appropriate in business letter but rarely used in spoken English (baker, 1992, pp. 15-16).

### Mona Baker's equivalence typology

1. Equivalence at word level
2. Above words level
3. Grammatical equivalence
4. Textual level
5. Level of pragmatics

### Equivalence at word level

The meaning of single words and expressions; this is the simplest and most clear level of language. Yet, even words from different languages often do not be similar to each other because of cultural differences.

What does a translator do when there is no word in the target language which expresses the same meaning as the source language word?

Non-equivalence at word level and some common strategies to dealing with it:

### Common problems of non-equivalence

#### (a) Culture-specific concepts

The source-language word may express a concept which is totally unknown in the target language (abstract or concrete; it may relate to a religious belief, a social custom or even a type of food).

#### Arabic customs, food and social life

A list of common culture-specific terms is presented below:

**Table 02: Showing Culture-specific concepts:**

Term in Arabic	Translation	Comments
Aldhurrah الضرة	Co-wife Wife other than the first wife of a poygamouse marriage	Using paraphrasing strategy, based on modifying the superordinate words and unpacking their meanings,

		using unrelated words
Beit al ta3ah بيت العدل	Obedience house or husbands house	These terms are related to certain aspects of Arab values, culture, and religion. they cannot be translated using their English equivalents

It shows the main difficulty in translating such terms lies in the fact that these words need a deep knowledge of the Arabic culture with all its social values and tradition.

E.g. English concept difficult to translate: *Speaker* (of the House of Commons)- it has no equivalent in many languages, such as Russian, Chinese ,and Arabic, among others. It is often translated into Russian as “Chairman”, which does not reflect the role of the Speaker of the House of Commons as an independent person who maintains authority and order in Parliament. (baker, 1992, p, 21)

Retrieved from <http://translationjournal.net.on.April-2017/cultural-difficulties-in-translations-from-english-into-arabic.html>.

**(b) The source-language concept is not lexicalized in the target language**

Group of Arabic words which are not lexicalized in English is discussed in the following examples:

**Table 03 : Showing non lexicalized words:**

Arabic	English
يقترف	To commit sinful or evil deeds
يتوارى	To vanish, to hide

The terms mentioned above expressed concepts which are known in English but simply not lexicalized; that is not “allocated” English words to express them. This word has a religious overtone which is not captured in one-to-one word equivalent. The source-language word may express a concept which is known in the target culture but simply not lexicalized, that is not “allocated” a target-language word to express it.



E.g. the adjective *standard* (meaning “ordinary, not extra”, as a standard range of products) expresses a concept which is very accessible and readily understood by most people, yet Arabic has no equivalent for it. (baker, 1992, p, 21)

Retrieved from <http://translationjournal.net.on.April-2017/cultural-difficulties-in-translations-from-english-into-arabic.html>

**(c) The source-language word is semantically complex**

A sample of Arabic words which are semantically complex like religious concepts for instance.

**Table 04 : Showing semantically complex words :**

Arabic terms	Equivalent	comments
الغسل	Washing/Showering	Symbolic washing of the total body following intercourse
الطهارة	Purity, cleansing, chastity, righteousness and virtue	State of cleanliness or purity achieved after performing the symbolic wash
التهدد	Late night prayers in Ramadan	A special prayer performed in the last ten days of Ramadan late night

For example, the word [taharah] in Arabic means many things such as virtue, purity, Cleansing, cleanness, cleanliness, chastity, virtuousness, chastity. It is a complex concept which refers to the process of ablution “washing with water before prayers”. It also means cleaning the body and the clothes a person is wearing in addition to cleansing the heart and the soul.

These terms are important enough in the Arabic culture to lexicalize as single words carrying complex meanings. (baker, 1992, p, 22)

Retrieved from <http://translationjournal.net.on.April-2017/cultural-difficulties-in-translations->

**(d) The source and the target languages make different distinctions in meaning**

In some cases, the target language may make more or fewer distinctions in meaning than the source language like the table below:

**Table 05: Showing distinctions in meaning :**

human life'	Equivalent	Comments
رضيع	Baby	English and Arabic make more or fewer distinctions. Use context to approximate the intended meaning
طفل	Infant/child	
بالغ	Adult/middle age	
كهل	Senior citizen	
عجوز	Old age	
الصبا و الشباب	Adulthood	English has one term to the concept while Arabic has two
الطفولة	Infancy, babyhood, and childhood	English have more distinction to the concept

Other example:

- E.g.** Yes in Vietnamese is to show [express] an agreement to a negative question  
No in English is to show an agreement to a negative question.(ibid)

**(e) The target language lacks a superordinate**

The target language may have specific words (hyponyms) but no general word (superordinate) to head the semantic field. Arabic has many several specific words (hyponyms) for words related to the Arabic culture for which English has no equivalents. For example, Arabic has many hyponyms to refer to the times of the day. Most of these words are based on the prayer times for which English has no equivalents, (no one-to-one equivalents) e.g., [alfajer] [alduher] [aʕʕsar] [almaxrib] and [alifja]. In translating these hyponyms into English, the general word is used Supplemented by adding a description to convey the precise meaning.

**Table 06: Showing a subordinate lack:**

Hyponyms	Equivalentents
صلاة الفجر	0 equivalent
صلاة الصبح	0 equivalent
صلاة الظهر	0 equivalent
صلاة العصر	0 equivalent
صلاة المغرب	0 equivalent
صلاة العشاء	0 equivalent

Retrieved from <http://translationjournal.net.on.April-2017/cultural-difficulties-in-translations-from-english-into-arabic.html>

**(f) The target language lacks a specific term (hyponym)**

More commonly, languages tend to have general words (superordinate) but lack specific ones (hyponyms).

E.g. Under *house*, English again has a variety of hyponyms which have no equivalentents in many languages, for example, *bungalow, cottage, chalet, lodge, and villa*

[In Vietnamese we don't have corresponding hyponyms for jump] (baker,1992, p,23)

**(g) Differences in physical or interpersonal perspective**

Physical perspective has to do with where things or people are in relation to one another or to a place, as expressed in pairs of words such as:( *ibid*)

*Come/go, take/bring, and arrive/ depart.*

**h) Differences in expressive meaning**

Some Arabic words which have equivalent English words but these words may have a different expressive meaning or may be neutral compared to Arabic like the words below:

**Table 07: Showing expressive meaning translation:**

Arabic terms	English equivalent	Comments
حُب	Love	
إشتياق	Longing	
وجد	Passion, ecstasy of love	
وله لوه	Enthrallment/adoration Agony	Difficult to establish a one-to-one equivalence between various terms in the two languages
ولع	Passionnante love, craving	

Retrieved from <http://translationjournal.net.on.April-2017/cultural-difficulties-in-translations-from-english-into-arabic.html>

English, too, has many terms in this lexical set. Here are the words for love in approximate descending order: Requited love, Worship, Idolatry (to idolize someone), Passion, Adoration Cherish, and Reverence.

The Certain target-language word which has the same propositional meaning as the source-language word, but it may have a different expressive meaning. If the target-language equivalent is neutral compared to the source-language item, the translator can sometimes add the evaluative element by means of a modifier or adverb if necessary, or by building it in somewhere else in the text.

e.g. the rendering of the English verb *to batter* (as in child/ wife battering) by the more neutral Japanese verb *tataku*, meaning “to beat” plus an equivalent modifier such as “savagely” or “ruthlessly”. (Mona baker, 1992, pp, 23-24)

#### **(i) Difference in form**

Often there is no equivalent in the target language for a particular form in the source text.

**E.g.** English makes frequent use of suffixes such as *-ish* (e.g. *boyish, hellish, greenish*) and *-able* (e.g. *conceivable, retrievable, drinkable*). Arabic, for instance, has no ready mechanism for producing such forms and so they are often replaced by an appropriate paraphrase, depending on the meaning they convey (e.g. *retrievable* as “*can be retrieved*” and *drinkable* as “*suitable for drinking*”).

1. In English, we can make use of affixes, i.e....a meaningful element can be expressed / represented by a prefix, suffix / morpheme
2. But in Vietnamese, a meaningful element is represented by a separate word
3. There must be differences in forms

**Table 08: showing of the expressive affixes**

Employer	employee
Interviewer	interviewee
Trainer	Trainee

(baker, 1992, pp, 24-25)

**(j) Differences in frequency and purpose of using specific forms**

Some particular form does have a ready equivalent in the target language, there may be a difference in the frequency with which it is used or the purpose for which it is used.

e.g. English, for instance, uses the continuous *-ing* form for binding clauses much more frequently than other languages which have equivalents for it, for example, German and the Scandinavian languages. Consequently, rendering every *-ing* form in an English source text with an equivalent *-ing* form in a German, Danish or Swedish target text would result in stilted, unnatural style. (baker, 1992, p, 25)

**(k) The use of loan words in the source text**

Loanwords are words adopted by the speakers of one language from a different language (Dilettanteالهواوي) is a loan word in English, Russian and Japanese; but Arabic has no equivalent loanword. This means that only the propositional meaning of dilettante can be rendered into Arabic; its stylistic effect would almost certainly have to be sacrificed.

Chic (French): elegant (English)

Cabernet and bouillabaisse French words that are used in English

A little French country bouillabaisse with a caramelized onion tartlet to start

I have a nice bottle of Cabernet (Mona Baker, 1992, pp, 25-26)

### 1.5.3. Common Adopted Strategies

- *Translation by a more general word*

**Table 09: Showing Translation by a more general word**

Source text	Target [receptor]text
Today, there may be no more than 1,000 giant pandas left in the wild, restricted to a few mountain <u>strongholds</u> in the Chinese provinces of Sichuan Shaani, and Gansu.	Today there may be only 1000 big pandas which still remain in the wild state, restricted to certain mountain <u>areas</u> in China's Sichuan, Shaani and Gansu.

Because we don't have word to translate a low-level word in the SL, we have to use a high-level word to express it. (Baker, 1992, pp, 27-28)

- *Translation by a more neutral/ less expressive word:*

*EXAMPLE:*

Many of the species growing wild here are familiar to us as plants cultivated in European gardens- species like this **exotic** lily. (*English ST*)

We are very familiar with many varieties of the wildlife here; they are the kind grown in European gardens- varieties like this **strange unique** lily flower. (*back-translated from Chinese*)

**Exotic** has no equivalent in Chinese and other oriental languages. It is a word used by Westerners to refer to unusual, interesting things which come from a distant country such as China. The Orient does not have a concept of what is **exotic** in this sense and the expressive meaning of the word is therefore lost in translation.

Another example: (Baker, 1992, pp, 28-31)

Archaic [more expressive word] / dine

Ancient [neutral word] / eat

Old [neutral word]

- **Translation by cultural substitution:**

It involves replacing a culture-specific item or expression with a target-language item which does not have the same propositional meaning but is likely to have a similar impact on the target reader.

Advantage: it gives the reader a concept with which s/he can identify something familiar and appealing.

**EXAMPLE:**

In Britain, *cream tea* is “an afternoon meal consisting of tea to drink and scones wit jam and clotted cream to eat”. It also includes sandwiches and cakes. **Cream tea** has no equivalent in other cultures. The Italian translator replaced it with “pastry”, which does not have the same meaning (for one thing, cream tea is a meal in Britain, whereas “pastry” is only a type of food). However, “pastry” is familiar to the Italian reader and therefore provides a good cultural substitute. (Mona Baker, 1992, pp, 31-34) .

**Table 10: showing cultural substitution**

Source text	Target text [Italian]
The Patrick Collection has restaurant facilities to suit every taste from discerning gourmet to the <u>Cream Tea</u> expert.	To satisfy all tastes, from those of the demanding gastronmist to those of the expert in <u>pastry</u> .

- **Translation using a loan word or loan words plus explanation**

This strategy is particularly common in dealing with culture-specific items, modern concepts, and buzz words. Following the loanword with an explanation is very useful when the word in question is repeated several times in the text.

**EXAMPLE:**(Mona Baker, 1992, pp, 34-36).

For maximum effect, cover the hair with a plastic **cap** or towel. (*English ST*)

For obtaining maximum effectiveness, the hair is covered by means of a **“cap”**, **that is a plastic hat which covers the air**, or by means of a towel. (*Back-translation from Arabic*)

- **Translation by paraphrase using a related word:**

This strategy is used when the concept expressed by the source item is lexicalized in the target language but in a different form, and when the frequency with which a certain form is used in the source text is significantly higher than would be natural in the target language.

*EXAMPLE:*

The rich and **creamy** KOLESTRAL-SUPER is easy to apply and has a pleasant fragrance. (*English ST*)

Kolestral-super is rich and concentrated in its make-up which gives a product **that resembles cream...** (*Back-translation from Arabic*). (Mona Baker, 1992, pp, 37-38) .

- ***Translation by paraphrase using unrelated words:***

If the concept expressed by the source item is not lexicalized at all in the target language, the paraphrasing strategy can still be used in some contexts.

*EXAMPLE:*

In the words of a Lonrho **affidavit** dated 2 November 1988, the allegations...(English ST- "A secret best seller", *The Independent*, November 1988)

According to **the text of a written communication supported by an oath** presented by the Lonrho organization and dated 2 November 1988, the allegations... (*back-translated from Arabic*)

Disadvantage:

Paraphrasing does not have the status of a lexical item and therefore cannot convey expressive, evoked or any other associated meanings (Baker, 1992, pp, 38-4).

- ***Translation by omission***

If the meaning conveyed by a particular item or expression is not vital enough to the development of the text to justify distracting the reader with lengthy explanations, translators can and often do simply omit to translating the word or expression in question.

*EXAMPLE:*

The panda's mountain home is rich in plant life and **gave us** many of the trees, shrubs, and herbs most prized in European gardens. (English ST- *China's Panda Reserves*)

The mountain settlements of the panda have rich varieties of plants. There are many kinds of trees, shrubs and herbal plants that are preciousy regarded by European gardens. (back translated from Chinese). (Baker, 1992, pp, 40-42).



*EXAMPLE:*

**Table11: showing example of omission**

Source text	Target text
This is your chance to remember the way things were, and for younger visitors to see <u>in real-life detail</u> , the way their parents and their parents before them lived and traveled.	Here is the chance to rediscover your youth and for the younger ones to see how their parents and grandparents used to live and travel

- ***Translation by illustration:***

This is a useful option if the word which lacks an equivalent in the target language refers to a physical entity which can be illustrated, particularly if there are restrictions on space and if the text has to remain short, concise and to the point.

e.g. a figure that appeared on a Lipton Yellow Label tea packet prepared for the Arab market. There is no easy way of translated tagged, as in tagged teabags, into Arabic without going into lengthy explanations which would clutter the text. An illustration of a tagged teabag is therefore used instead of a paraphrase.(Baker, 1992, p, 42)

## 2. Culture specific items in literary translation

Scholars linked the cultural and social studies with the various translations especially the literally translation produced under the conditions of such culture and society. In particular, they focus on the values that motivate the translators to take the appropriate decisions in the process of translation such as the ideology, the political position, and the ethical nature. The scope behind this study was to investigate the effects of these decisions on the readers and in the other culture in which they are reproduced. But the problem that the scholars face in common is how to devise a suitable tool for the analysis of culture specific items or culture bound terms as the other scholar's name.

In spite of all these facts, translators find many procedures and strategies to render CSIs such as foreignisation and domestication, preservation, addition, omission, globalization, localization and transformation. And the examination of different translation strategies and procedures shows the complexity of the translation process of CSIs.

### 3. Translation of Culture Specific Items

#### 3.1. Translation Principles of Culture-Specific Items: Foreignisation and Domestication

Venuti's domestication and foreignisation are one of the most significant principles in translation and it plays an important role in the translating of CSIs. Discussing the translation of CSIs Venuti introduces the corresponding terms **domestication** and **foreignisation** (Lawrence Venuti, 2001, pp, 240-244).

##### **Domestication**

Domestication is a global strategy of translation aimed at producing a transparent, fluent style in the TL. For Venuti ([1995] 2008), this strategy is concerned both with the mode of linguistic and stylistic transfer chosen for foreign texts and with the choice of texts to be translated. As a mode of translation, domestication entails translating in a transparent form felt as capable of giving access to the ST author's precise meaning.

##### **Foreignization**

The term refers to a translation strategy aimed at rendering the ST conspicuous in the target text or, in other words, at avoiding the **fluency** that would mask its being a translation. The term is mostly associated with the name of Lawrence Venuti ([1995] 2008) who, largely in relation to the translation of literary and philosophical works, sees TL fluency as an ideal that suppresses the 'otherness' of the source text and minimizes the role of the translator.

Foreignizing translation is thus seen by Venuti as a form of *resistant translation*. (Giuseppe Palumbo 2009 p49)

#### 3.2. Translation procurers for culture specific items

There had been many attempts to translate CSIs. Seven procurers are proposed by Davies in rendering the highly culture bound terms. **Preservation, addition, omission, globalization, localization, transformation, and creation** (Davies, 2003, pp, 72-89).

##### 3.2.1. Preservation

The first procedure that settled by Davies in dealing with CSIs is preservation. Translators shall be committed to this strategy in case of the non-existence of any close equivalent in both TT and TL (Davies 2003:70/72). Davies states that the strategy of preservation is "at the heart of the process of lexical borrowing" (Davies, 2003, p, 73).

This scholar distinguishes between two types of preservation:

- **Preservation of form:** translators use this type of presentation when they decide to keep the ST. “a translator may simply decide to maintain the source text term in the translation”.
- **Preservation of content:** this type shall be applied when “the actual English words are not preserved, but where a cultural reference receives a literal translation, with no further explanation” (Davies, 2003, pp, 72-73).

Both types of preservation are applied in the analysis of proper names in children’s literature by Lithuanian scholars Jaleniauskienė and Čičelytė (Jaleniauskienė and Čičelytė 2009: 33).

### 3.2.2. *Addition*

Another type proposed by Davies is Addition. It is suggested in rendering CSIs when preservation leads to obscurity (Davies, 2003, p, 77). This procedure is used when “a translator may decide to keep the original item but supplement the text with whatever information is judged necessary” (Davies, 2003, p, 77).

Also this addition has been categorized into two types:

- **Addition inside the text:** It occurs when the translator adds the explanation directly in the translated text.
- **Addition outside the text:** It occurs when the translator adds the explanation outside text.

Davies see that the skillful translator who embeds the explanation in the text without irritating the readers. in fact, most translators tend to choose the second type of addition (Davies, 2003, p, 77).

### 3.2.3. *Omission*

The other strategy for dealing CSIs is called by Omission . this latter shall be taken when translators face problematic left out in the translation of CSIs . Omission doesn’t appear in the product of translating, therefore; it’s probable that readers have no idea about it (Davies, 2003, p, 79).

Further to Davies analysis, selecting the omission procedure occurs according to a number of reasons. Firstly, when there is no equivalent in TL. Secondly, omission may occur as a

decision made by the translator himself. The last reason is when the translation accrued by explanation or paraphrases left “a prominence it did not possess in the original” (Davies, 2003, p, 80).

Omission should be handled with great care as translators try to keep as much as they can the meaning of ST. "There is certainly some loss of meaning arising from the omission of the signals of copiousness and luxury” (Davies, 2003,p, 81).

#### **3.2.4. Globalization**

In the last few years, an increasing number of studies highlight the effect of globalization on both the practice and the theoretical conceptualization of translation (cf. Lambert 1989; Cronin 2003; Pym 2006; Tymoczko 2007). That was the most major reason for finding this procedure

Globalizing of texts seem to be currently popular in the publicity materials of companies offering editing or translation services, which advise website creators, that, if they wish to communicate successfully with multicultural audiences, they must ensure that their sites are suitably “globalised” (Davies, 2003,p, 82).

Globalization can be defined as the process in where audience are multicultural Globalization can be defined as “the process of replacing culture-specific references with ones which are more neutral or general”, e.g., *mint hamburgers-bonbons a la menthe* (Davies, 2003,p,83).

#### **3.2.5. Localization**

Another procedure for dealing CSIs, the term the term localization refers to the process of adapting a product to a particular local market, from a linguistic, cultural and technical point of view. Davies concludes that localization is the opposite of globalization (Davies,2003,pp, 83-84).

This strategy should be used in case of “instead of aiming for ‘cultural-free’ descriptions, [...] may try to anchor a reference firmly in the culture of the target audience” (Davies, 2003,pp, 83-84).

Translators utilize localization by indicating the combination of cultural conventions and technical standards found in a given regional area or market (see Esselink 2003).

### 3.2.6. *Transformation*

The last strategy proposed by Davies is transformation, this latter involves change in the content of CSIs in the SL. Davies defines transformation as “an alternation or distortion of the original” (Davies,2003,p, 86).

Selecting this procedure rather than the other procedures determined by a number of reasons First of all, translators may employ it when the modification in the Content meets the flexibility and the audience expectations (Davies ,2003,p,86).

According to Davies, “willingness to wrestle with possible obscurity” (Davies, 2003,p, 86). Also, another reason makes the translators suggest transformation as a solution to render CSIs is to avoid the vagueness that may result from the direct translation to the culturally bound terms.

It's common that transformation is a useful solution in dealing with CSIs, but it doesn't lead to comprehensive translation most of time and it may not meet the reader acceptability (Davies, 2003,p, 88).

### 3.2.7. *Creation*

The last strategy employed by Davies is called creation . It used when “*translators have actually created CSIs not present in the original text*” (Davies,200,p, 88). This strategy can be used according to a number of reasons . firstly, this strategy can be used when translators suppose that the original form would be too strong for the target readers (Davies, 2003,p, 88). Secondly, translators can resort to creation so as to compensate for the loss of meaning in translation in other parts of the TT.

## **Conclusion**

In this chapter, we had seen that Translation and culture are so interrelated that translators can no longer ignore cultural elements in a text. That is why, before analyzing some translation theories related to cultural studies, it is very important to establish what culture is and what the problems raised by its passage into a different community are. Every language has its own way to perceive reality, which influences the way in which reality is expressed by the members of a community.

**Chapter two:**  
**the analysis of**  
**animal qualify**  
**translations**

## 1. Introduction

This chapter represents the practical part of the dissertation. It is an attempt to investigate the translations of the animals qualifies, through analyzing and discussing different versions of the holly Quranin English. The main focus of this study will deal with certain classes of animals including mammals and birds. The present study is based on the translations of: « Hasan Qaribullah and Ahmed Darwish », « Modern English », « Saheeh International », and « Mohamed Marmaduke Pikthal » which all are chosen randomly with no particular purpose behind.

## 2. Corpus of the study

The various translations that have been adopted in this research belong to the following corpus :

**Talal Itani** is an electronics engineer, software developer, and famous writer in the world, who translated the “**Holy Quran**” into English Language. He was born in “**Beirut**” **Lebanon**, 1961. His education started at United States, and in 1983 he got the Master Degree. The translation of Quran which he published in 2012 is praised as pure, clear, and highly faithful to the Arabic Original. Talal currently develops software and maintains **ClearQuran** translation.

**Saheeh International** is selected as first published by Al-Muntada al-Islami Dar Abul Qasim publishing house, Saudi Arabia, and maintain The Holy Qur’an (1997) is translation by three “**American**” women converts.

**Muhamed Marmaduke Pickthall** an English convert to islam was born on 1875-19 May and died in 1936.was a western Islamic scholar noted for his English translation of the Qur’an (1930) Penned this translation at the behest of the Emir of “**Hyderbad**” while on a sojourn in India. Picktall’s widely printed translation was regarded as “an important milestone in the long course of Koranic interpretation” and maintains “**The meaning of the Glorious Qur’an**”.

**Professor Hassan Fateh Qaribullah and Ahmed Darwish** was born in the city of “Omdurman, Sudan” and obtained the degree of bachelor of arts at the university of cairo, PhD in philosophy from the university of Edinburgh, UK studied English, French, German and Hebrew, while Ahmed Darwish was born in “**Damiette Egypt**

### 3. Methodology

The practical chapter is devoted to analyse the different translations of the selected qualifies in reference to different translators. Then criticizing the various strategies adopted to render the animal qualifies. We as well try to compare the four translations of the (17) qualifies translate into English by four multi-national translators. Then the analysis and the comments on the data are provided for better understanding of the problem being tackled herein.

Finally, the results and some recommendations will be provided in the conclusion, this latter will sum up all the discussed points in the four chapters.

### 4. Difference between a qualify and a noun

4.1. A *Qualify* is a word that limits or enhances another words meaning, it describe or characterizes something by listing its qualities, also are both abstract and concrete ones.

4.2. A *Noun* is a word (other than pronoun) used to identify any of a class of people, place, or things (common noun), or to name particular one of these (proper noun)

### 5. The analysis of animal qualifies

**Table 01:showing the qualify"Al adiyat"**

Verse in Arabic	Translators	Translations
سورة العاديات - 1 {وَالْعَادِيَاتِ ضَبْحًا} (1)	1. Hasan Alfatih Qaribullah and Ahmed darweesh.	<b>Snorting runners</b>
	2. Mohamed Marmaduke Pikthal.	<b>The snorting courses</b>
	3. ModerEnglish.	<b>Racers</b>
	4. Saheeh International.	<b>The racers, painting.</b>



The qualify “Al3adiyat” العَادِيَات here is a descriptive qualify that does not refer only to “horses” أحصنة but also to “camels” جمال or any other beast that is running. In this case, it is not exclusively used as a qualify to horses and hence translators succeed in rendering it in the Aya as intended and could render the same load of the meaning as it is. The “Al3adiyat” العَادِيَات is the plural of “3adi” عادي which means “Runner” . It is an adjective used for any animal that runs too fast or in a state of running. We can say the *running lions* and the *running tigers* The same in Arabic, we can say: Alosod al3adiyat and annomor al3adiyat. . النمر العاديات / الأسود العاديات

For this reason, the four versions in English succeeded all in translating the qualify as it was intended to express.

The same thing can be said about the other adjectives in the successive ayas: فالموريات قدحا فالمغيرات صباحا

We can here conclude that when the “qualify” does not touch one particular name of an animal , it becomes as any other adjective and hence can be translated easily and faithfully.

**Table02: showing the qualify" ishāru"**

Verse in Arabic	Translators	Translations
سورة التكويد - 4 {وَإِذَا الْعِشَارُ عُطِّلَتْ} (4)	1.Hasan Alfatih Qaribullah and Ahmed darweesh.	<b>The pregnant camels</b>
	2. Mohamed Marmaduke Pikthal.	<b>The camels big with young.</b>
	3. ModerEnglish.	<b>Relationship suspended</b>
	4. Saheeh International.	<b>Full term she_ camels.</b>

We can note the clear difference between the four translations. This difference resulted from the attempt to render the full meaning giving the most focus to the semantic features of the word العشار which is translated each time into a phrase.

Hasan Alfatih Qaribullah-Ahmed darweesh , Mohamed MarmadukePikthal and Saheeh International related the term of العشار to the she-camels ,that’s to say the meaning has been specified . The Modern English kept the meaning opened and related it to all animals, in other word, the meaning here has been generalized.

"language is a guide to social reality" that's what Edward Sapir claims . The Arabic language doesn't specify only the animal species but also the animal qualify itself according to many aspects . The Arabs tend to name the animal using various qualifies related to each period of the pregnancy , in contrast to the non-Arabs who use numbers to indicate each period of pregnancy.

Furthermore , the camel as an animal lives mostly in the Saharian environment and hence the variety of qualifies and names related to that very species can be logically found in languages spoken therein.

Ex :

الجمل-----camel

الناقة-----she-camel

الحوار-----young camel

**Generalization** in Modern English , the chosen translation might be considered as an appropriate choice whose meaning the foreign reader may not get because of the specific cultural use of the qualify.

**Table03: Showing the qualify "Kaswara"**

Animal qualify	Translaters	Translations
سورة المدثر 51-50 {كَانَهُمْ حُمْرٌ مُسْتَنْفِرَةٌ (50) فَرَّتْ مِنْ قَسْوَرَةٍ {(51)}	1. Hasan Alfatih Qaribullah and Ahmed darweesh.	<b>Lion</b>
	2. Mohamed Marmaduke Pikthal.	<b>Lion</b>
	3. ModerEnglish.	<b>Lion</b>
	4. Saheeh International.	<b>Lion</b>

All translators render the animal qualify using the general name, a **lion** which is here a name of class. In other words they generalize the meaning so they could transmit the meaning conveyed in the Aya. However, they did not actually express the same exact meaning of the word "kaswara" قَسْوَرَةٍ in Arabic as cited in the Aya. . The word "lion" does not reflect the

aggressive image of “kaswara” قَسْوَرَةٌ. This produces a change in the charge the English readers may conceive . The produced charge is not comparable to that one produced in the non-English readers’ minds.

The qualify “kaswara” قَسْوَرَةٌ means, in Arabic, the lion while attacking or the attacking lion. Allah could have only use “Assad” أسد, but He, instead, used the qualify “kawara” in this context to imply that it is an attacking lion. Zebras or donkeys may not run away from lions when feel safe .However, if the lions are in position of attack, they (zebras) surely run away for their lives.

English language does not have a one-to-one equivalence, for the word “kaswara” قَسْوَرَةٌ and hence, translators are obliged, if they want to faithfully achieve the same meaning and charge in the English readers’ mind , to add descriptive word that reflects the image of an attack by adding an adjective to the word “lion”.

Unfortunately , the four translators did add nothing to the name”lion” and kept the word generalized as it is which results in losing the charge of the word” kaswara” as intended in Arabic.

**Table-4-showing the qualify « Jimalat»**

Verse in Arabic	Translators	translation
سورة المرسلات - 32 كَأَنَّهُ جِمَالَةٌ صُفْرٌ 32	Hasan Qaribullah and Ahmed Darwish	<b>as black camels.</b>
	Modern English	<b>Yellow camles</b>
	Mohamed Marmaduke Pikhthal	<b>Camels of bright yellow hue</b>
	Saheeh International	<b>Yellowish [black]camels</b>

Arabic distinguishes between two qualifies of the word « camel » We say إبل and we say جمال The word **IBIL** is a name of class that includes all the types of this animal :the camel , the he-camel and the she-camel which are all called « **IBIL** ». Allah the Almighty says: أفلا ينظرون إلى الإبل كيف خلقت؟ »

« **Do they not look at camels, how they are created?**” regardless its sex or quality. While the word “Aljimal” الجمال is used exclusively to describe the male of the camels, yet not all the males. It is only used for the male with a huge strong body with a long thick neck that makes others fear it.

The qualify “Jimalat” جمالات is the plural of the word “Jamal’ جمال as in “hajar” حجر for “Hijara حجارة

In the above aya” Ka annaho jimalaton soft” ( كَأَنَّهُ جِمَالَةٌ صُفْرٌ ) the color “sofr” صفر plural of “asfar” أصفر does not actually mean “yellow” in this context , but rather “black”. أسود

If we check with the four translations of this qualify into English, we find that the four translators did not faithfully render the meaning of ‘jimalat’, for they used a name of class to denote a name or qualify of a species of an animal. They translated the “part” with a word that refers to the “whole” and hence, the very intended meaning of the ayah is lost in the English versions .The only thing that the four translators differ in is the translation of the adjective of color “sofr” which is “yellow” according to the *Modern English* for “Mohamed Marmaduke Pikthal “and “Camels of bright yellow “Yellowish [black] according to the Saheeh International while this very colour should have been translated “BLACK” or yellowish black.

We can here suggest the following qualify as a near faithful translation for the word « jimaalton » in the above ayah as the following because Allah the Almighty does not choose the qualifies randomly , but for some reasons behind , which may be esthetic, rhetoric , stylistic or whatever :

Camel ----- إبل

A huge strong he-Camel ----- جمل مفرد جمالات

**Table05: Showing the qualify “Tayr”**

Verse in Arabic	Translators	Translation
سورة الواقعة - 24 { وَلَحْمِ طَيْرٍ مِّمَّا يَشْتَهُونَ }	Hasan Qaribullah and Ahmed Darwish	and <b>any flesh of fowl</b> that they desire.
	Modern English	<b>Birds</b>
	Mohamed Marmaduke Pikthal	<b>fowls</b>
	Saheeh International	And <b>the meat of fowl</b> , from whatever they desire.

The word طَيْر in Arabic is a name of class that refers to any bird especially that can fly. However, herein, it is associated to food and hence it refers to some certain birds that are eaten by human. The word “TAYR” means any of the birds that are eatable and hence we can exclude many under this title as the crab, eagle...Etc

Hasan Qaribullah & Ahmed Darwish and Saheeh International both succeeded in choosing the right equivalence for the birds that are food using the term “FOWL”.

According to Theasurus online dictionary, fowl means: The domestic or barnyard hen or rooster ; chicken . Any of several other , usually gallinaceous , birds that are barnyard, domesticated, or wild, as the duck, turkey or pheasant.

The Modern English version used the more general equivalence as a literal translation of “ طَيْر Birds” , which can be eatable or non-eatable; the crab for instance is a bird but non eatable and hence cannot be TAYR in Arabic. According to Lisano Alarab dictionary : the word tayr and toyor are not the same though they are both plural to the same word طائر. Toyor is any animal that can fly; TAYR is any bird that can fly and can be served as food .We can say that the generalized word here is not an appropriate choice for the qualify طَيْر in Arabic.

**Table06: Showing the qualify " Elheem"**

Verse in Arabic	Translators	Translations
سورة الواقعة-55	1.Hasan Alfatih Qaribullah and Ahmed darweesh.	<b>the lapping of thirsty camels</b>
	2.Mohamed Marmaduke Pikthal.	<b>The camel drinketh</b>
	3. ModerEnglish.	<b>Thirsty camelsdrank</b>
	4. Saheeh International.	<b>The dinking of thirsty camels</b>

The word Alheem ألهيم in Arabic means the camels which are infected with a disease called “Trypanosomiasis” .This disease makes camels ever thirsty and never satisfied though drink a great amount of water in one go.

The three translators here did choose the adjective” thirsty” as a choice that goes with the word الهيم. However, being thirsty does not at all mean being sick and cannot quench one’s thirst. Being sick with this disease الهيام means that the camel can never be satisfied with the water it drinks even if it had more than enough. Furthermore, the more it drinks the thirstier it will be.

In the other hand, being just “thirsty” means that the camel may be satisfied when it is given some water. The word “الهيم” in this ayah has a particular specific meaning which is partially lost in the three English versions.

Briefly, it would be better transliterated as a proper noun of camels infected with this disease so that it expresses together the form and the content of the word as it is expressed in the Aya.

**Table07: Showing the qualify "Safinat eljiyad"**

Verse in Arabic	Translators	Translation
<p>إِذْ غُرَضَ عَلَيْهِ بِالْعَشِيِّ الصَّافِنَاتُ الْجِيَادُ {31}</p> <p>سورة ص- 31</p>	Hasan Qaribullah and Ahmed Darwish	<b>When his dressage steeds were presented to him in the evening,</b>
	Modern English	<b>Beautiful horses</b>
	Mohamed Marmaduke Pikhthal	<b>Eventide lightfooted courses</b>
	Saheeh International	<b>The poised[standing]racehorses</b>

In Arabic the word « safinat » الصَّافِنَاتُ is the plural of “ safin” صَافِنٌ which means the horse that is standing on three legs in order to have a rest . As for the successive qualify “Aljiyad” الْجِيَادُ it is the plural of “jawad” جواد which means ready to move and walk. “Jawad” is also an adjective that denotes being generous. So the horse here is generous in carrying the rider and generous enough to run throughout all the places the rider wants to go to, and specially being generous enough to participate in a war with no fear. So the two qualifies are some kind of opposite in Arabic: *Having a rest and ready to be ridden.*

If we have a look at the four versions we find the following:

**Hasan Qaribullah & Ahmed Darwish chose the expression: “dressage steeds” as equivalence for « الصَّافِنَاتُ الْجِيَادُ »**

According to Oxford Dictionary (2016) the English word *steed*, meaning especially a war horse, or one used for occasions of state or display; the term is now largely restricted to literary or poetic use. Another name for a war horse is the familiar term “*charger*”.

*So, the equivalence “steeds” is an acceptable rendering for the qualify “Jiyad” because it denotes being ready for riding and prepared for war. However, the other qualify “safinat” is lost and replaced by a qualify that has nothing to do with it which is “Dressage” which means to train the horse to obey his owner’s orders.*

As for the **Modern English**, we can read « **Beautiful** horses” as a possible equivalence. The adjective “beautiful” is added here by the translator for no reason because the context of the Aya is “Solomon “ the prophet and the leader is preparing for war and not for a competition of the most beautiful horse and hence the adjective “beautiful” has nothing to do with the very context . Furthermore, the word” horses” is a very general term that does not describe the state of being ready to be ridden or having a rest. Consequently, we can say that this translation is too far to consider as possible equivalence, As for Mohamed Marmaduke Pikthal, he first committed a mistake of considering an adverbial phrase of time as an adjective for the horse. Allah the Almighty says: « إِذْ عُرِضَ عَلَيْهِ بِالْعَشِيِّ الصَّافِيَاتُ الْجِيَادُ » The phrase « بِالْعَشِيِّ » here means « in the afternoon » because, the horses were presented to Solomon (PBUH) in this particular time. He also did not succeed actually in rendering the meaning expressed in the original and chose to say” light-footed courses” which obviously expresses a horse that is very fast in running , or a horse prepared for courses.

In the **Saheeh International**, we find the same approach. **The horse is looked at as being trained and prepared just for a race. We read** “The poised [standing] racehorses » which can be paraphrased as: Ready to run”. Consequently, the more specific the qualify is the bigger it is lost in the translation.

**Table08: Showing the qualify "Dhamer"**

Verse in Arabic	Translators	Translation
<p>{وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَىٰ كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ}</p> <p>سورة الحج-27</p>	Hasan Qaribullah and Ahmed Darwish	[22.27] Proclaim the pilgrimage to the people. They will come to you on foot and on every <b>lean camel</b> , they shall come from every deep ravine;
	Modern English	<b>Every Transports</b>
	Mohamed Marmaduke Pikthal	<b>Lean camel</b>
	Saheeh International	<b>Lean camel</b>

The word “dhamer” ضَامِرٍ herein which is in Arabic the lean thin camel is translated by addition of the word “camel”. The word « dhamer » ضَامِرٍ in Arabic refers to any animal used for transportation mainly ‘camels and horses’. The Aya wants to say here that Muslims should left no stone unturned to prepare for pilgrimage even using weak lean horses and camels to go to Mecca. The lean animal here is used as *a metaphor* for sacrifice and the will to perform the pilgrimage. The three versions: “Hasan Qaribullah & Ahmed Darwish”, “Mohamed Marmaduke Pikthal” and “Saheeh International” opted for addition of the word ‘camel’ to the adjective “LEAN”. However, the “Modern English opted for “Every Transports” “generalizing the term to convey all the means of transportation whether: a car, a motorcycle a train or any means of transport though not sophisticated.

The Modern English version ignored to convey the attribute “lean and weak” in the term they have chosen to be as equivalence to the term “dhamer”. The other translators also ignored to mention that the “dhamer” may also mean “horses” and not only camels.

In fact, it is too hard to have an appropriate equivalence for such culturally-bound terms into English without more clarification or addition.



**Table09: showing the qualify " Bodna "**

Animal qualify	Translators	Translations
<p>{وَالْبُدْنَ جَعَلْنَاهَا لَكُمْ مِنْ شَعَائِرِ اللَّهِ لَكُمْ فِيهَا حَيْرٌ فَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهَا صَوَافً فَإِذَا وَجَبَتْ جُنُوبُهَا فَكُلُوا مِنْهَا وَأَطْعِمُوا الْقَانِعَ وَالْمُعْتَرَّ كَذَلِكَ سَخَّرْنَاهَا لَكُمْ لَعَلَّكُمْ تَشْكُرُونَ } (36)</p> <p>سورة الحج-36</p>	1. Hasan Alfatih Qaribullah and Ahmed darweesh.	<b>The beast of flocks.</b>
	2. Mohamed Marmaduke Pikthal.	<b>The camels</b>
	3. ModerEnglish.	<b>Animals</b>
	4. Saheeh International.	<b>The camels and cattle</b>

The translators have adopted various strategies to render the word البدن. Some of them prefer to generalize the meaning into “*Animals* ,” “*The beast of flocks*” and “*The camels and cattle*” Others preferred to specify the meaning using the species into one kind as in “*camels*” by Pikthal.

We can clearly see the loss in the various translations when we compare their choices with the meaning of the word in Arabic :

**البدنة:** كما قال ابن منظور في لسان العرب: تقع على الناقة والبقر والبعير الذكر، مما يجوز في الهدي والأضاحي، وهي بالبدن أشبه، ولا تقع على الشاة، وسميت بدنة لعظمها وسمنها وجمع البدنة البدن. اهـ وروى ابن جرير الطبري عن عطاء أن البدن البقر والبعير.

Retrieved from :

<http://fatwa.islamweb.net/fatwa/index.php?page=showfatwa&Option=Fatwald&Id=58717>

So “Albadanah “does not refer to the sheep which is embedded in the word cattle in Saheeh International’s translation and so is the case in Hasan Alfatih Qaribullah & Ahmed darweesh’s “**The beast of flocks**” which puts the “sheep” in.

Furthermore , all translators’s choices don’t cover the full complex meaning of البدن because the Arabic word here highlights the importance of the sacrifice in Islam which is not tackled in the English versions. The Word البدن in Arabic also expresses the meaning of a determined given weight . This latter is not obvious in the English translations and it is lost in translation.

**Table10: Showing the qualify " Nun"**

Verse in Arabic	Translators	Translation
سورة الانبياء- 87 وَإِذَا النُّونُ إِذْ ذَهَبَ مُغَاصِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ فَنَادَى فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ	<b>Hasan Qaribullah and Ahmed Darwish</b>	And <b>ThulNun</b> (Prophet Jonah), he went away in
	<b>Modern English</b>	Jonah
	<b>Mohamed Marmaduke Pikthal</b>	And mentioned <b>Dhu'n-Nun</b>
	<b>Saheeh International</b>	And [mention] <b>the man of the fish</b> , when he went off in anger and thought ...

The word النُّونُ means the giant great fish like the whale for instance, while الحوت is a name of class to all types of fish whether small or big. So, it is here used as a qualify for the noun of the class “fish”.

In the translation of Hasan Qaribullah & Ahmed Darwish , we clearly see that the translator preferred to keep the qualify as it is because they thought it is a proper noun for the prophet **Jonah**. They used “**ThulNun**” *Thu* in Arabic means the owner or someone related to. He also explained this proper noun between two brackets saying it was (Prophet Jonah).

In the **Modern English** version, the translators did directly refer to the prophet Jonah as being intended in the aya. However, in **Saheeh International**, the translator did literally render the expression ذا النون saying « the man of the fish ». If we consider the difference in meaning that we already cited we see that this equivalence is not faithful because it refers to all types of fish while the one mentioned in the aya is the **whale** or any other giant fish.

If we rely upon the “back translation” to asses this last one “The man of the fish” we may find صاحب السمكة أو صاحب الحوت. Actually, there is another aya in the Quran with the noun of the class “fish”.

{فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَكُنْ كَصَاحِبِ الْحُوتِ إِذْ نَادَى وَهُوَ مَكْظُومٌ}

The person being told about here is the prophet Jonah but Allah the Almighty chooses here to use “**the fish**” الحوت instead of the “**giant fish**” النون . The why reads here in this interpretation:

فهو مقام لوم وعتاب ليونس عليه السلام وتحذير. فهذا المقام لا يصلح أن ينسب فيه يونس إلى شيء **عظيم وهو النون**، لأن نسبته إلى شيء عظيم تعظيم في مقام العتاب واللوم وهذا لا يصلح، وإنما الملائم أن ينسب إلى شيء يدخل فيه الصغير زيادة في الزجر والهجر، لما فيه من الإعراض. و هو الحوت ها هنا.

As a suggestion for the translation of this qualify we think that we can directly mention the **bleu whale** because it is the only whale who has no teeth, and cannot chewing the Prophet Jonah who can stay stay alive inside it.

Retrieved from [http://adnanabdulqader.com/art\\_d.php?id=93](http://adnanabdulqader.com/art_d.php?id=93)

**Table11:Showing the qualify " Dhan"**

Verse in Arabic	Translators	Translation
سورة الأنعام - الآية 143 {ثَمَانِيَةَ أَزْوَاجٍ مِنَ الضَّأْنِ اثْنَيْنِ وَمِنَ الْمَعْزِ اثْنَيْنِ قُلْ الذَّكَرَيْنِ حَرَّمَ أُمُّ الْأُنثَيْنِ أَمَّا اشْتَمَلَتْ عَلَيْهِ أَرْحَامُ الْأُنثَيْنِ نَبِيُّنِي يَعْلَمُ إِن كُنْتُمْ صَادِقِينَ}	<b>Hasan Qaribullah and Ahmed Darwish</b>	(He has given you) eight couples, a pair of <b>sheep</b> and a pair of goats. Say: 'Of these, has He forbidden you the males, the females, or what the wombs of the two females contain? Tell me with knowledge, if you are truthful.
	<b>Modern English</b>	<b>Sheep</b>
	<b>Mohamed Marmaduke Pikthal</b>	<b>The sheep</b>
	<b>Saheeh International</b>	<b>The sheep</b>

According to Oxford dictionary (2016)- The Sheep is a domesticated ruminant mammal with a thick woolly coat and (typically only in the male) curving horns. It is kept in flocks for its wool or meat, and is proverbial for its tendency to follow others in the flock.

And according to Lissano Alarab (online version) the term “Dhan” is

حيوان ذو صوف من الغنم، يتميز عن النوع الآخر من الغنم الذي له شعر، وهو الماعز. يقول صاحب لسان العرب: (الضائن من الغنم: ذو الصوف، ويُوصف به فيقال: كبشٌ ضائن، والأنثى ضائنة، والضائن خلاف الماعز، والجمع الضآن، والضآن مثل المعز، والمعز). [٣] تُطلق على الأغنام الكثير من

المُسَمَّيات، كالضَّان، والماعز، والخرفان، والأكباش، والنَّعاج، وغيرها. ومن النَّاس من يحْتار في شأنها،  
ومنهم من يَخْلط بين نوع وآخر.

And henceforth, the term « Dhan » is not qualify herein but a name of class and it is faithfully translated to English with an appropriate name of class.

**Table12: Showing « Saba'a »**

Verse in Arabic	Translators	Translation
<p>حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا أُهْلِيَ لغيرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْفُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى التُّصْبِ {</p> <p>سورة المائدة- الآية 3</p>	Hasan Qaribullah and Ahmed Darwish	[5.3] You are forbidden (to consume) the dead, blood and the flesh of swine; also flesh dedicated to any other than Allah, the flesh of strangled (animals) and of those beaten, that which is killed by falling, gored to death, mangled by <b>beasts of prey</b> ,
	Modern English	<b>Wild animals</b>
	Mohamed Marmaduke Pikthal	<b>Wild beasts</b>
	Saheeh International	<b>Wild animal</b>

The qualify « assab3 » السَّبُعُ in Arabic refers , according to Almaany dictionary, to all that have a cane like a lion, a tiger and a wolf, or what has a claw like a falcon and a hump. They feed on people and animals .It is a predator of all the animals. The three versions:” Saheeh International » , « Mohamed Marmaduke Pikthal » and « Modern English” opted for the term “Wild animal” or “Wild beasts” as for Hasan Qaribullah & Ahmed Darwish , they have chosen “beasts of prey” .All in all , they did all agree that the qualify “Assab3” السَّبُعُ is translated with (wild ) . However the word wild animals do not actually refer only to predators. This means that it isn't tame and it lives on its own without any help from people. A wild animal finds its own food, shelter, water and all its other needs in a specific natural habitat.

And hence, the snake according to this definition is a wild animal; the elephant is, too, a wild animal as opposed to domestic animal.

Consequently, the word “Asab3”السَّبْعُ is not correctly translated in the above Aya as it was intended because this very term refers only to lion like or eagle like. Bears, elephant and snakes are wild animals but do not belong to the class “Asab3”السَّبْعُ as intended in Arabic.

As already cited , Hasan Qaribullah & Ahmed Darwish opted for the term “ beasts of prey” which we see more faithful and closer to the meaning expressed by the term in Arabic.

**Table13: Showing the qualify " jawārihi "**

Verse in Arabic	Translators	Translations
<p>{يسألونك ماذا أحل لهم قل أحل لكم الطيبات و ما علمتم من الجوارح مكلبين تعلمونهن مما علمكم الله فكلو مما أمسكن عليكم و اذكرو اسم الله عليه و اتقوا الله إن الله سريع الحساب}</p> <p>سورة المائدة - الآية 3</p>	1. Hasan Alfatih Qaribullah and Ahmed darweesh.	<b>Birds and beasts of prey</b>
	2. Mohamed Marmaduke Pikthal.	<b>Beasts of prey</b>
	3. ModerEnglish.	<b>Dogs and falcons</b>
	4. Saheeh International.	<b>Hunting animals</b>

For the qualify Eljawareh الجوارح which means all the animals (birds and beast) that attack their prey in hunting, we find that the word Eljawareh الجوارح has been translated according to (Hassan Qaribuallah & Ahmed Darwih) as *birds and beast of prey*; we notice that the word Eljawareh الجوارح in Arabic is one word while in English it contain three lexical words which leads to a certain type of loss at the morphological level, while at the semantic level we find that Hassan & Darwish have successfully translated the meaning imbedded in the word Eljawareh using the paraphrasing strategy.

In the other hand, the translation adopted by **Modern English** using specification technique; they opted for dogs and falcon in their translation, using the word dogs refering to the very ayah itself which talks about what hunters usually use (certain type of hunting dogs and birds called falcons), so here the translator has succeed to render the meaning by choosing the most frequent animals used while hunting. However; these two specific nouns mentioned in the English translation may be misleading because usually most hunters do use dogs and falcons, but not all, so mentioning just dogs and falcon may exclude the other animals, which

is not the case in the aya of Quran. This may also restrict the meaning expressed in the holly ayah in Arabic.

In the translation used by *Saheeh International* opting for (hunting animals), the problem herein is that the reader in English understands that the Aya talks about all hunting animals and when we have back translation we find: الحيوانات الصيادة which may include some certain ones which their hunting is dirty (not halal) like the the hyn. الضبع

بالرجوع إلى ترجمة صحيح انترناشونال *Saheeh International* نجد "الحيوانات الصيادة" بمعنى انه لا يوجد أي استثناء لأي حيوان ولكن بالرجوع إلى الآية في قوله تعالى " يسألونك ماذا احل لهم قل احل لكم الطيبات و ما علمتم من الجوارح مكلبين تعلمونهن مما علمكم الله فكلو مما امسكن عليكم و اذكرو اسم الله عليه و اتقوا الله إن الله سريع الحساب" فلذا لا يصح جمع كل الحيوانات الصيادة. ولكن لو استعمل المترجم أو أضاف كلمة **مدجن** فهنا يصبح المعنى الحيوانات الصيادة المدجنة من طرف الإنسان و هنا صيدها حلال و معناها يتماشى مع ما تريده الآية الكريمة.

Or if the translator considers hunting animals as a compound noun 1- by adding a hyphen between (hunting-animals) it will be considered as one noun and hence the dirty animals are consequently excluded.

2- By writing it in (bold) or in (italics). This changes the meaning to الحيوان المستعمل للصيد

#### Table14: showing the qualify “Bahirah”

Contrasting the translations with the meaning of each word as it is in Arabic,

Verse in Arabic	Translators	Translations
<p>مَا جَعَلَ اللَّهُ مِنْ بَحِيرَةٍ وَلَا سَائِغٍ وَلَا وَصِيلَةٍ          { وَلَا حَامٍ وَلَا كَيْنٍ الَّذِينَ كَفَرُوا يَفْتَرُونَ عَلَى          اللَّهِ الْكَذِبَ وَأَكْثَرُهُمْ لَا يَعْقِلُونَ (103) }</p> <p><b>سورة المائدة-103</b></p>	1. Hasan Alfatih Qaribullah and Ahmed darweesh.	<b>Slit eared she camel</b>
	2. Mohamed Marmaduke Pikthal.	<b>Bahirah</b>
	3. ModerEnglish.	<b>Bahirah</b>
	4. Saheeh International.	<b>Bahirah</b>

The two translators Hasan Alfatih Qaribullah & Ahmed darweesh did specify the general meaning of Bahira **بَحِيرَةٌ** that is applied to any animal whose ears are cut for the sake of the idol they worship. Furthermore, some other shadows are lost in this paraphrasing as it is mentioned in the tafsir.

**Table15: showing the qualify " Sa'ibah "**

Verse in Arabic	Translators	Translations
<p>{ مَا جَعَلَ اللَّهُ مِنْ بَحِيرَةٍ وَلَا سَائِبَةٍ وَلَا وَصِيلَةٍ وَلَا حَامٍ وَلَكِنَّ الَّذِينَ كَفَرُوا يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ وَأَكْثَرُهُمْ لَا يَعْقِلُونَ (103) }</p> <p>سورة المائدة - 103</p>	1. Hasan Alfatih Qaribullah and Ahmed darweesh.	<b>a freely grazing she camel</b>
	2. Mohamed Marmaduke Pikthal.	<b>Sa'ibah</b>
	3. ModerEnglish.	<b>Saibah</b>
	4. Saheeh International.	<b>Sa'ibah</b>

Compared to the interpretation, the phrase chosen to cover the meaning intended in **Sa'ibah** could not cover all the complex meaning embedded in that very qualify. The two translators Hasan Alfatih Qaribullah & Ahmed darweesh did paraphrase it as: “**a freely grazing she-camel**”, but the actual meaning covers more than that: “for the idols, and nothing was allowed to be carried on it” and consequently we lost some parts of the meaning expressed in the ST.

**Table16: showing the qualify " Wasilah "**

Verse in Arabic	Translators	Translations
<p>{ مَا جَعَلَ اللَّهُ مِنْ بَحِيرَةٍ وَلَا سَائِبَةٍ وَلَا وَصِيلَةٍ وَلَا حَامٍ وَلَكِنَّ الَّذِينَ كَفَرُوا يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ وَأَكْثَرُهُمْ لَا يَعْقِلُونَ (103) }</p> <p>سورة المائدة - 103</p>	1. Hasan Alfatih Qaribullah and Ahmed darweesh.	<b>She camel that bore twins</b>
	2. Mohamed Marmaduke Pikthal.	<b>Wasilah</b>
	3. ModerEnglish.	<b>Wasilah</b>
	4. Saheeh International.	<b>Wasilah</b>

We can notice that the translators Hasan Alfatih Qaribullah & Ahmed darweesh lost most of the actual meaning of the word **Wasilah** as it is intended in Arabic.

**Table17: showing the qualify " Ham "**

Verse in Arabic	Translators	Translations
<p>{ مَا جَعَلَ اللَّهُ مِنْ بَحِيرَةٍ وَلَا سَائِبَةٍ وَلَا وَصِيلَةٍ وَلَا حَامٍ وَلَكِنَّ الَّذِينَ كَفَرُوا يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ وَأَكْتَرُهُمْ لَا يَعْقِلُونَ (103) }</p> <p>سورة المائدة- 103</p>	1.Hasan Alfatih Qaribullah and Ahmed darweesh.	<b>Uncast rated camel</b>
	2.Mohamed Marmaduke Pkthal.	<b>Ham</b>
	3. ModerEnglish.	<b>Hami</b>
	4. Saheeh International.	<b>Hami</b>

According to the online dictionary “Uncastrated” means :

<http://www.yourdictionary.com/uncastrated>

1. (of a male person or animal) Not castrated; possessing testicles.
2. (figuratively) Not weakened, censored, or the like.

#### **The four qualifies:**

Because of the highly culturally related qualifies :**Bahirah , Wasilah,Saibah** and **Hami**, it was not easy for the translators to render them into English , Mohammed Pkthal ,Modern English and Saheeh International all opted for the transliteration .They preferred to keep the qualify as it is said in Arabic and used it as a proper noun rather than a qualify. Actually the borrowing of the word here is justifiable and may save all the different semantic aspects embedded in the Arabic word in contrast to Hasan Alfatih Qaribullah and Ahmed Darweesh’s translation who preferred to paraphrase the meaning of each qualify .However, if we have a look at the specific meaning of each word as it is in Arabic we find that their translation is too far from being faithful:

Al-Bukhari recorded that "The **Bahirah** is a female camel whose milk was spared for the idols and no one was allowed to milk it. The **Sa'ibah** is a female camel let loose for free pasture for the idols, and nothing was allowed to be carried on it. As for the **Wasilah**, it is a female camel set free for the idols, because it had given birth to a she-camel in its first delivery and then another she-camel at its second delivery. They used to set such camel free if



she gave birth to two females without a male between them. As for the **Ham**, it is a male camel which would be freed from work for the idols, after it had finished a number of copulations assigned for it. The male camel freed from work in this case is called a **Hami**". Imam Ahmad recorded that `Abdullah bin Mas`ud said that the Prophet said, (**Wasilah**) "It is the female camel that gives delivery to a female and then another female at its second delivery. They would call such a camel a Wasilah, proclaiming that she has Wasalat (connected) between two females without giving birth to a male between them. So they used to cut off the ears of the **Wasilah** and let it roam free to pasture for their idols." A similar explanation was reported from Imam Malik bin Anas. Muhammad bin Ishaq said, "The **Wasilah** sheep is the ewe that gives birth to ten females in five deliveries, giving birth to two females at each delivery. This sheep would be called **Wasilah** and would be set free. Whatever this sheep delivers afterwards, male or female, would be given to the men, but not the women, but if it delivers a stillborn, men and women would share it!" As for the **Ham**, Ibn `Abbas said, "If a man's camel performs ten copulations, they would call him a **Ham**, `So set him free.

Retrieved [http://www.qtafsir.com/index.php?option=com\\_content&task=view&id=730](http://www.qtafsir.com/index.php?option=com_content&task=view&id=730)

## Conclusion

Through this chapter, we attempted to investigate the translatability of animals qualifies in the holly Quran. The non-one-to-one equivalence in this regard might lead to a certain loss at the morphological and semantic levels and in some cases at the stylistic level in all the translations by Hassan QaribuAllah », « Modern English”, “Saheeh International” and “Mohamed Marmaduck pikthal”. We come with the conclusion that the strategies and procedures adopted by the translators like literal translation and generalization, do not grant the same impact on the non-Arabic readers and might restrict the meaning expressed in the Holly Ayah.

# **Conclusion**

To sum up the chosen study of translation of animal qualities in the Holy Quran has been introduced, in the first part with the definition of culture and as well culture-specific items. It was found that a culture-specific item is a concept unknown to a target culture, closely connected with a particular culture, and does not have any true equivalent in a source language. Such concepts are usually related to the areas of Norm's values, an invisible part of the culture; rules and habits transmitted from generation to another.

The second part was devoted to the translation of such culture-specific items between Arabic and English so that we have a clear vision about the main strategies which might be adopted by translators of these very items or the items related to the animal qualities in the Quran.

We can now come back to the very hypotheses we set in the beginning of our study to check whether they are approved or not:

Main hypothesis :

- ✚ It is hypothesized that the Quran cultural-bound qualities of animals are not translatable as they are cultural specific terms in Arabic and hence, any attempt to render them into English will lead to a certain kind of loss. However, if the quality is not that culturally related, it can be as faithfully and accurately be translated to English.

We can now declare this hypothesis proved correct for the following reasons:

- 1- All the qualities that are deemed to be as culture-specific terms could not be actually translated as accurately as intended and expressed in the Quran.
- 2- The translators though tried to approximately reflect the closest meaning embedded in the culture-specific quality, but failed.
- 3- Some qualities may have certain complex meaning and not be but rendered partially whose overall.
- 4- Some other qualities are purely Arabic and hence, no equivalent of any kind is possible.

Sub hypothesis :

- ✚ It is hypothesized that translators do differ in the way they deal with animals' qualifies; some generalize the term, others paraphrase it and others transliterate it.

We can as well prove the second one correct as we have concluded with the following results in the practical part that support and assure its accuracy:

- 1- Most translators do rely upon paraphrasing by adding some other adjectives to the qualify, or by explaining the extended or the specific meaning between parentheses.
- 2- In the other side, the same translators may rely sometimes on generalization, when the qualify is very specific. They just use the name of the class instead of specifying or adding an explanation or a note between parentheses to the specific qualifies.
- 3- Rarely do the translators opt for transliteration .And when done; it is never followed with what explains it.

All in all , we can say that the translated qualifies of the Quran should be revised and checked by specialized linguists so that they can decide which qualify is a closer in meaning and which one should be excluded from the four translations we have chosen or even from the other ones not yet studied.

From the above analysis, it is obvious that the strategies of generalization, specification, literal translations and preservation are the most frequently used. On the other hand, the strategies of transformation and localization are not always accurate to rely upon as well as the strategies of omission, or creation because they could be misleading for the target readers for the connotations of the very qualifies .

However, the practical analysis shows also that in most cases, when translating animals qualify, most of the concepts are not known by the target culture readers and hence their translation should be performed carefully.

As a result, from the investigation and the comparison of the verses in the present study, we can say that the translations by »Hassan QaribuAllah«, « Modern English», «Saheeh International» and «Mohamed Marmaduck pikthal» did not actually reflect the same meanings and loads as felt by the readers in Arabic and consequently the non-Arab readers or

the readers in a language other than Arabic may be misled and only be restricted to a some aspects of the meaning in the holly mentioned ayahs.

No matter how much have we done with our dissertation research, it will never truly be finished. There always will be lingering question marks and open end. We only hope that what we did is accepted and be recompensed first by the Almighty God and then by the jury of the examiners.

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# ملخص المذكرة بالعربية

تعد ترجمة القرآن الكريم واحدة من أصعب المهام التي ما يزال المترجمون يقفون عندها وذلك يرجع لبلاغة ألفاظه والبعد الثقافي الذي تكتسبه معانيه والذي يعكس البيئة حيث نشأت اللغة العربية وتشكلت سماتها . وهذا ما دفع بالمترجمين لتركيز اهتمامهم على الجوانب التي ساهمت في تشكيل البناءات اللغوية المتأصلة بالطابع الثقافي للبيئة الصحراوية واجتهادهم في ذلك لأجل إنتاج ترجمة صحيحة واضحة المعالم وصالحة للاستهلاك

لكل لغة سمات خاصة بها، حيث تعتمد فيها أوصافا وتسميات تتناسب وبيئة وثقافة تلك اللغة. ففي دراسة علم الحيوان على سبيل المثال، نجد أن اللغة العربية ركزت على تسمية كل حالة من حالات الحيوان و صفاته فأستت بذلك مسردا كاملا يعالج الحيوان في معظم أحواله. على خلاف ذلك ركزت اللغة الإنجليزية على الأسماء و مالت إلى التعميم-إلا فيما ندر- في كل ما يخص عالم الحيوان. و شكل هذا الفرق بين اللغتين جملة من القيود والتحديات جعلت من عملية الترجمة عقبة كئود إلى حد كبير. ولذلك يذهب موضوع هذه الدراسة إلى مناقشة قابلية ترجمة صفات الحيوان العربية الى اللغة الإنجليزية وبالأخص تلك التي تحمل معاني ثقافية بحتة تتعلق بالبيئة و الثقافة العربية، فهي نابعة كليا عن فكر ثقافي يخص بيئة معينة. و بناء على ذلك أثرنا اختيار هذه الصفات من القرآن الكريم لأنه مدونة محددة يمكن إحصاء عدد أسماء الحيوان وصفاتها بين دفتيه على عكس لو اخترنا مصدرا آخر من كلام العرب في مثل الشعر و النثر أو حتى نصا آخر مقدسا في مثل الحديث النبوي، و ذلك من اجل تحري الصعوبات التي يصادفها المترجمون المحدثون في سعيهم نحو ترجمة أدق و أشمل.

إذن ، فهذا البحث يتحرى قابلية ترجمة المصطلحات ذات البعد الثقافي التي تخص صفات الحيوان يستطلع المعينات اللغوية الناتجة عن الفروقات المذكورة في القرآن الكريم من جهة ، ومن جهة أخرى بين النظامين اللغويين والجانب الثقافي لكل من اللغتين .

وما يجعل هذا البحث غاية في الأهمية هو الحاجة إلى إعادة تقييم و تقديم هذه المعاني في اللغة الإنجليزية اليوم بحيث تكون مرجعا مهما وملما للمطالعين من اللغة الهدف. . وكذلك من اجل دراسة الاختلاف بين الترجمات التي وضعها المترجمون لهذه الصفات خاصة بعد ملاحظة التباين الكبير بينها فضلا عن العوامل التي أدت إلى هذا التباين ، وأخيرا للتحقق من مدى تبليغ الترجمات الموضوعية في اللغة الانجليزية الغايات التي تضمنتها الصفات في اللغة العربية وتوصيل المعنى كاملا إلى اللغة الهدف

عن طريق مقارنة ونقد هذه الترجمات اخذين بعين الاعتبار معاني الصفات كما جاءت في اللغة المصدر. كما يجدر الذكر الى ان موضوع هذه الدراسة " تحري ترجمة صفات الحيوان في القران الكريم الى اللغة الانجليزية" هو موضوع جديد لم يسبق التطرق له من قبل في دراسات الترجمة وان كان البحث فيه سابقا محصورا على الجانب اللساني والبلاغي فقط ، اذن فهو بمثابة بادرة لمواصلة البحث والتوسع فيها في ابحاث قادمة .

التبنيه من أجل إنتاج ترجمة واضحة تمكن من نقل المعنى كلية وفي نفس الوقت تحقق الغاية التبليغية وبالتالي إحداث نفس الأثر لدى القارئ الهدف و الذي لم يكن -دون أدنى ريب- سهلا أمام المترجمين الذين اجتهدوا في ترجمة القران ، والذين ربما استطاعوا إلى حد ما التعامل مع طبيعة النظام اللغوي للغة العربية ولكنهم وقفوا عند حاجز الثقافة وبعض المشاكل الأخرى التي يحاول هذا البحث تسليط الضوء عليها من خلال محاولة للوصول إلى إجابات للأسئلة التالية:

- هل كل صفات الحيوان المذكورة في القران الكريم قابلة للترجمة الى اللغة الانجليزية؟
- ما هي أهم الاستراتيجيات والإجراءات التي انتهجها المترجمون في نقل هذه الصفات الى اللغة الانجليزية؟

ولأجل الوصول الى نتائج وإجابات عن الأسئلة المطروحة في هاته الدراسة فقد تم تبني فرضيتان في دراسة هذا الموضوع :

- تذهب الفرضية الاولى الى استحالة ترجمة العناصر التحديدية للثقافة في القران الكريم كون هذه العناصر مختصة في اللغة العربية دون غيرها واي محاولة لترجمة هذه العناصر تحيل الى خسارة على احد المستويين اللغوي او الثقافي ، على خلاف ذلك يمكن ترجمة الصفات غير المختصة ثقافيا ترجمة دقيقة وشاملة.
- تذهب الفرضية الثانية الى ان المترجمين لم يسلكوا نفس الاستراتيجية/الاجراء في ترجمة صفات الحيوان في القران الكريم الى اللغة الانجليزية ، فالبعض استخدم التعميم واخرون لجأوا الى اعادة صياغة هذه الصفات في حين آثر البقية الرسم الصوتي للكلمة.

وأخر تطبيقي : يحمل هذا البحث بين طياته قسما نظريا

حيث اختص الجزء النظري في تقديم عرض مفصل، يعرّف بالصفات التي اعتمدت في هذا الموضوع كما تم التطرق إلى أصنافه وأنواعها والسياق الثقافي الذي جعل من هذه الصفات ذات وزن ثقافي كغيرها من المصطلحات الثقافية ، ومما لا شك فيه فإن اللغة العربية كغيرها من اللغات اهتمت بدراسة الحيوان كما يظهر في القرآن الكريم الذي خصها بالذكر وميزها مثلها مثل باقي المخلوقات فاشتمل على اسم حوالي سبعة وعشرين حيوانا ثلاثة عشر من الثدييات وثمانية من الحشرات وثلاثة للطيور ونوع واحد من الأسماك والزواحف والبرمائيات .لكن هذه الدراسة تركز فقط على أنواع محددة هي الثدييات والطيور و ذلك لأنها الوحيدة التي ذكرت بصفاتنا.

قبل البدء نرى أنه من الأهمية بما كان التفريق بين اسم الشيء و صفته :

**فالاسم** هو ما يدل على معنى في نفسه و يقسم إلى **اسم عين** و هو الدال على معنى يقوم بحد ذاته كزيد و عمر و إلى **اسم معنى** و هو ما لا يقوم بذاته سواء كان معناه وجوديا كالعلم أو عدميا كالجهل و أسماء الأشياء هي الألفاظ الدالة عليها. و قيل الاسم ما أنبأ عن المسمى، و يقال الاسم متضمن للصفة و الصفة مستلزمة للاسم. و يتم اشتقاق الصفات من الأسماء.( الجرجاني ص 9 )

**الصفة** هي الاسم الدال على بعض أحوال الذات و قال ابن فارس (ص 215) هي الإمارة اللازمة بذات لا يشتق منها الموصوف الذي يعرف بها، و هي أيضا ما وقع الوصف مشتقا منها ، و هو دال عليها. و أسماء، فنشتق مثلا من أسماء الله الرحيم و القادر و العظيم، صفات الرحمة و القدرة و العظمة.

يعود تكوين هذه الصفات إلى التفاعل الحادث بين الإنسان والبيئة العربية التي ساهمت بشكل كبير في تشكيل سمات هذه اللغة وبالتالي فان هذه الأوصاف هي تركيبات لغوية تحمل صورا وتفاصيل عن ثقافة البيئة العربية تنتقل إلى سامعها أو قارئها الذي قد يكون مطلقا على تلك الثقافة وقد لا يكون ومنه فانه من الصعب على المترجمين تحويل هذه التراكيب إلى ثقافة أخرى ومنه على المترجم أن يراعي الجانب الثقافي أثناء عملية الترجمة على الرغم من حقيقة أن مثل هذا الجانب قد يكون من الصعب تحديده بدقة ولهذا فان امتلاك الدراية الكافية والإلمام بالثقافات الأخرى يكاد يكون الأهم في عمل المترجم لان الثقافة واللغة يرتبطان ارتباطا وثيقا

فالثقافة هي مفتاح فهم عبقرية كل لغة وما اللغة إلا رموز تحاكي سلوكيات الإنسان في مجتمع ما.

تقول منى بيكر Mouna Baker " انه من الممكن أن تعبر لغة المصدر عن مفهوم غير مفهوم تماما في ثقافة النص الهدف ، قد يكون المفهوم معنا مجردا أو ملموسا أو قد يتعلق الأمر بمعتقد ديني أو عادات اجتماعية أو حتى نوع من الطعام و غالبا ما يشار إلى هذه المفاهيم على أنها ثقافة محددة " . طبقا لهذا المفهوم فان التراكيب اللغوية أو المصطلحات إن صح التعبير تغطي مجموعة واسعة من المفاهيم الثقافية الخاصة. كما نجد أيضا العديد من اللسانين والمترجمين اجتهدوا في حصر مفهوم الثقافة Aixelaa و Hervay وغيرهم فأوجدوا بذلك عدة تعريفات للثقافة وتصنيفات لعناصرها كما اشار Fans Tompenaars and Charls Hampden

يمكن تقسيم الثقافة وفقا

الى : Fans Tompenaars and Charls Hampden

- ✓ الشكل الخارجي مثل الملابس والعادات و اللغة.
- ✓ الشكل الوسيط مثل القواعد و القيم.
- ✓ الشكل الأساسي مثل الجزء الغير مرئي من الثقافة القواعد و العادات من جيل إلى آخر

الحد أو المحدودية في الترجمة عادة ما تكون بين المصطلحات ذات البعد الثقافي فلا اللجوء إلى فرض معانيها في العالم الخارجي يؤدي إلى نفس السلوكيات المرغوبة عند قارئ النص الهدف ،ولا إبقاءها في شكلها المحدد في اللغة الهدف سيؤدي إلى الغاية المرجوة من استخدامها، في الوقت الحاضر نجد أن التحدي الأهم في الترجمة هو المحافظة على أمانتها التي تتأثر بالمعايير الثقافية الفريدة في لغة العرض و اللغة الهدف، تتمثل مهمة المترجم في اختيار المعايير التي تأخذ الأولوية على الآخرين ويعتمد الأمر على تحديد المترجم إذا كانت المعايير الثقافية للغة المصدر أو الهدف أو مزيج من كل منهما مهمة ليتم عرضها.

ولإيجاد طريقة تمكن من ترجمة العناصر التحديدية لجأ العديد من المترجمين إلى مجموعة من المبادئ أهمها التوطين والتغريب يعتبر كل من التوطين و التغريب احد أهم Lawrence المبادئ في الترجمة و تلعب دور هاما في ترجمة العناصر التحديدية، يتعامل فيترجمة المصطلحات المحددة بتقديم كل من إستراتيجية التوطين و تغريب لترجمة Venuti اثنين من الاستراتيجيات الترجمة التي ظهرت على النحو Venuti المصطلحات تحديدية ، وفقا التالي ،يعتمد التوطين على التدوين في تعاملها مع النص في حين أن الآخرين يمكن وصفها بالتغريب.

اما القسم التطبيقي فقد اشتمل على مناقشة ومقارنة الاستراتيجيات المنتهجة في ترجمة هذه الصفات باعتماد نموذج منى بيكر MounaBaker . تشرح منى بيكر اللغة على أنها وحدة معقدة تتكون من مستويات تبدأ بمراحل العبارة و تنتهي بمراحل النصية ، تم حذف مستويات الصوتيات و المورفولوجيا ، باعتبار أن هذه المراحل ليست مهمة جدا لعمل المترجم كما ان جميع المراحل مرتبطة بشكل مباشر و لذا من الأساسي معرفة ماهي و كيف تعمل.

هناك صلة وثيقة بين اللغة و الترجمة و البيئة الاجتماعية و الثقافة لكل من لغة المصدر و اللغة المستهدفة ،نتيجة لذلك يجب على المترجم أن يكون معتادا على جميع هذه الأقسام، لا يمكن أن تكون كلمة واحدة خاصة بثقافة فحسب بل قد تختلف طريقة صياغتها أيضا عبر اللغات، و كملخص فان عملنا هو وصف أنواع متخلفة من الثقافة وفقا لمستوى اللغة التي نحن مهتمون بها.

تم اختيار 17 صفة وتصنيفها ثم ترتيبها حسب ورودها في القران الكريم ضمن جداول على أربع ترجمات متنوعة تعود كل ترجمة منها إلى مترجم ذي خلفية لغوية مختلفة عن الآخرين لم نكن نقصد إليها قصدا بل جاءت ضمن اختيار عشوائي.

ثم التعقيب عن الجداول بنقد الاستراتيجيات أو الإجراء الذي اتبعها كل منهم في محاولة نقل المعنى إلى اللغة الانجليزية عن طريق المقارنة والمقابلة بين تلك الترجمات في جميع الجوانب اللسانية والمعجمية والأسلوبية.



اعتمدت في هذه الدراسة على ترجمة "Saheeh International" و  
"Marmadok Pickthal" و "HasanAlfatihQaribullah and Ahmed darweesh"  
و "Mohammed" و "Modern English".

فمثلا عند تحري صفة الهييم في الآية 54 من سورة الواقعة .  
وجدنا أن كلمة "الهييم" في اللغة العربية تعنى الجمل المصاب بمرض يدعى التريبانوزوما  
وهذا المرض يجعل الإبل تشعر بالعطش بشدة ولا تروى أبدا (Trypanosomiasis)  
بالرغم من شرب كمية كبيرة من الماء دفعة واحدة .  
اختار المترجمون الثلاثة هنا صفة "العطش" كخيار يتناسب مع كلمة الهييم ومع ذلك فعطش الجمل لا  
يعني بالضرورة انه مريض ولا يكمن أن يروى عطشه. لان هذا المرض يجعل الجمل لا يحس بالرضا  
عن كمية الماء الذي يشربه حتى لو كان أكثر من كاف. بل على العكس فإنها – أي الهييم – كلما  
شربت أكثر زادت عطشا. و من ناحية أخرى، فصفة العطش تعني أن الجمل قد يرضى عندما يعطى  
بعض الماء ( الجدول 6)

و لذلك فإن كلمة الهييم في هذه الآية لها معنى محدد ضاع جزئيا في النسخ الانجليزية  
بسبب الترجمة.

و عند تحليل كلمة "ضامر" في الآية 26 من سورة الحج .  
مع إضافة كلمة lean camel ووجدنا أن هذه الصفة تترجم في اللغة الانجليزية الى  
" كما هو واضح .camal."  
تشير كلمة ضامر في اللغة العربية إلى أي حيوان يستخدم في النقل بشكل أساسي "الجمال والخيول" يراد  
بمعنى الآية انه على المسلمين أن لا يدخروا جهدا في الاستعداد للحج حتى إن تطلب الأمر استخدام  
الخيول الضعيفة والجمال الهزيلة للوصول الى مكة .و يتم استخدام الحيوان الهزيل هنا كمجاز للتضحية  
والرغبة في أداء فريضة الحج . أما الصيغ الثلاث في ترجمات كل من :

" Saheeh International" و "HasanAlfatihQaribullah and Ahmed darweesh"  
و "Mohamed MarmadukePikthal" فقد اختارت إضافة كلمة camel الى صفة "lean" ومع ذلك  
فان نسخة "Modren English" قد اختارت every transports لتعميم مصطلح النقل من الجمال  
إلى جميع وسائل النقل سواء سيارة او دراجة او قطار أو اي وسيلة نقل وان لم تكن متطورة من اجل نقل

هذه الصفة في المصطلح الذي اختارته ليكون بمثابة مكافئ لمصطلح "ضامر" . تجدر الإشارة إلى تجاهل المترجمين الآخرين الإشارة إلى أن "ضامر" قد تعني أيضا الخيول وليس الجمال فقط.  
( الجدول 8 )

من السورة الأنبياء 87 وعند تحليل صفة النون في الآية  
كلمة النون تعني السمك الكبير العملاق كالحوت على سبيل المثال ، بينما الحوت هو اسم الجنس لجميع أنواع الأسماك سواء كانت صغيرة ام كبيرة .لذلك ، يتم استخدامه هنا باعتباره صفة للإسم "جنس" الاسماك .

نرى في ترجمة حسن قريب الله واحمد درويش **HasanQaribullah and Ahmed Darwish** بوضوح ان المترجمين فضلا الاحتفاظ بالصفات كما هيلانه على الرغم من انه كنية للنبي يونس .فقد استخدمنا " ذو النون "thulnun" و التي تعني في اللغة العربية "صاحب الشيء . و وضعا زيادة في الشرح اسم النبي يسن قوسين كما (النبي يونس) .  
في النسخة "**Modern English**"، اشار المترجمون مباشرة الى النبي يونس على انه المقصود في الآية. ومع ذلك في "**Saheeh International**" نقل المترجم التعبير حرفيا "**And [mention] the man of the fish**". واذا اخذنا في الاعتبار الاختلاف في المعنى الذي ذكرناه بالفعل ، فإننا نرى ان هذا التكافؤ ليس تاما لأنه يشير الى جميع انواع الاسماك ، في حين ان المذكور في الآية هو الحوت او اي سمكة عملاقة اخرى ( الحوت الأزرق) .  
اذا قمنا بالاستعانة بـ "الترجمة العكسية" لتقييم هذه الترجمة "رجل السمكة / صاحب الحوت" فإننا نجد وجود أية اخرى في القران بنفس الكلمات".

{فاصبر لحكم ربك ولا تكن كصاحب الحوت اذ نادى وهو مكظوم}  
إن الشخص الذي نتحدث عنه الآية هنا هو النبي يونس ولكن الله سبحانه و تعالى يختار هنا "الحوت" بدلا من "النون". فبالرجوع الى التفسير: فهو مقام لوم وعتاب ليونس عليه السلام وتحذير. فهذا المقام لا يصلح أن ينسب فيه يونس إلى شيء عظيم وهو النون، لان نسبته إلى شيء عظيم تعظيم في مقام العتاب و اللوم وهذا لا يصلح ، وانما الملائم ان ينسب الى شيء يدخل فيه الصغير زيادة في الزجر و الهجر، لما فيه من الاعراض . (الجدول 10)

هذا التعقيب اتاح لنا التوصل الى جملة مهمة من النتائج والتوصيات اهمها :

- رغم اجتهاد المترجمين في التعامل مع صفات الحيوان في القران الكريم الا انه لابد وان تخضع هذه الترجمة الى عناية مختصين في اللغة للمراجعة والفحص للنظر والحكم في ما اذا كانت هذه الترجمات الناتجة مكافئة للمعاني كما وردت في النص الاصل هذا من جهة . ومن اخرى في ما اذا وجب استبعاد بعض الترجمات سواء للصفات المدروسة ام لغيرها.
  - بعد تحليل الترجمات المختلفة لصفات الحيوان في القران الكريم اتضح ان الاستراتيجيات الاكثر استعمالا للمترجمين هي التعميم والتخصيص والحرفية والاحتفاظ . في حين نجد انهم من النادر ما لجأوا الى التحويل حيث انها يمكن ان تؤدي دائما الى ترجمة دقيقة وشاملة و قلما استعملوا الحذف الذي قد تؤدي الى تضليل وتشنيت فكر القارئ غير العربي بسبب المعنى المتضمن للصفات في الثقافة العربية.
  - غالبا ما تكون صفات الحيوان في القران الكريم غير متداولة في اللغة الهدف كما هي في اللغة الام ، ومنه وجب مراعاة تنقيح وتهذيب هذه الترجمات فيما يتناسب واللغة الهدف .
  - بعد التحري والمقارنة بين الآيات التي اشتملتها هذه الدراسة، نجد ان الترجمات الاربعة لكل صفة لا تعكس نفس المعنى عند القارئ غير العربي ولا تترك عنده نفس الاثر الذي يستشعره العربي عند قراءتها. بل وقد ينتشتت فكره او ينحصر في فهم جزء بسيط لتلك الصفات التي لا تكتمل معانيها الا بالرجوع للآية والسياق الثقافي لها.
  - وفي الاخير ليس ما يهم هو اين وصلنا في بحثنا هذا فما بحثنا الا بداية سؤال لم تكتمل اجابته بعد كونه موضوع واسع ومتفرع وتبقى النهاية مفتوحة لمواصلة البحث فيه في محطات اخرى .
- ولا نامل اكثر من ان يكون هذا العمل متقبلا مثابا عند الله وينال استحسان اللجنة الموقرة والمأطرة لتتويج هذا العمل.

## ملخص

من نافلة القول أن أصعب التحديات التي يقف عندها المترجمون في ترجمة القرآن الكريم هي التوصل الى ترجمة انجليزية دقيقة للمعاني التي تحويها آياته ، فمن الصعوبة بما كان إيجاد ترجمة تكافئ في الأثر ما تصنعه تلك المعاني بالقارئ في اللغة العربية لا سيما إذا تعلق الأمر بترجمة المصطلحات ذات البعد الثقافي و التي تشكل حجر الزاوية في مثل صفات الحيوان. ولذلك يذهب موضوع بحثنا الى تحري قابلية ترجمة هذه العناصر إلى الانجليزية . تصبو هذه الدراسة الى غايتين : اولا تسليط الضوء على اهم الصعوبات او المشاكل التي يواجهها المترجم عند ترجمة الصفات المحددة في القرآن الكريم . ثانيا التطرق الى اهم الاستراتيجيات والإجراءات التي اعتمدها المترجمون لمكافئة صفات الحيوان في القرآن الكريم باللغة الانجليزية، واكثر منه ، فإن هذه الدراسة تعتبر كمسرد مهم ولمم لكافة صفات الحيوان التي ذكرت في القرآن الكريم ومكافئاتها اللغوية . يتحرى موضوعنا سبعة عشر صفة من صفات الحيوان اختيرت وصنفت ورتبت على حسب ورودها في القرآن الكريم ضمن جداول اخترناها لهذا الغرض. و تشمل هذه الجداول ترجمات متباينة لمجموعة من المترجمين . يليها تعقيب ونقد لهذه الاستراتيجيات المنتهجة في ترجمة كل صفة من هذه الصفات مع ملاحظة أهم الصعوبات التي يلاقيه المترجم..وقد اعتمدنا فيها المقارنة والمقابلة بين النسختين العربية والانجليزية . و قد أتاح لنا هذا التعليق على تلك الترجمات لبلوغ الغاية المرجوة.

## الكلمات المفتاحية:

اللغة الهدف، اللغة المصدر، النص الاصل، النص الهدف، العناصر المحددة للثقافة، صفات اسماء الحيوان.

## ABSTRACT

One of the greatest challenges in translation is rendering the general meaning of the holly Quran specially culture specific items in which enclose most of its utterances as the qualifies of animals . This research investigate the translatability of that items after reducing them into animal qualifies' culture specific items to be the core of this study. This research focus on two aims: the first one is to shed light on the main difficulties and problems translators face when dealing with translation of the animals qualifies in the holly Quran. Second, to identify the strategies and the procedure adopted for the representation of the meaning of animals qualifies in Holy Quran. Furthermore; to set an approximate glossary of all qualifies stated herein. The intended research held nineteen of animals qualifies will be first of all selected from the holly Quran listed and organized according to their mentioning in the holly quran in a table which, also includes their different translation from different translators. after that, each qualify has been choosing a specific producers / Strategies that could be used when dealing with problems related of course to culture specific items. Using a critical, comparative and contrastive approach between Arabic and English versions, which allow us to comment on the analysis of data.

**Key terms:** *Source text, source language, target text target, language ,culture specific- items. Animal qualifies .*

